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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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THIS NEW YEAR.

Father, let me dedicate
All this year to Thee,
In whatever worldly state
Thou wilt have me be.
Not from sorrow, pain, or care,
Freedom dare I claim;
This alone shall be my prayer:
Glorify Thy name.

If in mercy Thou wilt spare
Joys that yet are mine;
If on life, serene and fair,
Brighter rays may shine,—
Let my glad heart, while it sings,
Thee in all proclaim,
And whate'er the future brings,
Glorify Thy name.

Laurence Tuttiett.

NEWS AND COMMENT.

In Bethel College there is now a faculty of 15 teachers. 206 students were enrolled, but 4 had to leave, so the number of students in the first term were 202, of whom 109 were males and 93 females, all but 15 were from our congregations.

On the 10th of December 1911 Peter P. Rupp, of Schoental, was ordained as minister of the Bergtal congregation by elder Jacob Hoeppner. On the afternoon of the same day, the silver-wedding of John Buhr's was celebrated; and in the evening the Y. P. S. of Gretna had a good and interesting program.

Br. P. A. Penner writes from Champa: All is well at Champa. The weather is cool and pleasant. We are in an excitement just now because of the visit of their Majesties, the King and Queen. We are busy getting ready for Christmas. After that all Christians are off to Manbadei for 1 week of meetings. God bless them all.

Br. H. H. Regier of Mt. Lake intends to start for Europe on January 4, and to leave New Yok on January 11. He expects, Providence willing, to visit congregations in Galicia and Russia. Br. J. J. Balzer has returned to Mt. Lake and he and Br. P. J. Friesen will care for the spiritual welfare of the congregation.

In Moundridge the congregation had the pleasure of adding 5 young persons on Nov. 19. to their number. Br. W. Galle and J. C. Peters preached and the latter performed the baptism. On Dec. 3rd the congregation celebrated the Lord's supper. By the death of Miss Anna M. Galle the congregation lost a faithful worker.

In the Deep Run, Pa. church pastor A. M. Fretz, on Sunday, Dec. 31, spoke on the "Motto for the New Year" taking for his text: Neh. 8, 10. The motto as found in the discourse is:—The joy of the Lord is our strength in all our duties, privileges, trials and temptations for the year 1912. —A special offering for our foreign treasury recently amounted to $65 80.

A Word of Appreciation to Bro. I. A. Sommer, Former Editor.

On this New-Year's day as you are about to retire from the editor's chair of our church papers, which you occupied so long, I am led through a knowledge of the value of a word of appreciation coming from a brotherly pen to drop you a few lines. It is now just 42 years since we first met and made our acquaintance as young men, perhaps I had better say boys, forming a brotherhood when attending the seminary at Wadsworth. I distinctly recall the Christmas and New-Year occasion of that winter 69—70 and the real pleasure we enjoyed together. While through 42 years we were mostly separated through miles of distance, meeting only at long intervals, which occasions always were most fraternal and pleasant, we were still most of this period in intimate fellowship through the columns of our church papers, where your words were much appreciated by myself. You are now about to retire from the position you held so long and so well, but not from the Lord's work as I hope, and so may He whom you have served those years, in this special calling, bless you with many more years and increased opportunities to labor for Him. And while we may miss the regular weekly fellowship, I hope we may continue in heart fellowship in the Master's cause till our years here below shall end in a most blessed Happy New-year in the kingdom of glory.

Fraternally, **A. M. Fretz.**

OUR LOS ANGELES MISSION.

No doubt, those who contribute so freely to the support of our Mission are interested to know how it appears to a visitor at close range. It is located in one of the older parts of the city, at 1432 San Fernando street. There is but little traffic on this street except by R. R. Right in front of the mission building, there are upwards of a hundred R. R. tracks with many freight trains constantly moving back and forth.

This street meets the river less than two blocks to the north, forming a triangle of a district thickly settled by laboring classes, principally foreigners. Two blocks to the southeast is Ann street, passing right through this triangle. A mission located on this street, would be more central in the district and much more easy of access, but when the mission was started the building now occupied, was the only one available in the district. The room is neat and clean and well lighted. The workers seem to have the tact and skill to make the surroundings attractive and home like even with very limited means. Last Sunday morning there were about forty persons present in all. Nearly all were little folks and I should judge at least three fourth of them foreigners. At the evening services the attendance was similar. Br. Grubb seems to be especially adapted to work among little folks and naturally he would turn his efforts in that direction.

The population here drifts a great deal and there is therefore no hope for establishing a church here now. Many of the people are Catholics and are very much opposed to have their children attend a Protestant service. But the little folks love to come, and the sparkling faces of those present show, that a good work is being done. I was much pleased to see, that Mrs. Grubb too seems to be especially suited to this work. Many a comfortable hour in the home is sacrificed by her in order that the homes of the lowly may receive a little cheer and the poor and needy given a little comfort.

I have been in pretty close touch with this cause since its beginning and my visit to the mission a few days ago convinced me, that this line of our conference activities is worthy our most ernest prayers and our hearty support. C.

CHRIST—THE HOPE OF THE WORLD.

A Christmas Sermon Delivered at the First Mennonite Church of Bluffton, Ohio by Dr. Eddison Mosiman.

Text. Matt. 2: 9 And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

The story of the star of Bethlehem is of transcendent beauty. No legend of antiquity equals it in inspiration power. No sacred muse can tune the heart of man to a loftier strain. To charm the imagination it surpasses any Christmas carol ever sung by human tongue.

The story is very simple. The magi of the East beheld the appearance of a new star. To them it was the portend of a great life about to appear upon the world's arena. About this time the hopes of Judaism ran high with the expectation of a royal deliverer. It was his star the Eastern astrologers had seen. They gather their choicest gifts—gold and frankincense and myrrh and come to Jerusalem to do homage to the new born King. But he is not found at Jerusalem, the Jewish capital, and they are directed to the little village of Bethlehem. As they wend their way toward the obscure village the star they had seen in the East becomes their guide. It "went before them, till it came and stood over where the young child was."

A story, grand in its simplicity! Lofty in its grandeur! But too often has its beauty been marred by the profane hands of the critic and its charm dispelled by the over-jealous embrace of orthodoxy. What matters it, if "God is in his heaven," whether the star was natural or supernatural?

What difference does it make whether the guiding light was a meteor., or the juxtaposition of Neptune Saturn and Mars, or an angelic messenger in the form of a star? Some tell us that the author or tradition has interwoven with the historical fact a little of the imagination, when it is stated that the star "went before them till it came and stood over where the young child was." Even on this basis, would the simplicity and the grandeur of the story be destroyed? Would its beauty be marred? Would it have less power to thrill the imagination? Would the lesson it teaches be any less a truth? It was Herod, the enemy of the child-King who was a "stickler" for the precise facts concerning the star. Let us see to it that we do not lose the inspiration of Bethlehem's star by keeping our eyes fixed upon trifling details.

The star is a symbol of hope. The hope of the wise men centred in the new-born Prince. The star of hope led them to Jerusalem, to Bethlehem, to the feet of Jesus. The star of hope is standing over where the young child is. Jesus, the Christ is the Hope of the World; this is our Christmas message.

Wise men from the East saw the star of the Christ. It went before them directing their footsteps to where he was. Christ had been the hope of the world in the past before He was born as a child at Bethlehem.

Who the magi were that came to Jerusalem to worship the Jewish-born King, we do not know. Whether the ancient tradition, so beautifully and dramatically represented in Ben-Hur, is right in saying that there were three, Caspar, Melchior and Belthaser, representing the Greek, the Hindoo and the Egyptian, we do not know. But that there were in the nations of antiquity men led by a divine consciousness, within whose horizon there ever was a star inspiring the hope for a Christ that would reveal to men the Life Divine, is true to history and true to life. An ideal King who should rule in righteousness and love has been the dream of ages. The dawn of a better day when the God of heaven would reveal Himself in the humanity of earth has been the expectation of ages; such was the dream of a Confucius, a Socrates, a Chakya-Mouni.

Sorrow and despair and death has ever been the lot of man. When he first appears in the twilight of mythology, the consciousness of sin and of weakness and of failure was haunting him then. He has never been able to escape by his own efforts. But God has never left him utterly hopeless. He has set a star in the firmament of man's own conscience, which, if faithfully followed, will lead to Christ, the revelation of the God of Love.

If the star of hope in a Savior-King has not always been prominent in all the nations of the past, among the Hebrew people at least, it has always occupied its place in the zenith; neither the brightness of any other luminary, nor the dark clouds of disaster have ever been able to eclipse it entirely. It first appears in the Garden of Eden in the prediction that the seed of the woman shall bruise the head of the tempter. We behold it again in the Rainbow of Promise after the Flood. Abram saw it, when he left his home in Ur of the Chaldees to go into a distant land that was to become the home of a great nation, through which the world was to receive a blessing. The sight of the star enraptured the soul of the Hebrew poet, giving him a vision of the glories of the coming Kingdom, and there burst from his lips psalms of adoration and praise to the King who shall rule in righteousness and have dominion from sea to sea. To the prophet with his clear vision the star shone with a resplendent glory, leading him to the child that was to be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, coming in the name of a servant, a sheperd, a king! But at the time of our story these beautiful prophetic visions were unrealized; Isreal and Juda were scattered; and the remnant was in bondage to a foreign power.

The education, the culture, the literature, the art, yea even the religion of by-gone civilizations had failed to meet the needs of the human heart. Do we wonder that wise men came from the East to mingle their adoration and praise with the music of the angelic hosts, when Christ, the Hope of the World is born?

"The star stood over where the young child was." The star of hope, going before the wise men, leading oriental nations to the Christ-revelation, ceased moving when it came to where Christ was. Christ had been the hope of the world before His incarnation at Bethlehem. He has been the hope of the world from then until now. The star is standing over Bethlehem's manger still.

Follow Jesus, the Christ through His earthly pilgrimage and the nineteen centuries that have passed and you will find Him an ever-living hope amidst the darkness of the world. The sweet paean of peace sung at His birth and the exultation in the "Nunc Dimittis" over "the light for revelation to the Gentiles" and "the glory of the people Israel" have been reverberating down through the centuries.

His mission to the world was a mission of hope. He came to preach good tidings to the poor and to set the captives free. His public ministry was a ministry of hope. Little children received a blessing from His hand. Lepers were cleansed. Demons were driven out. The tongues of the dumb were loosened. The blind received their sight. The lame walked. The ears of the deaf became responsive again to the melodies of heaven. The palsied hand was restored to its vigor. Reason was re-enthroned. Even death yielded to His touch. He directed a Nicodemus and a rich young ruler to the pathway of life. He reached down into the depths and snatched from the coils of sin a Zaccheus, a Samaritan woman and a Mary Magdalene. He opened the gates of Paradise to the thief upon the cross. Such was His earthly life.

But see, Mary is weeping at the empty tomb! With sombre tread two crestfallen disciples are making their way toward Emmaus. They have lost sight of the star. Their hope for the redemption of Israel has vanished. The risen Lord appears. He opens their eyes and reinspires hope. The star is standing over Jesus still.

The Lord of hope has ascended into heaven. A forlorn group of dejected disciples are left in the midst of a hostile world. But the clouds are swept aside by a rushing mighty wind and the star of hope scintillates more brightly than ever before. With tongues of fire the message of hope which Christ brought into the world, was proclaimed to the Jew, to the Samaritan, to the Gentile. The circle of the star's illumination ever widened until its rays penetrated to the farthest limits of the Roman Empire. Civilization received a new impetus. Life took on a new meaning. Selfishness gave way to benevolence. Hatred was changed to love. Character was transformed. Society was being renovated by the transforming power of Christ.

But even as early as the Second Century dangers threatened the supremacy of Christ as the hope of the world. But He retained His place through all the fancies of the Gnostic heresies, through all the delusions of Montanistic prophecy, and through the speculative philosophies of Christian theologians.

Another testing time came in the Fourth Century, when the Church, the instrument of making known Christ's message to the world, joined hands with a political empire. For selfish and political ends whole nations of heathendom, without a knowledge of Christ, were swept into the Christian church, where once none but the redeemed were permitted to enter. But through all the conflicts and in spite of the imperfections of men's lives, Christ still remained the center of the world's hope.

(To be concluded.)

A GOOD NEW-YEAR'S MOTTO.

The readers will find such a motto in Philippians 3:12-15. Its author, the Apostle Paul, was a strenuous Christian worker, who sealed his faith with his own blood. It is worthy of note that this same Paul, while he attributed all his attainments to divine grace, yet he was an intense, persistent worker. He taught and demonstrated in his life that we are wholly dependent on God, and yet he worked as if all depended on his own effort.

And in this he was correct; for, while it is true that salvation is all of grace and that we can do nothing without God's help, it is equally true that God can do nothing for us unless we desire His help, seek it, and are willing and anxious to receive it.

Paul's language in the text cited teaches the necessity for personal things that are behind," the things which, if remembered, would hinder. It emphasizes the importance of earnest striving—"I press toward the mark." I do it as the part which God cannot do for me, and as the part in the race without doing which I cannot win, no matter how much God has done or can do for me.

What an essential thought! God had given Paul to see the importance of the Christian race; he had given him the intelligence to comprehend it all and the strength mentally, physically, and morally to run it; but Paul himself had to do the running, the pressing, the striving, or he would not and could not win.

So it is in the Christian life today. God does for us all that he can do to enable us to feel our need of salvation and he has provided the salvation for us; but unless we desire it, crave it, ask for his help, and strive to work out our salvation, we will never secure it. Unless we will to do His good pleasure, His good pleasure in us will never be done, and we will be lost finally, despite all God has done in us and for us.

It is the same to-day in the education of youth. Parents may give them the time, the food, the clothing, and the money to enable them to go to school, and the teachers may expend their effort diligently in their behalf, but unless the students themselves desire thorough scholarship, give themselves to study, and strive for it, they will never secure that desirable prize.

Paul was not satisfied with past achievements in the divine life. Neither should we be. He exerted himself to secure something still better. So should we. A brilliant past experience is a good thing, but we must not stop there, must not be content therewith. The triumphs of the past should only serve as stimulants for greater achievements. The campaign is not over. There are other heights to be scaled, other obstacles to be overcome, other souls to win to Christ. Antietam, Gettysburg, and Vicksburg were only steps which, being vigorously followed up, ultimated in Atlanta and Appomattox.

In the Christian's warfare the campaign only ends when God musters the soldier out by taking him to heaven. The Commander's battle cry is, "Be thou faithful unto death and I will give thee a crown of life."

To achieve freedom from the love and the guilt of sin is every Christian's duty and privilege; and it is a great attainment. But to be ever learning meekness, gentleness, Christlikeness, and to be constantly and enthusiastically at work winning souls for Him and aiding by word and act in establishing the kingdom of God on earth, is far greater. This is where Paul's activity manifested itself long after he had been saved from the love and the guilt of sin. Let us imitate him.—Relig. Telescope.

GOOD RESOLUTIONS.

An exchange belittles the idea of good resolutions for the New Year, and gives a pen picture of "the man who always walks breast forward," or, in other words, always does his best and does not need resolutions to do better. Incidentally, it says that "hell is paved with good intentions."

We have heard this before, but we do not believe it. We say, rather, that the way to heaven is paved with good intentions, or, rather, that he who walks it is shod with good intentions. Likewise, he is clothed with humility.

He who walks so confidently and is so perfect that he needs no resolutions to improve is marching for a fall. So the Pharisee marched into the temple. He could recite his virtues, and needed no confession or improvement. The poor sinner who cried for mercy was on safer ground than he.

Hell is not paved with intentions to seek the divine mercy. The publican's intention or resolution to do this found favor with the Master. It is not paved with intentions to accept the Savior, or with resolutions to live a true loyal Christian life, or to be diligent in Christian service.

The man who makes no resolutions makes no improvements. Hell is paved, not with intentions, but with failures; not with promises, but with unfaithfulness.

Good resolutions are a good thing. The more one makes of them the better, and the beginning of the year is a good time for them. A better time is right now. Let one say as he reads this: "I intend to be a Christian. I intend to be a better man in the family, Church and State, and in my secret life than I have been." Then let him pray the prayer of the publican, "God be merciful to me, a sinner," and add a petition for God's help to do God's will.

Herald and Presbyter.

NEW YEAR.

A new year is upon us, with new duties, new conflicts, new trials, and new opportunities. Start on the journey with Jesus —to walk with Him, to work for Him, and to win souls to Him. It may be the last year of our lives. A happy year will it be to those who, through every path of trial, or up every hill of difficulty, or over every sunny height, march on in closest fellowship with Jesus, and who will determine that, come what may, they have Christ every day.

—T. L. Cuyler, D. D.

Home Circle.

NEW-YEAR RESOLUTIONS.

There were three little folks, long ago,
Who solemnly sat in a row,
On a December night,
And attempted to write
For the new year a good resolution.

"I will try not to make so much noise,
And be one of the quietest boys,"
Wrote one of the three,
Whose uproarious glee
Was the cause of no end of confusion.

"I resolve that I never will take
More than two or three pieces of cake,"
Wrote plump little Pete,
Whose taste for the sweet
Was a problem of puzzling solution.

The other, her paper to fill,
Began with, "Resolved, that I will" —
But right here she stopped,
And fast asleep dropped,
Ere she came to a single conclusion.

The Independent.

. . . A DOZEN DON'TS.

Don,t forget that a good beginning has the best chance of a good ending.

Don't call it pure and undefiled religion which hibernates in winter and vacates in summer.

Don't be unconcerned about results even if you have done your best.

Don't commit your children to the Lord just to escape parental responsibility.

Don't allow your backslidings to prevent a dozen associates from starting forward.

Don't waste time doing the things which do not need to be done well.

Don't make it necessary to try again by being careless the first time.

Don't measure a man's popularity by the way he blows his trumpet.

Don't trust everything to the man who wears a surface smile.

Don't regard it love which acts only on the responsive.

Don't cut out humor unless you wish to cut up the man whom God made whole.

Don't present a letter from the world when you want to join church.

VALUE OF CHARACTER

The brave young man is the one who stands boldly up in the presence of companions and positively refuses to do that which his conscience tells him is wrong, when tempted, as so many young men are, and so very often. He is the brave young man who has the courage to say no, or to say yes, decisions which shall be at the time based upon the prompt action of his God-given conscience, the great guide and dictator which God has so kindly given to each and every child of his creation.

The coward is the young man who can not, or, rather, does not, stand the pressure of evil companions or friends, who tempt and urge him, and who, though he knows what is right, is weak, has not the moral courage he should possess; in fact, he is the coward.

Abraham Lincoln was once called upon to address some young men. He responded to the call, but said he would not attempt to give them an address, but rather a short sermon. The sermon was as follows:

"Don't swear, don't gamble, don't lie, don't cheat, don't steal, don't drink, don't smoke, don't chew; love God and man, and be happy."

Our cities are full of young men seeking employment. The question is often asked, What kind of young men are needed in the city?

Young men of character are in demand. Young men without character are not wanted by business men and others in need of assistants.—W. H. Baldwin.

Marriages.

Winkler.— Neuenswander. On Dec. 24, 1911, near Bluffton, Ohio, by Rev. W. S. Gottshall, Albert Winkler and Mary Neuenswander, both of near Bluffton.

Deaths.

Green, On Dec. 18, 1911 in Bluffton, O., Robert Green, while sitting at the dinner table suddenly dropped over and died. His age was 72 years, 9 months and 28 days. Funeral services were held at the house conducted by Rev. W. S. Gottshall. Interment at the Clymer Cemetery four miles north of Bluffton.

Yoder.— On Nov. 12, at the Brokaw Hospital, Bloomington Ill., Christian H. Yoder, aged 41 years, 9 months and 4 days. Interment at Gibson City Nov. 14 Funeral services were conducted by Rev. Lee Lentz.

Kauffman.— Peter D. at Quakertown, Pa., onDecember 2. aged 77, years 9 months and 21 days. Services were held in Brethren church, Quakertown, on Dec. 5, by Rev. W. H. Grubb, with interment following day at Passer Brethren church.

Sleifer.— Henry S. at Steinsburg, Pa., very suddenly on December 5, aged 56 years, 1 month, 8 days. Services and interment at East Swamp Mennonite church on Dec. 10, conducted by Rev. W. H. Grubb.

Shelly.— Zachariah. inGerman Hospital, Phila, Pa., on Dec. 12, aged 59 years, 6 months, 8 days. Services were held Dec. 17, from the home of his son-in-law in Quakertown, Pa., conducted by the deceased pastor, Rev. N. B. Grubb, and at East Swamp Mennonite church, where interment was made when Rev. W. H. Grubb officiated.

Roberts.— On December 19, 1911, at Milford Square, Pa., Susan Roberts, relict of the late James W. Roberts, nee Anderson, aged 79 years, 4 months, 7 days. Funeral services were held at the house of mourning and in the West Swamp Mennonite church, of which church the deceased was a faithful member, on December 23rd. E. S. Shelly spoke at the house of mourning and A. B. Shelly preached the funeral sermon at the church from 1 Cor. 15, 57. The deceased leaves one son, with whom she lived and one daughter, Mrs. J. B. Baer, of Summerfield, Ill.

Contributions.

For Rev. Ludwig Schneller's Orphanage:

Per John Balzer, Inman, Kan. collection $42.43. Burton Mennonite church, per A. J. Regier, Burton Kan. $12.50. Church at Pulaski, Ia. per W. W. Miller $5.00. Hoffnungsfeld-Eden cong. per Chr. J. Goering, Moundridge, Kan. $70.00. Church at Bessie, Okla. per P. A. Quiring $20.60.

For Missionary H. J. Brown in China.

Joshua P. Stuckey, Moundridge, Kan. per Chr. Goering $20.00. Anonymous for Famine Sufferers per J. F. Lehman $5.00.

Gratefully acknowledged,
Harrison Landis, Treas. Emergency Relief commision, 6th St. & Columbia Ave., Philada., Pa.

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

GREETINGS

To the Readers of the Mennonite.

The new year brings this time a new editor. New as editor, but to many of the readers of the Mennonite an old acquaintance and friend, who sometimes contributed to the pages of the Mennonite, when it was in its infancy.

Yet there is a vast difference between a contributor and an editor, for the former has very little of the responsibility which rests upon the editor. Even if I share the responsibility with my dear coeditor, Br. Silas Grubb, who has the responsibility for the fifth and sixth page it rests with me to fill the rest of the paper, and to fill it so, that the paper will be a blessing and a pleasure to the readers. How can I do that? To edit two weekly, and one semi-monthly, papers leaves very little time for the editor to write articles; much as he would like to do it, and much as the spirit may move him: especially as long as he is not able to use the typewriter as efficiently as he would like to; for there is a great difference in using the typewriter for one's own work, or for the use in the office.

Therefore he needs the help of his friends and of the friends of the Mennonite, but above all the help of God; for much grace and wisdom is required to edit a paper; and who can give that but God? Therefore I solicit the prayers of the readers for myself and my work, and also the cooperation in sending articles, correspondences and in soliciting new readers, so that our dear Mennonite will become a means of blessing and pleasure to many, which is the wish and prayer of the new editor. —**C. van der Smissen.**

Isaiah 54: 10. The mountains may depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee.

Having passed the turning-point of a year, having reached a milestone on our way to eternity, we naturally look back upon the year that has passed away.

We ask: what has it brought us and what has it taken away?

As different as we are in character, in environment, in opportunities, as different is what the year has brought and has taken away. But some things remain in the everchanging life of a Christian. We all have one dear loving, forgiving, sustaining Heavenly Father, one loving, forbearing, helping, living Savior.

We may have lost many things in the year that has passed, some of our loved ones may have passed from time to eternity. We may have missed many opportunities, which God gave us for our own improvement and of doing good to others. We may have lost of our earthly possessions, we may have left home and friends. So there may be many reasons to lament and to be sorry, especially in regard to our own sins and failings, yet even in the darkest hours we have felt the sustaining, the forgiving grace of God. We have in many ways experienced the love of God, and have received many undeserved blessings. Thus we have many reasons for thankfulness, yes we must confess with Jacob of old: Gen. 32: 10 "I am not worthy of all the lovingkindnesses, and of all the truth, which Thou hast showed unto Thy servant."

As the old year has taken and brought many things, which we had not expected, so we do not know what the new year will bring us. But even if everything in the future is uncertain, we know that some things remain. The love of God, the grace of our Lord Jesus and the communion and fellowship of the Holy Spirit will remain the same. Jesus Christ is the same yesterday and today, yea and forever.

RESOLUTIONS OF APPRECIATION.

At a meeting of the ministers of the Eastern District Conference held at Allentown, Pa., Dec. 28, 1911, the following resolutions were adopted and at the request of that meeting they appear in this issue of the Mennonite.

1. In as much as the Rev. I. A. Sommer, editor of our church publications for the past 27 years, is about to retire from his editorial work, we, brethren of the Eastern Dist. Conference, in ministerial conference assembled, unite in giving expression of appreciation for faithful service rendered to the churches of the E. D. Conf. and the General Conf., in particular, and extend to him good wishes for the future, trusting, that his services in a different sphere in our Conference will give him as much pleasure and help to the church, praying that his years may be many and abounding with the fullest joy that comes from faithful service.

2. The ministers of the E. D. Conference have learned with pleasure that the Publication Board of the General Conference have appointed Bro. C. H. van der Smissen, a former member of the conference, to succeed as chief editor of our church publications Rev. I. A. Sommer, who after 27 years of faithful service retires from the work. We unite in welcoming our brother into this new field of service and unitedly pray that the richest blessings of God may attend him in his work, trusting that he will find it a pleasure as well as a source of great blessing to himself and to all whom he may reach through the publications in his charge.

Correspondence.

Pulaski, Iowa, Dec. 29, 1911. Editor and Readers of Mennonite. —I believe that never before have the people shown a keener thirst for knowledge along the lines of how the good work is progressing and how our brethren are getting along in the many fields of our conference.

Some months ago a splendid article appeared in the Mennonite urging more activity in filling the paper with news as well as articles on special topics and I wanted to clasp the hand and thank the writer for the good admonition, but as the affixture was Pastor and there being so many good Pastors in the land I was unable to guess the author but have concluded to have a warm hand-shake for all Pastors and in this will perhaps find the writer.

We were glad to learn that our former home missionary and evangelist J. B. Baer has accepted the call of the Summerfield church and will again be a member of the Central district family.

It will be twenty-four years next June, the 10th, and we hold in sweet remembrance his earnest labors among our people on his first visit here and want to say that June 10, 1912, would be an acceptable time for the next.

Ina Schlatter. Vern Schlagel and Charles Trachsel, Students of Central Mennonite College, are spending the holiday vacation with the home folks and enjoying the festivities of the season.

A very complete and profitable Christmas program was given at the church. It was indeed a time of rejoicing, and many realized as perhaps never before how we are favored above the wise men from the East, or the Shepherds who heard the Angelic choir, in that, through the guidance of God's word, our Star, we can look beyond Bethlehem and Judea and see our triumphant Lord at the right hand of God, and hear Him say: "Where I am there ye may be also."

The past summer has been a strenuous season for our Pastor, as he sold his home near the church in the Spring and bought property in Pulaski, which necessitated the building of a new house and out buildings, which were all completed before winter.

A series of meetings were to begin Nov. 1st but after two evenings a case of diphtheria near the church and several schools being closed, it was thought best to call the meetings off, all feeling a great reluctance as the time seemed ripe for a good harvest.

Ten additions, six by baptism and four by letter were the visible results of the meetings.

The past summer has been an unusually warm and dry Season yet we had an abundant harvest, with the exception of hay and potatoes, which were a light crop. Fruit was never better, both as to quality and quantity. Some apples were sold and shipped from this state to California, as they are said to be much better flavored than the California apples.

The winter thus far has been mild with frequent rains, making the roads heavy, so that the whir and buzz of the Automobile is no longer heard. But after a long season's rest old Dobbs is again seen drawing the buggy and family carriage as in the days of yore.

C. B. Swartzendruver.

AN APPEAL TO THE CHURCHES OF THE UNITED STATES IN BEHALF OF THE FAMILY.

By the Committe on the "Family Life" of the Federal Council of the Churches of Christ in America.

Dear Brethren: We rest our appeal to you on the proposition that the Family and its development into the Home lie at the foundation of human welfare. Religion education, industry and political order must look to the family for their material. Still more. For, as the great constructive and destructive forces in the field of biology have their final expression in the work of the cell, so it is in Human Society. The Home is the

place where all that builds up or pulls down in the social order does its final work. Religion, science and general experience teach this.

Two present tendencies have given shape to this appeal. One is the encouraging fact that there is an increasing conviction of the importance of these truths, together with much effort to protect and develop family life. The other is the prevalence of great domestic evils. Our institutions of learning in their courses of study and our philanthropic societies in their practical work are giving increased attention to the family. Many are coming to see in the home the very crux of the social problem. The report of the Census Office on marriage and divorce, the disclosures of the Chicago Vice Commission and the complaints of experts in public education and religious training set forth the grounds for the latter statement.

We, therefore, think it time for the Churches to come to the front and to do their full duty to the family. We now, however, point to only three or four things that seem in most immediate need of attention and action.

1. A uniform marriage law has lately been prepared to follow the uniform divorce law in process of enactment by the States. We recommend these measures, though they may not be wholly ideal, to your attention. The clergy have widely called for some such provisions to meet the evils of discordant legislation, especially as a protection against migratory marriage and divorce.

But we especially urge the need of a similar comity between the churches themselves so that persons who cannot be married by their own ministers will not resort to those of other churches for the object. Do not consistency, the responsibilities for social leadership and the obligations of Christian fraternity demand this course from all our churches? Shall we not in this way observe that comity between churches that we are demanding of the States?

2. We also urge at this time great care in the marriage of persons unknown to the officiating clergyman and of those who are morally or physically unfit for married life.

3. The terrible evils of sexual vice are in urgent need of attention by the clergy, teachers and parents, in ways that are wise and efficient. We gratefully recognize the growing interest in this subject and urge the leaders of the Church to become intelligent concerning it and to co-operate in all practical ways with the medical profession and with competent associations for dealing with it.

4. Only one thing more at this time. Our churches should lead their people to see that the family has its true place in the activities of religion, education, industry and public order. As implied in what we said at the outset the vigor and safety of all other institutions depend on the extent to which they strengthen the life of the family. Every tendency in any of these that weakens the home should be resisted. Every plan for their own welfare should include a knowledge of its effects on the home. Because of its importance and because of its relative neglect, the home should receive more direct and positive attention.

We commend these brief considerations of a great subject to the serious attention of the churches of our country, leaving the practical details of their application to be wrought out by them as their several systems of administration may suggest.

We are, in the interests of our common faith, most cordially yours.

In behalf of the Committee,
Wm. Croswell Doane, Chairman,
Samuel W. Dike,
E. B. Sanford, Secretary.

It is only by indwelling of the Holy Spirit that the Christian life becomes responsible to any one of us. Have you ever compared your knowledge with your conduct? What a contrast!

Subscribers who renew their subscriptions in advance for 1912 will receive the Mennonite Year Book and Almanac for 1912 free.

CHAPTER 1912.

In reading a good book, when we come to the end of a chapter, we usually stop a moment, reflecting over what we have just read and turn to the succeeding chapter with pleasurable anticipation. As the story unwinds itself through it and the following chapters, we wonder how the story will end and whether our conjectures of its ending is correct and finally whether we will really feel satisfied with the whole book. If we are, after we have finished reading it, we place it upon the shelf in our library and take pleasure in handing it to our friends for them to read it also.

Human life is like a book. It is a mighty volume. In its largeness and conspicuousness, it compares with some of the books which we in our childhood, perhaps, were wont to pore over, so heavy that we could not carry them and much less hold upon our laps, but had to place them upon a bench, or upon the table where we might sit upon a stool and turn leaf by leaf, viewing the pictures. Our childish minds received an impression which has lasted unto this day. Our life-book is like one containing many pictures, which make an impression upon the mind of the child or adult, as we pass along the avenues in our every day course. Its contents speak in clearer type than that of the printed page. And whereas of the printed book there are many copies, of the life-book there is but one copy. It is like a special autographed edition with its special binding and paper, exclusive style of printing and arrangement; the frontispiece being a steel engraving, enduring as long as time, of yourself, —the author. Its contents is that of your original manuscripts, unedited and unproofread. Page after page, as you, the author, deliver it from the press, the contents are, as it were, spread upon a vast canvass, under a high power calcium light, in order that he who runs may read. You cannot do like does the author of printed books, reread and rewrite portions of the book, bringing the story into harmony with other parts of the story, that when the book is finished it may be ideal in its conception and completion and a model for typographical accuracy. Nevertheless, you can model your story before you publish it by setting up before you an ideal character and shaping your life in harmony with its ideals.

You have just finished Chapter 1911. How does it compare with previous chapters? Has the reader received an incentive to look forward with pleasure to the appearance of Chapter 1912, or has he had cause to already lay aside the book in its incompleteness with the regret of a disappointed reader? In view of your life's experiences, can you write Chapter 1912 and each succeeding chapter, setting forth to the reader a nobler spirit, a better life and character, filling the reader with an inspiring uplift that he may behold and partake unto himself a portion of your optimism? By taking into your life a bigger portion of the Spirit of the child born in a manger and whose birthplace was marked by the star seen by the shepherds on Judean plains, Chapter 1912 in your book will be more interesting to the reader and your life will shed forth a brighter glow than it has in the past and if you follow it out throughout your entire life-book, when the reader has finished the final chapter it will find a resting place among the famous authors and your reward will be that of the blessed.

A. A. Moyer,
Philadelphia, Pa.

IS IT WELL WITH THE BOY?

(concluded.)

But perhaps after all there is no need of alarm. We have heard fathers say that the boys will come out all right if we give them time and that there is no real reason to worry. It is true that some do, but we need not guess at the situation at all for we have statistics that show us the real facts. These statistics tell us that 75 per cent of our boys leave the Sunday school between the ages of 14 and 20. Some of these return again somewhere during this period or shortly afterwards but the very large majority are lost to the church and Sunday school. Some of our readers may say that this does not apply to our own denomination and we hope that they are correct, but if they are, ought not our church show more increase than it actually does show? Take a test of any large body of religious workers and you will find that the large majority became Christians before they were 16 years old. Only a comparatively small proportion became Christians after the age of twenty. Would not this show that of the 75 per cent that are lost to the church and Sunday school during this period very little can be hoped for the future of the church? If this were mere theory, we might pass it by without further consideration and and hope that things were a great deal better than represented, but they are facts.

We woud not wish to say that the church is losing ground, but she ought to do more than hold her own. With all the machinery and the Divine commission she should be steadily gaining ground. Like a Christian, the church is like a tree planted by the river of waters—a growing thing. But here is the leakage. Any mariner knows that a vessel that has sprung a leak does not need more sail or motive power, but first of all, the leakage must be stopped. This then is the problem of the Sunday school of to-day to stop the leakage between the ages of 14 and 20. More time and thought must be given to our Sunday school work of this period. Our church-work has been carried on too much as if the church were intended only for the older people and we have left the boys and girls to fit in as best they could. This is the age when the forces of life assert themselves, and temptations assail with all their might. It is the time also when

visions of life come to the young man and young woman. They look out upon life with a hope sometimes confident, sometimes doubtful, but always with desires for useful service. What they need is a friend who remembers or knows his own perplexities in this period and who will help them across this period. Some one compared the building of our characters and lives to making of a house. The first twelve years are spent in getting the material for the building, the time from 12 to 20 in putting this material together and the rest of the life in finishing and retouching the completed building. It is true that we handle this period of "putting the gathered material together into a shapely building" too carelessly, and we say, as it were, to the boys and girls, just put these materials together any way you think best, and if it turns out to be a well formed building, well and good, if not then try to shape it up somehow during the rest of your lives. The Sunday school needs to be aroused to her privileges and opportunities and give more time and thought to the working out of this problem.

There was a time when it was thought that any good man or woman with Bible in hand could teach a class of any age in the Sunday school. Sometimes these teachers succeeded and did splendid work and sometimes they failed. The failure was often due not to the fact that they did not know their Bible or that they were not sincere, but because they failed to understand the bundle of human energy that they had to deal with in the shape of a boy or girl. With more improved methods and better trained teachers in our day schools comes the urgent demand for better trained teachers in the Sunday school—teachers who understand the needs of the growing boy and girl and know how to meet those needs. The boy is not always bad at heart when he fails to reflect the teachings of the Sunday school class in his outward life. Sometimes he is simply in need of a good friend to guide him, or of some one who will understand him. What we generally term meanness in his life is frequently nothing but that restless energy of life within him that demands expression, and what he needs is not reproof so much as a skilled hand to guide him. The successful teacher is the one who can besides imparting Bible knowledge, be a friend and a sympathizer with his young class. It is not sufficient to surround these young lives with a list of 'don't's' in their social life and their search for amusements, but we must direct that social life and desire for amusement into the right channel.

The successful Sunday school is the one that does not only have the largest enrollment, but the one that succeeds in holding on to the boys and girls in the school and training them up to become useful members of church. This requires teachers who are interested in their work and work intelligently, and it seems that we must study the newer methods of Sunday school work carefully and adapt such methods to our school that will make the work more fruitful. Maybe a careful study of the new Graded lessons would convince us of their real value as a help to better conditions in our school. As individual schools differ, so their needs may differ and the methods of work must differ but this remains true, that efficient work that holds the boy and girl, and not the large enrolment is what makes the school successful. In closing, we revert to our title, is it well with the boy, not the boy who is not under our influence, but the boy that is in our school right now, who has a right to our best thought and best effort to be trained to usefulness in the Master's kingdom. M.

NOTES ON THE C. E. TOPIC.

Jan. 7.

The Christian virtues.

1. Courage.

Ps. 27: 1-14.

The world will only follow the lead of courageous men and will hardly listen to any others. Great abilities may be wasted if they are not bravely devoted to some cause. Great knowledge or convictions only bless men as those who possess them are willing to stand by them at any cost. The greatest gifts of genius, the greatest reformations, the greatest things that enable us to help men have behind them the brave hearts of men who were willing enough and courageous enough to meet opposition, suffering and even death.

God demands courage. A splendid lesson in courage would be learned if one were to study the Bible to discover in just how many instances God demands fearlessness and courage of His servants. The greatest inspirations to true courage have always come from the Bible. Courage is not recklessness. The man who is brave only because he doesn't care is either a fool or an utterly godless person. To be courageous involves, first of all, an absolute confidence in God and a willingness to have Him lead whitersoever He will. Then it includes a trust, and a believe in His promises. The reason so many fail at critical times is because they do not consider His promises. Remember "the promises of God are sure."

We have in Jesus a supreme example of courage. He was brave enough to resist the follies of His friends. He could endure persecution. He could meet awful disappointment and suffering, such as none other endured. He could go the way of the cross and at all times meet the tempter with a courage that the world never before saw. Let us note that the trials of Jesus often came to Him to be fought while no man was near to console Him with companionship or comfort. In temptation, in the garden and in prayer He had to tread the winepress alone. The test of our courage comes when we must fight alone. Anyone may be brave sometimes when the multitude is looking on, but who is brave every day, in the prosy things of life, when no one thinks it worth while even to say a word of cheer? There came to our Master a power from God at such times, that power is for us if we will use it.

Let us keep in mind that victory only comes to the brave. So many victories are expected of us, we are to overcome the world, we are to master ourselves, we are to drive the devil from us, and we are to stand alone working out our own salvation. But it is worth while. To the courageous alone comes the reward that victory brings. It includes the peace of God, the certainty of forgiven sins and eternal life.

NOTES ON THE S.S. LESSON.

Jan. 7.

Luke 1: 5-23.

The Sunday-school lessons for this year are taken from the Synoptical Gospels or the group of gospels that does not contain the Book of John. They do not give as many of the details of the life of Jesus as does the book of John and are written from the same general view of our Lord's life and ministry. They graphically present Jesus the Son of God and the Messiah. Luke was a physician supposed to have been a proselyte of Antioch, His gospel is addressed to one Theophilus. He is also the author of the Book of Acts and wrote that book for the same person's benefit. As a physician and a gentile it is quite natural that we should find him presenting Christ as the Savior of every nation, giving prominence to His real humanity and to the healing nature of His redeeming work

Zacharias and his wife were of a noble descent. They came from a line that for many centuries was identified with the special ministry of Jehovah. The Jew was specially proud of his family line and had all the race lived up to the better traditions of their family the story of the Jew might have been vastly better and different. Zacharias was one of those who was faithful. That which we read about most of the priestly line living in Gospel times tells of corruption and unbelief. Zacharias is a type of those few pious souls who in all ages, even in times of the worst corruption, were faithful. General wickedness all around is no excuse for any one having a part in it, and when there are faithful ones God always calls them to special distinction and honor. The priestly courses were so arranged that each priest served in his place two weeks during the year. At other times they retired to their homes in various parts of the country.

The misfortune of childlessness which Elizabeth had to endure was one which the Jewish women regarded to be the very worst. How different it is in our time when in many families God's blessing of children is regarded a positive calamity. No wonder there is such a lack of honor for father and mother.

The position of Zacharias in the service was nearest the Holy of Holies, a position given to a priest at that time only once in a lifetime. The nearer we get to God the nobler are the visions we are permitted to behold and the greater are the blessings we get. We are now permitted at all times to come close to our Maker and speak to Him face to face.

The Angel visit and promise was "too good to believe." Zacharias doubted it for a moment and his unbelief caused him the loss of the power of speech. Unbelief even in the most pious of God's children is not to be passed by unnoticed by Him. For every little act of unbelief on our part we lose something.

The child to be born was specially to be consecrated to God's service by the rule of the Nazirites. He was to abstain from all intoxicants, avoid ceremonial defilements and never to cut his hair. Num. 6: 1-21. Consecrated men and women are the only ones whom God uses for His special and greatest works. The unshorn head of John was to be the badge of his order so that all might know for what he stood. Christians are to be living epistles known and read of all men.

John was to be "Great in the sight of the Lord." That is the only true greatness. Service, humility, devotion and self-sacrifice are the elements of true greatness.

News of the Week.

China's New Government.

At last there is a formally organized republic in ancient Asia. And, more remarkable if possible, it has a Christian president. Official Washington announces that we shall not at once recognize the new Chinese government, but it is already recognized as the new one. Washington has instructed its representatives to "do business" with the new provisional government in such matters as may be necessary. Nanking becomes the capital. Fourteen provinces have seceded from the empire and declared for the republic, and all eighteen provinces of China proper were represented in the provisional assembly which unanimously elected Dr. Sun Yat Sen president.

On the other hand, the old Manchu government, which Yuan Shih-k'ai has been trying to save at Peking in hope of transforming it into a liberal monarchical government modeled after Great Britain, holds only two provinces with any degree of certainty, and its finances are in such bad condition that its appeal to the four powers for loans has not brought them. Between the two, the infant republic seeme to be much stronger and of greater promise than the enfeebled dynasty, which seems doomed. The new republic, it is announced, will take the position that the dynasty has ended, and will at once provide suitable pensions for the court, which will make easier its final exit. Peking realizes, the dispatches seem to indicate, that the end has come

The Manchu court proposes that a national convention be called, and promises to abide by its decision. The republicans accepted the proposal after several modifications had been made. Chief among them was the provision that the monarchical party make no attempt to obtain foreign loans. In the national convention, also, the delegates of the eighteen provinces which elected Dr. Sun, at Nanking, are to be seated with others. There can be no doubt of the final result. That now is generally conceded, even in Peking. In the meantime the republican government holds its army in the trenches, while it begins the work of reconstruction and restoration of peace. It is the government of China today. The other one has collapsed.—Indianapolis News.

TWO-MILLION-DOLLAR FIRE AT WASHINGTON.

Washington, D. C., Dec. 30.—Fire which originated in the basement of a department store wiped out a large portion of the business district of this city to-night and at a late hour was still raging unchecked. The total loss shortly before midnight was placed in the neighborhood of two million dollars, with prospects that it would go far above that figure unless the fire should be brought under control soon. Special trains from Columbus and Wilmington brought fire companies and apparatus in response to appeals, prior to the arrival of the out-of-town d the entire city business district seemed to be doomed.

LABOR LEADERS UNDER ARREST.

Los Angeles, December 30.—Olaf Tveitmoe, secretary-treasurer of the California Building Trades Council; Anton Johannsen, an organizer for the council, both of San Francisco, and J. E. Munsey, of Salt Lake City, business agent in Utah for the International Association of Bridge and Structural Iron Workers, were arrested today immediately after their indictment by the federal grand jury, which has been investigating the Pacific coast end of the dynamite conspiracy.

The grand jury also returned indictments against several other persons, but their names have not been disclosed. Deputy United States marshals, armed with warrants, left at once in search of these men.

BERLIN POISON VICTIMS ARE 75.

Berlin, Dec. 30.— Up to midnight seventy-five deaths had occurred among the homeless men of the municipal lodging houses through the ingestion of some poisonous substance, the nature of which has not yet been definitely ascertained. Eleven additional deaths occurred during the morning and early afternoon, and the night report increased the list by seven. There are still twenty or thirty cases in the hospital, which are regarded as hopeless. Two new cases of poisoning were reported this evening.

The latest theory is that the poisoning was due to wood alcohol.

PACKERS' POOL PARCELED OUT TERRITORY AND LIMITED OUTPUT.

Chicago, Dec. 29.—Direct evidence that a packers' pool was in existence from 1893 to 1896 and that it, after suspending operation two years, resumed control of the country's fresh meat business, to-day was given in the packers' trial by Henry Veeder, who admitted that he acted as prey of the organization.

It was the first positive testimony offered regarding the existence of the old pool, which it is said, met under the name of "postoffice box No. 247" every Tuesday afternoon on the sixth floor of the Counselman building, Chicago, to fix the price of fresh beef, agree on the price to be paid for cattle and allot among its members the amount of meat to be shipped into the different centers of distribution.

KANSAS TOWN SNOWED IN.

Topeke, Kas., January3.—Snowbound and cut off from railway communication for more than a week, the people of the town of Dighton, in western Kansas, today appealed by telegram to the state utilities commission for aid.

Healy and Jetmore have also been without railway service for a week The citizens report they are short of provisions and coal, and that unless aid comes soon there will be great suffering. The towns are on a branch line of the Santa Fe.

ADMIRAL 'BOB' EVANS DEAD.

Washington, Jan. 3.—Rear Admiral Robley D. Evens, "Fighting Bob," to an admiring nation, died suddenly late to-day at his home in this city. Acute indigestion ended the career of one of the most popular officers in the navy. He was ill less than two hours. He was 62 years old.

Evens joined the navy as a mere boy, served in the Civil war, where he was severely wounded and was one of the chief figures in the naval battle off Santiago, Cuba, in the Spanish American war.

When Cervera's fleet made its fatal dash through the blockading ships off Santiago on July 3, 1898, Captain Evens' ship took a notable part in the fifty-mile running fight that followed. For his gallantry in this action he received the thanks of congress and was pmoted.

TURKS WIN DECISIVE BATTLE IN TRIPOLI.

Washington, Dec. 29.—A twenty-four-hour battle in which the Turkish troops defeated the Italian force killing half of it in the rout is described in an official message from Constantinople made public at the Turkish embassy to-night.

The report follows:

"We have attacked the fortified posts of the enemy. Notwithstanding the fire from the warships and fort batteries, we entered the fort and the garrison has been annihilated.

In its forward march, one of our wings cut off the retreat of the enemy who fled toward the coast. During the retreat the enemy lost half their numbers.

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L. M. ALLEN, Passenger Traffic Manager
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Room 330 La Salle Station, Chicago, Illinois

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The Christian virtues.

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Ps. 27: 1-14.

The world will only follow the lead of courageous men and will hardly listen to any others. Great abilities may be wasted if they are not bravely devoted to some cause. Great knowledge or convictions only bless men as those who possess them are willing to stand by them at any cost. The greatest gifts of genius, the greatest reformations, the greatest things that enable us to help men have behind them the brave hearts of men who were willing enough and courageous enough to meet opposition, suffering and even death.

God demands courage. A splendid lesson in courage would be learned if one were to study the Bible to discover in just how many instances God demands fearlessness and courage of His servants. The greatest inspirations to true courage have always come from the Bible. Courage is not recklessness. The man who is brave only because he doesn't care is either a fool or an utterly godless person. To be courageous involves, first of all, an absolute confidence in God and a willingness to have Him lead whitersoever He will. Then it includes a trust, and a believe in His promises. The reason so many fail at critical times is because they do not consider His promises. Remember "the promises of God are sure."

We have in Jesus a supreme example of courage. He was brave enough to resist the follies of His friends. He could endure persecution. He could meet awful disappointment and suffering, such as none other endured. He could go the way of the cross and at all times meet the tempter with a courage that the world never before saw. Let us note that the trials of Jesus often came to Him to be fought while no man was near to console Him with companionship or comfort. In temptation, in the garden and in prayer He had to tread the winepress alone. The test of our courage comes when we must fight alone. Anyone may be brave sometimes when the multitude is looking on, but who is brave every day, in the prosy things of life, when no one thinks it worth while even to say a word of cheer? There came to our Master a power from God at such times, that power is for us if we will use it.

Let us keep in mind that victory only comes to the brave. So many victories are expected of us, we are to overcome the world, we are to master ourselves, we are to drive the devil from us, and we are to stand alone working out our own salvation. But it is worth while. To the courageous alone comes the reward that victory brings. It includes the peace of God, the certainty of forgiven sins and eternal life.

NOTES ON THE S.S. LESSON.

Jan. 7.

Luke 1: 5-23.

The Sunday-school lessons for this year are taken from the Synoptical Gospels or the group of gospels that does not contain the Book of John. They do not give as many of the details of the life of Jesus as does the book of John and are written from the same general view of our Lord's life and ministry. They graphically present Jesus the Son of God and the Messiah. Luke was a physician supposed to have been a proselyte of Antioch, His gospel is addressed to one Theophilus. He is also the author of the Book of Acts and wrote that book for the same person's benefit. As a physician and a gentile it is quite natural that we should find him presenting Christ as the Savior of every nation, giving prominence to His real humanity and to the healing nature of His redeeming work

Zacharias and his wife were of a noble descent. They came from a line that for many centuries was identified with the special ministry of Jehovah. The Jew was specially proud of his family line and had all the race lived up to the better traditions of their family the story of the Jew might have been vastly better and different. Zacharias was one of those who was faithful. That which we read about most of the priestly line living in Gospel times tells of corruption and unbelief. Zacharias is a type of those few pious souls who in all ages, even in times of the worst corruption, were faithful. General wickedness all around is no excuse for any one having a part in it, and when there are faithful ones God always calls them to special distinction and honor. The priestly courses were so arranged that each priest served in his place two weeks during the year. At other times they retired to their homes in various parts of the country.

The misfortune of childlessness which Elizabeth had to endure was one which the Jewish women regarded to be the very worst. How different it is in our time when in many families God's blessing of children is regarded a positive calamity. No wonder there is such a lack of honor for father and mother.

The position of Zacharias in the service was nearest the Holy of Holies, a position given to a priest at that time only once in a lifetime. The nearer we get to God the nobler are the visions we are permitted to behold and the greater are the blessings we get. We are now permitted at all times to come close to our Maker and speak to Him face to face.

The Angel visit and promise was "too good to believe." Zacharias doubted it for a moment and his unbelief caused him the loss of the power of speech. Unbelief even in the most pious of God's children is not to be passed by unnoticed by Him. For every little act of unbelief on our part we lose something.

The child to be born was specially to be consecrated to God's service by the rule of the Nazirites. He was to abstain from all intoxicants, avoid ceremonial defilements and never to cut his hair. Num. 6: 1-21. Consecrated men and women are the only ones whom God uses for His special and greatest works. The unshorn head of John was to be the badge of his order so that all might know for what he stood. Christians are to be living epistles known and read of all men.

John was to be "Great in the sight of the Lord." That is the only true greatness. Service, humility, devotion and self-sacrifice are the elements of true greatness.

News of the Week.

China's New Government.

At last there is a formally organized republic in ancient Asia. And, more remarkable if possible, it has a Christian president. Official Washington announces that we shall not at once recognize the new Chinese government, but it is already recognized as the new one. Washington has instructed its representatives to "do business" with the new provisional government in such matters as may be necessary. Nanking becomes the capital. Fourteen provinces have seceded from the empire and declared for the republic, and all eighteen provinces of China proper were represented in the provisional assembly which unanimously elected Dr. Sun Yat Sen president.

On the other hand, the old Manchu government, which Yuan Shih-k'ai has been trying to save at Peking in hope of transforming it into a liberal monarchical government modeled after Great Britain, holds only two provinces with any degree of certainty, and its finances are in such bad condition that its appeal to the four powers for loans has not brought them. Between the two, the infant republic seeme to be much stronger and of greater promise than the enfeebled dynasty, which seems doomed. The new republic, it is announced, will take the position that the dynasty has ended, and will at once provide suitable pensions for the court, which will make easier its final exit. Peking realizes, the dispatches seem to indicate, that the end has come

The Manchu court proposes that a national convention be called, and promises to abide by its decision. The republicans accepted the proposal after several modifications had been made. Chief among them was the provision that the monarchical party make no attempt to obtain foreign loans. In the national convention, also, the delegates of the eighteen provinces which elected Dr. Sun, at Nanking, are to be seated with others. There can be no doubt of the final result. That now is generally conceded, even in Peking. In the meantime the republican government holds its army in the trenches, while it begins the work of reconstruction and restoration of peace. It is the government of China today. The other one has collapsed.—Indianapolis News.

TWO-MILLION-DOLLAR FIRE AT WASHINGTON.

Washington, D. C., Dec. 30.—Fire which originated in the basement of a department store wiped out a large portion of the business district of this city to-night and at a late hour was still raging unchecked. The total loss shortly before midnight was placed in the neighborhood of two million dollars, with prospects that it would go far above that figure unless the fire should be brought under control soon. Special trains from Columbus and Wilmington brought fire companies and apparatus in response to appeals, prior to the arrival of tho out-of-town d the entire city business district seemed to be doomed.

LABOR LEADERS UNDER ARREST.

Los Angeles, December 30.—Olaf Tveitmoe, secretary-treasurer of the California Building Trades Council; Anton Johannsen, an organizer for the council, both of San Francisco, and J. E. Munsey, of Salt Lake City, business agent in Utah for the International Association of Bridge and Structural Iron Workers, were arrested today immediately after their indictment by the federal grand jury, which has been investigating the Pacific coast end of the dynamite conspiracy.

The grand jury also returned indictments against several other persons, but their names have not been disclosed. Deputy United States marshals, armed with warrants, left at once in search of these men.

BERLIN POISON VICTIMS ARE 75.

Berlin, Dec. 30.— Up to midnight seventy-five deaths had occurred among the homeless men of the municipal lodging houses through the ingestion of some poisonous substance, the nature of which has not yet been definitely ascertained. Eleven additional deaths occurred during the morning and early afternoon, and the night report increased the list by seven. There are still twenty or thirty cases in the hospital, which are regarded as hopeless. Two new cases of poisoning were reported this evening.

The latest theory is that the poisoning was due to wood alcohol.

PACKERS' POOL PARCELED OUT TERRITORY AND LIMITED OUTPUT.

Chicago, Dec. 29.—Direct evidence that a packers' pool was in existence from 1893 to 1896 and that it, after suspending operation two years, resumed control of the country's fresh meat business, to-day was given in the packers' trial by Henry Veeder, who admitted that he acted as prcy of the organization.

It was the first positive testimony offered regarding the existence of the old pool, which it is said, met under the name of "postoffice box No. 247" every Tuesday afternoon on the sixth floor of the Counselman building, Chicago, to fix the price of fresh beef, agree on the price to be paid for cattle and allot among its members the amount of meat to be shipped into the different centers of distribution.

KANSAS TOWN SNOWED IN.

Topeke, Kas., January3.—Snowbound and cut off from railway communication for more than a week, the people of the town of Dighton, in western Kansas, today appealed by telegram to the state utilities commission for aid.

Healy and Jetmore have also been without railway service for a week The citizens report they are short of provisions and coal, and that unless aid comes soon there will be great suffering. The towns are on a branch line of the Santa Fe.

ADMIRAL 'BOB' EVANS DEAD.

Washington, Jan. 3.—Rear Admiral Robley D. Evens, "Fighting Bob," to an admiring nation, died suddenly late to-day at his home in this city. Acute indigestion ended the career of one of the most popular officers in the navy. He was ill less than two hours. He was 62 years old.

Evens joined the navy as a mere boy, served in the Civil war, where he was severely wounded and was one of the chief figures in the naval battle off Santiago, Cuba, in the Spanish American war.

When Cervera's fleet made its fatal dash through the blockading ships off Santiago on July 3, 1898, Captain Evens' ship took a notable part in the fifty-mile running fight that followed. For his gallantry in this action he received the thanks of congress and was pmoted.

TURKS WIN DECISIVE BATTLE IN TRIPOLI.

Washington, Dec. 29.—A twenty-four-hour battle in which the Turkish troops defeated the Italian force killing half of it in the rout is described in an official message from Constantinople made public at the Turkish embassy to-night.

The report follows:

"We have attacked the fortified posts of the enemy. Notwithstanding the fire from the warships and fort batteries, we entered the fort and the garrison has been annihilated.

In its forward march, one of our wings cut off the retreat of the enemy who fled toward the coast. During the retreat the enemy lost half their numbers.

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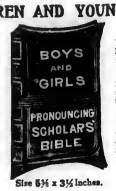

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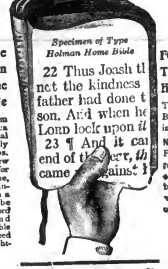

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VOL. XXVII BERNE, INDIANA, January 11, 1912. No. 2.

A FRIEND OF SINNERS.

And is there a Friend for sinners?
A Friend who will hear their prayers,
AFriend to whom they may whisper
Their sins, and sorrows, and cares!

A Friend who will keep His promise:
Whose gentle and tender face
Will welcome them to His bosom,
O'erflowing with love and grace?

And is there a Friend for sinners?
A Friend who will kindly stoop
To comfort the broken-hearted,
And solace the souls that droop?

A Friend who rescue the fallen,
And banish their dark despair:
Will enter earth's dens and hovels,
And scatter His mercies there?

And is thehe a Friend for sinners?
To answer their abject need:
A Friend who will show Himself friendly,
Not only in word, but deed:

A Friend who will gather the outcasts,
And shelter the houseless poor:
A Friend who will feed the hungry
With bread from the heavenly store?

There is such a Friend for sinners!
His name is the Prince of Life;
And once in our lowly nature
He shared earth's trouble and strife.

A Friend— no other is like Him;
So noble, so patient, so true,
That all who are blessed with His friendship
Want others to know Him too.

Then come to this Friend of sinners!
Ye hopeless and guilty, come;
Ye wanderers, wretched and weary,
Come, make His bosom your home.

His mercy will aid you when dying,
His love will be true to the end:
He calls, He is waiting, poor sinner,
Is waiting to make thee His friend!

William Luff.

NEWS AND COMMENT.

The report of the General Conference will be ready by next week.

Bro. W. S. Gottschall, of Bluffton, left for Pennsylvania on January 8, to attend the funeral of his only sister, Mrs. Cath. Allebach.

The fight against the alcohol evil is intensifying the world over and the reports are showing steady progress of the anti-alcohol sentiment.

Beginning with Sunday, January 7, the first church of Philadelphia held their midwinter series of Gospel meetings continuing through the week. On Sunday, January 14 they will hold their New Year Communion service.

The Sunday school lessons for this year are from the New Testament. Prof. S. M. Rosenberger, of Philadelphia, desires, that lesson helps should be abolished from his class, and only the Bible or Testament to be used in the class. That this may be done, he has provided sufficient copies of the American Revised New Testament for the class, including a complete list of Sunday-school lessons for the year.

It is very interesting to obserce the continuous war waged between righteousness and vice. The Christian Statesman gives reports from the different wings of the army, their successes or reverses. No other power has ever shown itself able to cope with evil; the total abolition of vice depends on the final triumph of the Christian religion. Christianity has shown its power to purify the whole human life and unltimately to make all men chaste and temperate and all women virtuous and pure.

CHRISTMAS AT THE CITY MISSION.

We had three days work at Christmas time when the eight hour rule did not apply. Saturday, Sunday and Monday (Christmas) were busy days. Christmas dinners were to be arranged and distributed. The Christmas treat for the Sunday-School was prepared, also a treat for all attending the Christmas services on Sunday evening.

Two Sunday-schools of the city contributed groceries toward our dinners. Chickens we bought. Supplies came in Saturday afternoon to be distributed that evening. I called in the children that attend the Mission and they enjoyed helping distribute to sixteen families of the district. Some persons called at the Mission for their "Christmas" and we gave them of the supplies. So much to do Saturday evening that we had no time for supper and the children worked until so dark they were afraid to go about the streets. Sunday morning we had a Christmas lesson—Mt. 2: 1—12. There were 58 in attendance a few more than usual. At the close of the service we gave each a "treat." In this the California churches were represented by their gifts. Red cloth bags and handkerchiefs for each was sent from Upland. A box of raisins from Reedley was in each bag also red and yellow apples from Paso Robles. Besides there were nuts and candy bought with money sent from various places.

Special Christmas service was held on Sunday evening. The house was decorated with paper bells and paper chains made by the sewing class girls. A number of the Mission children took part in a program of songs and recitations (no Santa Claus pieces). I gave a talk on "The first Christmas tree" with a tree picture on the blackboard and Gal. 3: 13 as a text.

At the close of the service we gave another treat to all present (85 in number) of candy, nuts and apples. This was the greatest attendance of the year. Some had only come for the good things and I was hoping they would get their hearts as full as their stomachs.

As the program was given and the people looked and listened I thought of the contrast: where would these people be if there were no mission here? Certainly not in religious services. What would they be hearing if there were on mission? Things of sin but not of the Savior. And we praised God for bringing us here and giving the privilege to tell these people of the Christ. And we praised Him for giving the people of our churches such an interest in this work that they so encourage and support it.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

CHRIST—THE HOPE OF THE WORLD.

A Christmas Sermon Delivered at the First Mennonite Church of Bluffton, Ohio by Dr. Eddison Mosiman.

(Concluded.)

We pass on to the Middle Ages. It is a period of turmoil and confusion, of darkness and despair, of credulity and superstition. Finally the hour of midnight passes. The nations are just emerging from their dreams. There are signs of new life. They are reaching out for new light. Where is now Bethlehem's star? Where is the Christ of the Christian church, who had once given hope to the world? Dead works have taken the place of a living faith. The gentle Savior, who once healed the heartaches of humanity, is put far beyond the reach of man and made the object of superstitious beliefs. Where once there was a living union with Christ there is now an assent to dogmatical assertions concerning Christ, and the observance of a mass of ceremonies and formulae and superstitious rites. But the light of the star is not extinguished. It is only obscured for a little while by the externalities of religion. By means of the Reformation the light again bursts through the gloom and the star is standing over Christ still.

The Nineteenth Century has arrived. Science has revealed through the telescope and the spectroscope a universe of immense proportions and by means of the microscope has shown its workings to the minutest details. At the beginning of the Twentieth Century the star is still standing over Christ.

For nineteen centuries Christ has been the hope of the world. To Him has been due the progress of western civilization. Like a mighty conqueror He has been coming down the centuries, overturning empires and directing the course of history. To Him we owe the highest in the culture, the literature, the painting, the sculpture and the music of our time. To His ideal of life we are indebted for the nobility of Western manhood and womanhood. Christ has been the hope of mil-

lions who have sojourned here. Many a burden has been made lighter, many a tear has been wiped away. Many a failure has been turned to success. Renan, the French sceptic said of Him, "A thousand times more living, a thousand times more loved since Thy death, than during the days of Thy course here below, Thou shalt become the cornerstone of humanity, insomuch that to remove Thy name from this world would be to shake it to its very foundations." Would you remove the star from Bethlehem's manger, then you would strike at the very springs of action, from which we derive the blessings we enjoy at this Christmas time; you would take the light from the eye, the peace from the heart of millions who behold the star over Christ.

Our story tells us that the star went before the magi, that it stood over where the young child was, but we are not told that it ever moved from there. The star of hope led the wise men to Christ. It has been standing over Christ for nineteen centuries. It is standing there today. It will stand there forever! Christ has been the hope of the past. Christ is the hope of the present. Christ is the hope of the future.

Christ will continue to be the hope of the individual. No other ideal will ever be able to meet the longing of the human heart for fulness of life, for Christ has revealed the divine law of life, the dictates of which must be obeyed, if we would attain to the highest realms of happiness.

The hope of the future of society must rest in Christ. We hear today a great deal about sociology. We are not blind to the fact that there is much graft and corruption in political life. Everyone knows that the industrial and economic conditions of the world are such as to bind some men down to the earth as slaves of toil, shutting off every opportunity for the development of the life within, barring the doors to the enjoyment of the beauties of the life without, deadening every impulse to the higher aspirations, while others may waste their life in luxurious ease, through the means that have come to them by the sweat of another's brow. The world stands aghast at the moral lethargy of society, at the institutions of vice and of crime that are able to thrive upon Christian soil. We are awake to the fact that something is wrong and that something must be done. Education has failed. Culture has failed. The church has failed. Where is the star of hope now?

Some would have us believe that the hope of social redemption lies in the acceptance of creeds invented by Greek theologians of the Fourth Century and doctrines formulated by hermit monks of the Middle Ages. So the robed priest, "whose office is to preach the Gospel lets the Gospel sleep" and Christian congregations within gorgeous cathedral walls, satisfied with their own salvation, sing away their souls to eternal bliss, while the rest of humanity is on the road to hell. Then, there are others who tell us that the religion of the Bible is outgrown; that the beliefs of Christianity are mere superstitions. These things, it is said, were necessary in the past when men did not know as much as they know now. Now we need something more rational. "The sheep, meanwhile. poor witless ones," as Dante says, "return from pastures fed with wind: and what avails for their excuse, they do not see their harm." And society is still without hope.

I am confident that there is only one power that can transform society and bring hope to the hopeless, and that is the Christ-life. Whenever the time comes that Christ will live in society and the principles of Jesus will rule the world, then the long looked-for time of redemption will have come; then social inequalities will be obliterated, and there will be liberty and freedom and abundance of life for all; then, when actions spring from motives of love, the conflict between labor and capital will have ended, and peace and prosperity will be permanent; then, when the Prince of Peace reigns, there will be no more necessity for Peace Conferences and Arbitration Treaties, for the prophet's vision of "swords beaten into plowshares and spears into pruning hooks" will have its fulfilment.

At a Catholic conference held in Chicago a certain bishop said "I close my eyes and see this country a century hence as practically Catholic land. I can hear the angelus bells calling one to another all over the continent, and see long lines of children in white trooping to churches in every part of the nation." Our vision is different. We close our eyes and see in the distant future the star still standing over Bethlehem's manger. We can hear the Christmas carol of glory to God for the new-born King, once sung by angel voices, coming down from heaven to earth, now ascending from earth to heaven, sung by men and women of every nation and every clime, clothed in the white robes of righteousness, rendering honor to the Christ, the eternal hope of the ages.

The star which once stood over Bethlehem's manger will stand over Christ forever! Would you realize life's highest aspirations? You'll find the star of hope standing over Christ. Christ is God's best gift to us; He's God's greatest gift to the world. Would you have a message that will endure the changing time and meet the various needs of humanity? You'll find it in Christ, the hope of the World.

MY SON GIVE ME THINE HEART.

Prov. 23:26

In this short but beautiful sentence God makes an appeal toman. God sees man as he is in his awful sin-fallen state and appeals to him to repent, but He wants a repentance from the heart, a heart sorrow for sin, a broken and a contrite heart, for only into such a heart can Jesus come and produce a change and instil a heart faith, a heart love, a heart devotion, a heart life, a life that alone is acceptable in God's sight.

When we think of man in his natural state of heart and look into God's word, first in the old and then in the New Testament, how plain the picture is of our heart in its carnal, unredeemed and sinful state and what a contrast when once that heart has been yielded to God and is filled with His love and His spirit. By nature the thoughts of men's hearts are said to be only evil, even from his youth Gen. 6: 5 and 8: 21, even so much so that "It repented the Lord that He had made man on the earth and it grieved Him to His heart" Gen. 6: 6.

"And the Lord said, I will destroy man whom I have created, from the face of the earth; for it repenteth me that I have made them." Gen 6: 1.

"But Noah found grace in the eyes of the Lord," Gen. 6-8. "Being a just man and perfect in his generation" Gen. 6: 9. So that the Lord established a covenant with Noah, and he and his wife, and his sons and his son's wives were saved. Gen. 6: 18. As we go further on in Ecclesiastes 9: 3. the word tells us, "The heart of the sons of men is full of evil and madness is in their heart while they live, and after that they go to the dead." Most assuredly true. unless, as Noah, we find grace in the sight of the Lord. In Jeremiah 17: 9 we are told that "the heart is deceitful above all things and desperately wicked," and in Proverbs 6: 14, man is spoken of as having frowardness (disobedience) in his heart, devising mischief and sowing discord continually.

In Matthew 15: 19, we are told that out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies, and all things that defile a man." And also in Mark 7: 21 to 23 practically the same is said of the heart.

So that we can plainly see in God's own Word that man's heart by nature is at variance with God and as long as our hearts are in this state we cannot fulfill toward Him and to our fellow-men the good purpose of His Divine Will, for which and by which we were created. But to such hearts the Lord appeals in these words of our fore-thought and says, "My son, give me thine heart."

And if we listen to His appeal and our hearts are broken by repentance God will in His mercy and His grace take these hard, stony hearts of ours that are so full of evil out of us, (Ezekiel 11: 19.) and He will cast away our transgressions and will give unto us a new heart; and a new spirit will be put within us. "He will put a heart of flesh within us (Ezekiel 36: 26) a heart that loves to walk in His statues, a heart that shall keep His judgments and do them (Ezekiel 36: 27)" Such a heart is the heart that having been yielded to Him has been opened by Him and can be made useful in His service. (Acts 16: 14.)

With such a heart man can believe unto righteousness (Romans 10: 10.) Such a heart can be cultivated; will retain God's word's (Proverbs 4: 4.), will keep His commandments (Proverbs 3: 1.), will apply itself unto instruction and knowledge in Godly things (Proverbs 23: 12.) Such a heart will be a pure heart (Psalm 24: 4) a clean heart, a blessed heart. and in Matthew 5: 8 we have the blessed promise that those that are pure in heart shall see God.

But into the city of God there will enter nothing that defiles. All who will be dwellers there will here have become pure in heart, and when Christ abides in the heart there will be beauty and purity of thought and deed, freedom from pride and self-seeking, high and holy motives and an humble and unselfish love and devotion to God and our fellowmen. But it alone is possible for us to see God when we with humble and contrite hearts have come to accept in our own lives and in our own characters the principle of selfsacrificing love, which is the principle of His life and His character.

Ah, it is a wonderful change that comes over our hearts when once we have heeded the Lord's appeal, "My son, give me thine heart." No more the hard stony heart that is so cold, so corrupt, so full of evil, so froward and the seat of sin and crime (Matt. 15: 19.) but a heart that is kind, gentle, loving, warm, a heart that shines with the light of the knowledge of the glory of God in Christ Jesus (2 Cor. 4: 6.) a heart whose affections, desires, and hopes are set on things above. A heart that will rejoice in Him because it has put its trust in His holy name (Psalm 33: 21.)

Just a few thoughts in conclusion: Have you and I such a heart? Did the Lord, when He said, "My son, give me thine heart," mean you, did He mean me? How have we answered this appeal? Have we personally experienced this change of heart? Have we given Him our hearts? Let us remember, it is only the pure in heart that will see God and while man looketh on the outward appearance God always looketh on the heart (Samuel 16: 7).

G. P. Shaw.

Home Circle.

THE SPARROWS' COMPLAINT.

"Oh, what shall we do
For something to eat?"
In most plaintive notes
The sparrows repeat;
"There is snow all around
And the ground's frozen firm;
No spot left uncovered
To dig for a worm."

Cheer up, little browncoats,
The children are good;
They see your distress
And will bring you some food.
And though through the winter,
The worms you're denied,
A very good dinner
Of crumbs they'll provide.

THE FAMILY ALTAR.

Do you pray? What a question! Every Christian prays, must pray, cannot help but pray. Have you certain times for prayer? Have you family worship?— Some will answer "yes," some will say "no." Why do you have family worship? Why not? The editor would like to hear the answer of the different readers. Would it not make a nice symposium to hear what the different readers have to say on the topic of family worship?

I know, that some of our readers have family worship. Each family forming a little prayer circle, the family worship unites the members with each other, for the nearer we come to God, the nearer we come to each other. Is family worship not only good and advisable, but necessary for every Christian family? Yes it is necessary. Our time is a time of individualism, every one is too much for himself and herself, yet selfishness is just the opposite of Christianity, for God is love. Love unites, the natural love ought to unite the family, the Christian love, being of divine origin, ought to unite the family in worship. The father is the priest of the house; only as an exception the mother should lead the family worship; which she naturally does in the absence of the father. Every family needs this communion with God and with each other. We must have time for family worship, we must find time for it, either in the morning or in the evening, or, as is best, mornings and evenings.

JESUS SHINES IN.

A poor lame girl was kept all the time in her room. It was a poor, dark room, where the sun never shone in. A visitor once said:

"You never have any sun here, do you?"

"Oh," she said, "my Sun shines in at every window, and even through the cracks."

The visitor looked surprised. Then the lame girl added:

"I mean the Sun of righteousness. He shines here, and makes everything shine so bright."

NARROW ESCAPES.

I once knew a man who never failed at family prayer to return thanks to God for escape from dangers seen and unseen. I wonder if we are sufficiently impressed by the thought of God's constant care of us as we go about our work, walk the streets, or sit in our homes.

A friend and myself one day sat in happy converse nearly the the whole of one afternoon in a pleasant drawing doom. We had not seen one another in years and we bridged the interval of absence by the exchange of recollections and by reminiscences in which were mingled the names of old pleasant drawing room. We had each other goodby and parted. A few hours later the ceiling of the room suddenly fell without apparent reason, and had the catastrophe occurred during our talk, we would both have been killed.

Most of us have had the experience of being in an accident that has happened on a railroad train, or when driving on a country road, being perhaps thoroughly shaken and frightened, yet meeting no other harm.

An elderly lady who was nearly blind was crossing the street near her home the other day when a horse driven at a rapid rate came suddenly around a corner. She just escaped being knocked over and crushed.

The emotion of fear when one has had a narrow escape is for the time almost as great a shock as might have been suffered had the disaster really occurred. Imagination pictures all sorts of ills that would have come in the train of the calamity. Fear, whether before or after what really takes place, is always somewhat paralyzing to action. Well does the Scripture say that fear hath torment. We ought by every means in our power to free ourselves from its dominion. Every day that we live we are under the care of One who neither slumbers nor sleeps; no evil can happen to us without His will, and that which He wills can never be evil.—Christian Intelligencer.

Marriages.

Gratz—Burkholder. — On Jan. 4, 1912 at the home of the bride near Bluffton O., by Rev, W. S. Gottschall, Harry Gratz and Viola Burkholder both of Bluffton, Ohio.

Deaths.

Keyser.—On Dec. 28, 1911, in the Mennonite Home. Her funeral was held from the home of her son at Collegeville, and interment was made at the Lower Skippack Mennonite Meeting House.

Contributions.

FOR FOREIGN MISSION.

In December the following gifts were received.

General Treasury:

Sunday school of Menn. church at Beatrice, Nebr. $95. 46; S. S. of Menn. church Newton, Kan. $18.65; Tabor church, Goessel, Kan $142.19; ditto, children's collection, $63.15; Alexanderwohl church, Gossel, Kan. $270.-89; ditto, children's collection, $170.74; Y. P. S., West Zion church, Mouldridge, Kan. $170; C. A. Ramseier, Geary, Okl. $10; Tiefengrund church, Laird, Sask. $85.10; Bethel church, Versailles, Mo., $20.85; Friedenstal church, Gotebo, Okl., at children's festival, $27.72; Friedensberg church, Avon, S. Dak. $35.60; S. S., ditto, $10; Christian church, Moundridge, Kan. $15.65; Menn. church, Paso Robles, Calif. $39.85; Mission friend, Altona, Man. $9.65; S. A. Krehbiel, Geary, Okl. $25; Men. Mission S. S., Beatrice, Nebr. $35; Jacob Rempel, Dallas, Ore. $20; Menn. church, Menno, Wash. $44; Brudertal church, Hillsboro, Kan. $144.59; from Berne, Ind., the following: mission boxes $9.43; birthday gifts 85c; mission friend $20; the tenth from F. $15; Menn. church, collection on Thanksgiving Day, $941.53; Men. S. S., ditto, $178.08;—Deer Creek church, Okl. $7.23; sale of articles of the Sewing Society, Newton, Kan. $124.80; First Menn. church, Philadelphia, Pa. 23.75; S. S., ditto, $25.01; Menn. church, Colfax, Wash. $112.84; Bethany church, Freeman, S. Dak. $79.03; Menn. church, Escondido, Cal. $11.10; Menn. church, Weierhof, Germany, $31.80; Menno Simon and Salem Cong., Butterfield, Minn. $9.24; Emmaus church, Whitewater, Kan. $41.5; Grace Menn. church, Pandora, O. $300; S. S. of Brudertal church, Hillsboro, Kan. $25.65; Bethel College church, Newton, Kan. $24.75; Y. P. S. of Halstead church, Kan, $7; Ebenezer church, Gotebo, Okl. $9.55; S. S. of Johannestal church, Hillsboro, Kan. $54.86; Menn. church, Rosthern, Sask. $74.25; mission friend, Altona, Man. $2.50; S. S. of West Zion church, Moundridge, Kan. $128.96; Y. P. S. of Menn. church, Avon, S. Dak. $7.50; Salem church, Dalton, O. $21.50; mission friend, Mt. Lake, Minn. $50.00; Menn. church, Pulaski, Ia. $15; C. A. Krehbiel, Donnellson, Ia. $25; Menn. church, Rosthern, Sask. $40.20; Sewing Society, Upland, Cal. $25; mission friend, Bluffton, O. $5; Swiss church at Bluffton and Pandora, O. $300; Menn. church, Laird, Sask. $54; mission friend, Berne, Ind. $20; Sewing Society, Pawnee Rock, Kan. $60.68; Sewing Society of Mennoville church, Okarche, Okl. $4.50; Mennoville church, ditto, $2.40; Samuel Hilty, Beaverdam, O. $25; mission friend, Altona, Man. $5; Menn. church Upland, Cal. $46.29; S. S. of Gnadenberg church, Whitewater, Kan. $30.18; mission friend, Elbing, Kan. $10; J. R. Thierstein, Effingham, Kan. $10; S. S. of Menn. church, Newton, Kan. $29.13; Tabor church, Gossel, Kan. $34.19; S. S. at Renata, B. C. $8.55; John J. Johnson, Meno, Okl. $5; Bethel Gem., Inman, Kan. $25; Bergtal Gem., Pawnee Rock, Kan. $13; S. S. of Bethel church, Inman Kan. $21.25.

For Orphans:

Friedenstal church, Gotebo, Okla., at children's festival, $15.

For Lepers in India:

Jacob Amstutz, Pulaski, Ia. $30; John Brucks, American Falls, Ida. $8.50; Barb. Nafziger, Delavan, Ill. $8.50; Cathorine Wiens, Low Farm, Man. $5.00.

Society Treasury:.

Y. P. S., Bally, Pa., for Annie Funk's school in India, $35; Y. P. S. of Bethany church, Quakertown, Pa., ditto, $5; Swiss Y. P. S., Whitewater, Kan. for the school in India, $100; ditto, for Suckau's organ, $20; S. S. of West Zion church, Moundridge, Kan., for magic lantern for Suckau, $50; Mrs. S. S. Haury's S. S. class, for Suckau's mission, $3.50; mission friends from different congregations, for typewriter for Ediger, $61; Y. P. S. at Inman, Kan., for P. A. Penner's mission, $28.01.

Christmas Treasury:

Sewing Society of Neuhoffnungstal church, Meno, Okl., for India, $18.93; Sewing Society of Zion church, Lee Co., Ia. $10.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

For The Pacific District Conference.

San Marcos church at Paso Robles, Cal. $39.00

Gratefully acknowledged,
S. R. Aeschliman, Treas.

Correction.—In the annual report of the Pacific District Conference, published in the Mennonite of Dec. 14, a mistake of $10 was made in adding the disbursements, and instead of a total of $621.35 it should be $611.35. This changes the balance in the treasury from $261.45 to $271.45.

S. R. Aeschliman, Treas.

For India.

G. G. Neufeld, Altona, Man., for Christmas for poor people $10; Abr. Janzen, Mt. Lake, Minn., ditto, $3.30; Friends from Henderson, Nebr., by H. D. Epp, $41.00.

Gratefully acknowledged,
P. A. Penner.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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OBEDIENCE.

There are in human nature two tendencies; one the wish to be independent, to govern our actions ourselves, and even those of others; and the tendency to be led by others, to subject our will to the will of others.

The wish to be independent, whether in the heart of children, who dislike to obey their parents, or in the heart of grown people, who desire a lawless, personal independence,is wrong in itself.This spirit of disobedient independence, of selfishness, was and is the root of all sin.

Who will succeed in the world? Not the disobedient one, but the one who obeys implicitly the call of duty in any sphere. The man who has learned to obey, is the one who will be able to command.

What is true in this world is more true in the spiritual world. The willingness of Isaiah after his call, as expressed in the word (Isaiah 6: 8). "Here am I; send me!" and the question of Paul at his conversion: "What shall I do, Lord?" ought to be in every Christian heart; for the word of God says: Rom. 14, 7. "None of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die. we die unto the Lord: whether we live therefore, or die, we are the Lord's."

We are servants and soldiers of the Lord. A servant does not do his own will, but the will of his master. Paul calls himself a servant, a bondservant, of Jesus Christ. A soldier obeys implicitly the command of his superior.

The willingness to obey, to be willing to sacrifice one's own will, is right in itself, but this spirit of obedience may be misused. The Roman Catholic society of Jesus (Jesuits) deprives its members of the right to judge, what is the will of God for them; the society decides for them by the superiors. The power of secret societies, of unions lies partly in the power to direct the will of the members in certain directions. There is a comparative restfulness in having others decide for us, what we shall do.

The Christian is a servant and soldier of Christ, and as such is ever ready to do the will of the Heavenly Commander, and to do it implicitly without questioning; to do it cheerfully, irrespective of the wishes of the heart.

We may wish for this or that work, but we ought always to be ready, if God leads us differently whenever we recognize the will of God, to do it gladly.

That we will obey the will of God, is decided as soon as we become true Christians.

What the will of God is in a certain case may not always be plain to us, and we will have to pray for the guidance of God's Spirit, that we may be able to recognize the will of God.

May God help us, that we may once for all decide: "Thy will be done." "Not as I will, but as thou wilt." And that we are able to decide, what is His holy will, for we, each and every one, are responsible for our decision; and will be judged according to our deeds.

Correspondence.

Donnellson, Iowa, Jan. 4. Dear Mennonite: The annual holidays of Christmas and New-year with their many blessings for the young and old people are past but not forgotton. Our S. school had prepared a splendid program for Christmas eve, a large tree and other decorations in the church; all tending to remind the congregation that Christ was born. A good book or a package was presented to every one present and at the close Rev. Hilty was presented a fine comfortable chair. On Christmas morning the congregation assembled and as usual on this day they partook of the Lord's Supper.

Yesterday, Jan. 3, Dr. Schneller, from Palestine, arrived and services were held at our church in the evening at which many of the Evangelical church attended, their pastor and choir favored us by their songs. Dr. Schneller gave us an interesting description of the city of Jerusalem and the good mission work that has and is being done there.

Up to the close of the old year we had considerable wet weather and very muddy roads and not much cold but the new year has brought us real cold weather, the thermometer hovering near zero, daily a little snow lying on the rough frozen roads but not sufficient for sleighing. Closing I wish the editorial force and all the readers of the Mennonite a happy and prosperous New Year, which means God's blessing in all our work.

COSTLY ECONOMIES.

They are most frequently effected by people who flatter themselves they save money whenever they do for themselves work for which they would otherwise have had to pay money. The gentleman who gave his guests strawberries which cost him a dollar each, explaining his extravagance by saying that the time he spent upon his strawberry bed was worth so much money, is a specimen of this sort of economist. The class embraces overtasked women who do their own house-work, and whose husbands in the end pay the physician or the undertaker, or both, considerably more money than the cost af a servant would have amounted to; those thrifty men who furnish their houses with bungling home-made furniture, which costs them a far greater outlay of toil than would have provided the money to purchase furniture more cheap and sightly; the people who cling to an old tool or house-hold utensil; paying for repairs in the aggregate several times the price of a new one; those well-to-do mothers steal from their own sleeping time opportunities to mend worn-out clothes; the people who buy the cheaper qualities or scant quantities of provisions, week after week, although the difference is unconsciously taken out of other contents of the table by the purchasers themselves in common with the hungry souls thereat; people who take long walks to avoid paying a stage fare or car fare, and exhaust more vitality, and, perhaps, shoe-leather, than the money saved can ever replace; the professional men and others who waste valuable time in doing the drudgeries indcident to their callings; these are but a few instances showing our meaning; the reader can doubtless add indefinitely to the number, after reviewing the habits of his neighbors.

The principle effect of such management is an enormous waste of well-meant endeavor, and of physical and mental energy. The subject is full of complications, and is too great for thorough treatment, but a mere hasty mention of it should do good, by causing people to look more carefully to the relations of outlays and results.— Christian Union.

ON GOING TO CHURCH.

Go early to church. Not only be punctual, but be in your place before the hour when the service is announced to begin; then you will not disturb other worshipers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and concersation on worldly topics.

Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought. fix your eyes on no object. utter no word which will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

In all the service take an active part, as hearer, as worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.— Bishop Vincent.

HAVE WE TOO MANY AUXILIARIES IN OUR CHURCHES TODAY?

This question may be answered by y e s or n o, according to our individual views. But again the question may be answered by y e s and n o, according to the needs of the individual churches, and the use we make of these auxiliaries.

Our minds run back a half a century — with some longer, with others shorter—to the time, when church auxiliaries were very few. When church activity consisted in going to church on Sabbath, possibly only every fort-night, and participating as best we could in the routine form of worship. Even the Sunday school we considered an innovation and other auxiliaries were unknown.

An auxiliary is a help or helper, a helping or active force. As the church awoke more and more to the necessity of more **aggressive** work alongside of aggressiveness and advancement in education and all material interests, and of more **power** to withstand the powers of ignorance and wickedness, and to more successfully combat Satan's activities for Christian idle hands and minds. auxiliaries were introduced one

after another, until we have a multidude of them, and today stand at the question, whether we do not have too many.

That we may answer the question satisfactorily to our own minds, and for the good of the individual churches, let us briefly review some of these auxiliaries:

1. The Sunday, or better, the Bible School, the main auxiliary. Is it still needed? Has the time perhaps come that we can dispense with this "helping force" in our church work? If the need of Bible study has ceased; if the children need no more primary direction for their feet toward the beloved Savior's bosom; if the young Christians need no more upbuilding in Christ; if those of advanced years need no more a systematic feeding upon the blessed word to help them work out their salvation; if these things are now better supplied from the pulpit or in the ordinary routine form of worship, then we can say this is a superfluous auxiliary, so one too many. But O, no! we need the Bible school; we need it in its modernized form, we need it in its enlarged circle; we need it in its increased spiritualized life; we need it for the infant in the cradle. for the youth facing the vigorous onslaughts of Satan, for the aged facing the realities of the eternal world. That this auxiliary of the church may not become antiquated, it becomes necessary that we make it more and more an active auxiliary for the church, and the school should know that it is only an auxiliary and not the church..

2. The Young People's Society: This has been a powerful auxiliary for the past quarter century, giving the young Christian an active part in the work of the church and the saving of souls, thus causing him to become more interested and consequently more loyal to the church and to her great head Christ. This activity was practically denied the young outside of this auxiliary. Can we from past experience now say we will dispense with this organization, on the plea that it is no longer needed, that we have too many auxiliaries; the results can be attained better otherwise. Had we not better encourage this auxiliary more and make it more a power for good? The church needs the young life with its vigor and energy. It needs it in its organized, auto-motor-like working form.

3. The Missionary societies, under their various names—organized auxiliaries of the church for the spreading of the Gospel at home and abroad, and for the promotion of the mission interest in general; can we relegate them to the rubbish pile of needless auxiliaries? With the need of home mission work all around us, with millions upon millions of heathen across the seas, the church I believe is not yet in a position to say, "we do not need mission societies. We can better preach the Gospel and give support to those who go forth with the message of Christ's saving grace without such help." The ministrations of these mission societies, have been of great help, both in the home and foreign field, and until the last benighted soul has been lighted through the Gospel, and the Sun of Righteousness has arissen with healing in His wings in every nook and corner of the sin-darkened and sickened world, the church of Jesus Christ needs both "apostles" and "women" to go forth from the empty sepulchre with the life message, and the "lo I am with you," as it comes from the Head through the Body,—the church.

4. Temperance Societies— As long as the hydraheaded monster the liquor traffic, with its multidentate fangs, its multiform manifestations and its multivious invasions is not mortally wounded, temperance organizations are needed. If we in our churches can, without special organizations, unite our people to combat this evil in themselves and for the public good-- good. If however some individual churches can do more effective work along these lines with a special organization, then let not others call it a superfluous auxiliary.

A multiplicity of organizations implies a greater need of systematic efforts in our Master's work. The church itself is the great force to do that work. To then organize itself into smaller bodies to effect that end, is entirely proper and is in harmony with up-to-date methods. These auxiliary organizations give opportunity for more general participation in the work, so that it does not rest on the few, and as is often the case on the pastor,—"Every one his work and every one at it" is the motto of organization in church work. As the work is thus diffused, interest will be increased. Auxiliaries give opportunity for young people with talents to exercise their gifts and thus to increase them for the Lord who bestowed them and expects a return, while, where these opportunities are lacking, the one pound is often buried and thus left inactive and unmultiplied, or perhaps diverted into other channels, yea sometimes even misused. I have named only a few auxiliaries to illustrate the point hinted at in the opening of this paper. Now however let us note this as very important! If auxiliaries exist only for their own sake, or to give the impression of an up-to-date church, then such auxiliaries are "too many." If they require all the available motive power, to move themselves without any to spare, to move the great cause of Christ, they are superfluous, indeed often dangerous to the good of the cause. Every organization in the church should always consider itself as a part and a working part of the main body. If, as it should be, the auxiliaries are a channel through which the church does more effective work along the various lines then they are a blessed necessity. If they as branches of the church through the live wire of spiritual fellowship, are connected with the great dynamo of the Holy Spirit in the eternal power house of the living church then they verily are a spiritual force that is needed. After all therefore this question like some others in our church activities must find its answer in the local environments, needs and opportunities, and hence cannot be definitely answered by one pastor or church for another.

Souderton, Dec. 28, 1911. **Allen M. Fretz.**

CHURCH DISCIPLINE.

What Is It and to What Extent Should it be Practiced?

The term discipline has a variety of meanings but when applied to ecclesiastical affairs it has reference to the execution of the laws by which the church is governed and to the infliction of penalties enjoined against offenders against these laws. The Christian congregation, like every other community, needs discipline for the sake of self-protection and to suppress or eliminate anything that might impair or destroy its life and usefulness. But as the Christian church is a community of professing believers its discipline must be purely spiritual. The object of church discipline is to prevent scandal, with a further view of retrieving the offender. It should never be viewed as an act of punishment for the offender and should hence not be practiced in the spirit of revenge or retaliation, but in the spirit of in the spirit of revenge or retaliation, but in the spirit of Christian love as a necessary act for the good of the church and the offender.

The center of the whole scriptnal doctrine of church discipline is the passage Matth. 18: 15—18, and of its practical application in the apostolic church we learn from 1 Cor. 5 and 2 Cor. 2: 4—8. A member in the Corinthian church had taken his stepmother for a wife and the congregation had overlooked the matter without making any objections. Paul wrote, that he who had done this should be excommunicated and "delivered unto satan." These his words produced such an impression upon the church and the offender that when Paul wrote his second epistle to the Corinthians he could recommend mercy to the offender. It is, however, not only for such flagrant offences as the above that Paul demands discipline but for a number of minor failings such as idleness, by which a person makes himself a burden to others etc. (2Thes. 3: 6—8.) The danger against which he warns the churches the most urgently is heresy, for it eats like a canker. 2 Tim. 2: 17. Titus 3: 10 he writes: A man that is a heretic, after the first and second admonition, reject. John writes in his second epistle, vs. 10, 11: If there come any unto you and bring not this doctrine, receive him not into your houses neither bid him God speed, for he that biddeth him God speed partaketh of his evil deeds.

Church discipline was practiced during the post-apostolic church and during the period of persecutions it became even more peremptory in its demands. Later a course of pennances was established as a punishment for offenders,consisting in alms, pilgrimages, fasts, participations in crusades, mortifications of the flesh etc. But if any of these forms of punishment became too inconvenient and too grievous to bear provisions were made to alleviate them. Thus the privilege was created to have others associate with the offender in bearing the penalty. Pennance was conceived as a satisfaction for the offence committed and as Thomas Aquinas has it, so long as the debt is paid it does not matter who pays it. In a collection of pennance rules found in Mansi, it is stated, that, by means of a sufficient number of co-fasters, a fast of seven years may be accomplished in six days. All this was a result in six days. All this was a result of an erroneous idea as regards the object of church discipline which also led to the doctrine of indulgences and of the purgatory.

After the church became the church of the state and all classes of people were added to the church, when membership became obligatory, church discipline naturally became more lax and at times was entirely neglected. And whenever it was prac-

ticed the penalities, as a rule, were inflicted by the state, consisting in fines, imprisonments, banishment and executions. This led to the most crule persecutions not only against those who led immoral and impure lives but more so against those who had convictions contrary to the doctrines held and practiced by the stablished church of the state.

From this we learn that church discipline, necessary as it is for the preservation of the church, may on the one hand be grossly neglected by tolerating all in the church no matter what their moral conduct is or what they believe, teach and practice, while on the other hand, it may be fiercely abused by making it a means of persecution, punishment and retaliation against those who honestly and sincerely, from the convictions of their own hearts differ with the doctrine of the stablished church.

In our own Mennonite church discipline has been a bone of contention from of old. Not that any one opposed church discipline per se. but on account of different opinions as to the severity of the matter and to the dealings with those who came under the discipline of the church.

This gave rise to a number of schisms in the church. It was one of the bones of contention between the so-called Friesens, Flamingers and Waterlanders. These all practiced church discipline but not with the same degree of severity. Differences of opinion prevailed in regard to church discipline and the treatment of those under discipline even during Menno's time. Menno himself holding a more liberal view in regard to this matter than some of his co-laborers. This was also one of the reasons which induced Jacob Amman to leave the church and become the founder of the Amish Mennonite church, he taking a more radical stand than many of the churches at his time did.

Church discipline, like every thing else, can be abused either by being too lax or by being carried to extremes. Neither of which speaks well for the spiritual condition of the church. We have examples given in church history, and we find them even in our present day churches, where this evangelical institution is grossly neglected, while on the other hand we find cases where it is carried to an almost ridiculous and contemptible degree. While we know of churches where most everything is tolerated we find others where discipline is practiced for the most trifling things. We have heard of a case where a man was disciplined for allowing another one, who stood under discipline, to help him and his team out of the mire. This no doubt was an exceptional case but it shows how a thing which is good in itself may be so abused as to make it ridiculous. Surely such cases will not be of any benefit to the church nor will they be beneficial to those who have to suffer therefrom. They will make church discipline a laughing stock before the world. But this will be no less the case where discipline is entirely neglected and where all offences are tolerated in the church. The world expects the church to be above itself and that it require of its members that they live up to their profession.

There are three grades to be observed in church discipline. The first of these is discipline by the word. When Jesus said unto His disciples, whatsoever ye bind upon earth shall be bound in heaven and whatsoever ye loosen upon earth shall be loosened in heaven He undoubtedly had reference to this kind of discipline. The apostles by the preaching of the gospel of Jesus Christ opened the kingdom of heaven to those who believed their preaching and followed it, and closed it to all those who disbelieved and were disobedient. What they condemned by the power of the gospel was condemned in heaven and what they commended by the power of the gospel was commended in heaven. This is the first and most general method of church discipline which is to be practiced at all times. Both ministers and churches must be convinced that what they require of their members is required by the word of God, and being thus convinced they dare not neglect to warn and admonish against the things which are not in accord with the teachings of the gospel. We must hold up to the people what, according to the gospel, constitutes a Christian and a true and faithful member of Christ's church. Thus without pronouncing any special anathemas over unbelievers and sinners it will become plain to those who are disobedient to the gospel that they have no part in Christ and are not fit subjects for the church of Christ.

(To be concluded.)

NOTES ON THE C. E. TOPIC.

January 14.

How to Win Young People to Christ.

Prov. 11: 30; Rev. 22: 16, 17.

Three kinds of persons are to be taken into consideration in the study of this lesson. First is the holy Christ, in a class by Himself, like us in all points yet without sin; the God-man came to earth to win men of the earth to Himself; the Savior who endured the death of the cross to save us; the Spirit Christ, who intercedes with us to gain us and with the Father in heaven to obtain an eternal place with Him for us. Second, are those who are to be won. Jesus would have all classes and conditions of humanity brought to Him, but the young are the subject of our special study just now. The young are in a position to give Him the most service because they are likely to live the longest. They have the vigor of bodily and mental strength and to them every age must look for its greatest accomplishments. Jesus specially appeals to the young. He was a young man Himself and devoted the years of His young manhood to the best interests of men. He called young people to His closest confidences. That disciple who is spoken of as "The disciple whom Jesus loved", in distinguishing him from the rest, was John, the youngest of them all. The man who possessed great riches whom Jesus loved and whose love for the things of the world caused him greatest regret, was a youth. So are Stephen, Paul, Timothy and a multitude of others. It is possible for some to be won to Jesus when they are no longer young but it is hardly probable that they will be all won. A whole life is but the reasonable thing for Him to expect to be devoted to His service since He gave His whole life to the redemption of the world. To lay a wasted, worn-out life upon His altar is like bringing Him the husks after the kernel has been eaten.

Thirdly, those who are to do the winning. Winning souls is a glorious opportunity; it means the eternal happiness of those who would otherwise be in everlasting misery, and the eternal reward that only a soul-winner can enjoy, Christ, the greatest of beings, made soul-saving His chief delight, to follow in the occupation of Him, the greatest Being, is to be occupied in the greatest and best of tasks. Special efforts should be made to win the young because they are the easiest to win, because they can give so much more to Him, and because to them must be left the responsibility of winning those who come after us.

NOTES ON THE S.S. LESSON.

January 14.

The Birth of John the Baptist.

Luke 1: 57—75.

Golden Text: Luke 1: 68.

In their home in the hills, Zacharias and Elizabeth, his wife, and their friends had occasion for great rejoicing when the child promised by the angel was born. God bestows one of His greatest blessings when He sends a little one into the home. Parents should always regard their children so many great responsibilities intrusted into their care by God. On the eighth day the babe's name was written with his own blood upon the roll of God's chosen people by the rite of circumcision. He was to become the greatest in the dispensation in which he lived. The angel had declared to his father that he should be great in the sight of God. To learn what true greatness in God's sight is, we should study the life of John the Baptist carefully.

The naming of a child was by ancient custom supposed to have reference to some particular characteristic of the person named or of those who named him. John means "God is gracious." It was the feeling of his mother. It was the message of John in later years. The simple act of Zacharias in writing the name for his son shows that he now fully believed the angel's words and regarded the birth of the child the direct fulfillment of the angel's prophecy.

The greatest events in the history of God's people bring forth expressions of their joy in songs that live to give encouragement to the future generations. These songs have since become the means of expressing the joys and spiritual emotions of the church in all its ages. It would be a profitable thing for us to go through the Bible making a special study of these songs of occasion. Under the inspiration of the Holy Ghost Zacharias chanted the beautiful Psalm our lesson records.

The father felt that the son's coming was really a visit from God to His people. God sometimes visits to bring joy. Often His visits, because of our sin, must bring sorrow. John was to herald a period of salvation. The horn is a symbol of power. The Christ whom John was to introduce to the world would be a mighty power.

The prophets always pointed to a Messiah's coming. It was Zacharia's joy to realize that the hope they expressed was soon to be realized and that God was using him as an instrument for the realization of that hope. The Psalms announce (1) God's visit to His people, (2) That God certainly keeps His promises, (3) That there is salvation from all our enemies, (4) That God may be served without fear in holiness and righteousness all the days of our life.

News of the Week.

LIVES LOST IN NEW YORK FIRE.

Equitable Life Building Destroyed, Causing Loss That May Reach $15,000,000.

New York, January 9.—The great marble nine-story building of the Equitable Life Assurance Society at 120 Broadway—the home of the Mercantile Trust Company, The Eqpithe banking house of Kountze Brothers, the Mercantile Safe Deposit Company, and the Harriman lines—was destroyed early today by fire. Four men era known to have lost their lives and several are missing. Conservative estimates of the damage this afternoon place the loss in the neighborhood of $10,000.000, while others say that the loss will run as higt as $15,000,000. Millions of dollars in cash securities are locked in the vaults of the issurance society and the banking and trust companies, but are not believed to be affected by the flames.

Heart of Financial District.

The fire was in the heart of the financial district, and the flames were fought mainly from the tops of towering sky scrapers. Business was brought almost to a complete standstill among banking and brokerage houses, whose employes could not reach the scene of their daily actives. Financial firms stopped business to care for the firemen.

DEMOCRATS WILL HOLD NATIONAL CONVENTION AT BALTIMORE.

Washington, January 9.—The next Democratic national convention will be held on June 25 at Baltimore. The national committee, in session here today first named the date and then selected the city.

Bosses Overruled Bryan.

Washington, January 9.—W. J. Bryan made his fight in the Democratic national committee yesterday and lost. He made James M. Guffey, member of the committee from Pennsylvania, the issue, and the committee declined to unseat Guffey by a vote of 30 to 18. Mr. Bryan once appealed from a decision to Chairman Mack and was defeated, 33 to 13. The Taggart-Sullivan-Murphy crowd voted to seat Guffey, as had been expected.

Gov. Wilson the Man Though the "Gang" Doesn't Like Him.

Washington, Jan. 9. — Woodrow Wilson towered above everybody else at the Jackson day bankquet of Democrats last night. In remembering the man and what he said the other speakers and their utterances were almost forgotten today by the Democrats from every part of the country who attended the banquet. The notable thing about it all is that the atmosphere of the banquet hall was unfriendly until after the New Jersey Governor had made his speach. The arrangements for the affair were in the hands of Democratic reactionaries.

Comparatively few progressive Democrats were invited. Of the twenty-five representatives of the party present from New Jersey practically every one was an anti-Wilson man. The James Smith, Jr.-James Nugent crowd in that state was permitted to select the persons from the state who would be invited to the banquet. The program was to give Wilson "a frost," if possible.

"Frost" Did Not Happen.

But the thing the anti-Wilson Democrats had hoped would happen did not happen. They were obliged to admit at the close of the banquet that Governor Wilson had been the hero of the night. It was a little after midnight when the Governor finished his speach. The banqueters stood and cheered for several minuits. William J. Bryan walked over to the Governor, took his hand and said, "That was fine,fine." The other speakers followed the example set by the Nebraskan. All the banqueters would have personally congratulated the New Jersey Governor if they could have reached him.

The New Jersey crowd of anti-Wilson Democrats went home from the affair thoroughly disheartened.

JUDGE SENTENCES RICHESON TO DEATH.

Boston, January 9.—The Rev. Clarence V. T. Richeson today was sentenced to go to his death in the electric chair some time in the week of May 19.

Sentence was pronounced by Judge Sanderson in superior court immediately after Richeson had pleaded guilty of murder in the first degree.

Richeson had pleaded not guilty when arraigned after his indictment on the charge of poisoning Avis Linnell, of Hyannis, Mass., his fiancee, but following a written confession, made public last Saturday, retracted that plea and made a formal admission of guilt.

It is understood that application may be made to Governor Foss and the executive council of the state to commute the death sentence to imprisonment for life.

WILL TRY SOMETHING NEW.

Kansas City, January 10.—Discussion of civic problems is to take the place of time-honored Wednesday night prayer meetings at the Linwood Christian church here. The first meeting in the new movement is to be held tonight when Judge E. E. Porterfield, of the juvenile court, will talk of the treatment of child offenders.

"Our departure from the pray r meeting is an experiment," said the Rev. Burris A. Jenkins, pastor, today. "I found the attendance at prayer meetings dwindling. The old time midweek religious service fails to attract members of the congregation as before.

NEW MEXICO IS A STATE.

Washington, January 6.—New Mexico, the forty-seventh state to enter the Union, ceased to be a territory at 1:35 today, when President Taft signed the proclamation of statehood.

Four members of the President's cabinet, the two congressmen-elect from New Mexico, a dozen prominent citizens from the new state, several White House employes and three photographers witnessed the ceremony, which took place in the President's private office. The proclamation was signed in duplicate, one to be preserved in the records of the government, the other to go to the New Mexico Historical Society.

CARNEGIE RELATES STORY OF HIS LIFE.

Tells House Steel Committe of Early Success and Development of Industry.

Washington, January 10.— Andrew Carnegie, in response to a subpena appeared today before the Stanley committee of the house which is investigating the steel trust. Mr. Carnegie, furnished the steel industry conditions and told of his career in the business from the outset. He was accompainied by J. H. Heed, of Pittsburg, his counsel. The committee room was crowded with spectators, including many women.

Mr. Carnegie was sworn by Chairman Stanley. Mr Carnegie said he began his steel career in November, 1861, with the firm of Miller & Small and that in 1862 he borrowed $1,500 from the National Bank of Pittsburg to engage in a partnership in the Keystone Bridge Company at Pittsburg.

"Five or six of us," he said, "were engaged in this. In 1863 we built another mill in Pittsburg and in 1864 I was one of the organizers of the Superior Ore Mill and furnace. In 1866 we built the locomotive works in Pittsburg and in 1867 we united two other mills in Pittsburg. That was the beginning of the Carnegie Steel Company, Limited."

I did not look for men who had no experience in the iron business. I was one of the youngest of these men and we had very little capital. At different times we would put in $20,000 or $30,000 each."

" What was the capital of your properties in the sixties?"

"Was it as much as $500,000?"

"Oh, yes, the Superior mill alone was worth that, but I do not want to guess. Give me time and I will give you all the figures. I have had so much to think about for forty years, and in the last eleven years I have not en-engaged in the steel business and so much has faded from my memory.'

Mr. Carnegie related how when he was superintendent of the Pennsylvania railroad he had seen rails taken up every six weeks and had sought to find some process for hardening steel.

Denounces Banking System.

Mr. Carnegie denounced the banking system of the United States as a disgrace to civilization."

"When panics come in this country," he said, "they are due to the fact that we have the worst banking system in the world. Panics spread ruin and if the bill now before congress is passed you will have something to prevent such panics."

Mr. Carnegie in the written statement filed with the committee, pointed out that the steel committee's task had arisen from the "fact that the law of competition in business has seemed recently to be impaired in certain fields, notably those of natural oil and steel and tobacco. Even now a gigantic railway system, embracing nearly one-half of the world's railway mileage, has been effected and several retail companies have been tried and convicted under the Sherman law."

Stage of Transition.

"We are in a transitional stage," said Mr. Carnegie, "and naturally suggestions are numerous and divers for effective compliance with the Sherman act as interpreted by the supreme court. That a satisfactory measure will finally be evolved is certain—one which does not go further than actually necessary to prevent restraint of trade and monopoly. These two unendurable evils prevented, government and courts may well rest from further action until experience dictates any necessary modifications.

Continuing the story of his life, Mr. Carnegie said that during the civil war he suffered a sunstroke and was ordered to spend his summers in a cooler climate.

"I went to my native land, Scotland, and there I watched the Bessemer process of making steel. There, too, I met a Mr. Dodds, who had invented a patent for hardening the face of steel. I purchased the patent and brought Mr. Dodds to Pittsburg, where we built a furnace and made the first hard surface rails in this country."

FANATIC CUT VICTIMS' BODIES INTO SHREADS

New York, Jan. 7. — A case of double murder found in an east side house to-day is one of the most shocking in details of any since the Guldensuppe dismemberment and the "Jack the Ripper" series of crimes. Isaac Futterman, 80 years old, and his wife, Rachael, 72 years old, were found dead in their rooms their bodies terribly mutilated.

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VOL. XXVII BERNE, INDIANA, January 18, 1912. No. 3.

THE ELOQUENCE OF AN OUTSTRETCHED HAND.

(By F. A. Chapman, D. D.)

To say things smoothly men are bent,
And call good speakers eloquent
Speakers who draw large crowds and hold
Attention to the story told.

But eloquence is not alone
A matter of period and tone;
In silence ofttimes there's a charm—
The silence of an outstreched arm.

Little hands to us appeal;
They make us think, and make us feel,
That baby longs for our embrace,
To rest its cheek against our face.

In distant time and distant land,
A leper kneels upon the sand,
And cries to one of royal mien—
"Lord, if Thou wilt, Thou canst make clean."

The Master listened to that cry,
And made most eloquent reply,
By reaching forth His hand to such
As priest or Levite would not touch.

Old Ethiopia streched her hands,
Tight-shackled with strong pagan bands,
And beckoned to the God of light,
To lift the shadow of her night.

Those hands were not outstreched in vain;
The God implored could not refrain
To break the shackles, lift the night,
With gospel power, with gospel light.

And so we think within the gates,
For outstreched hands all heaven waits,
To answer back such eloquence
With pentecostal recompence.
—Selected.

NEWS AND COMMENT.

The Administrative force of the Federal Council of the Churches of Christ in America, has been reorganized by the Executive Committee, by the election of Rev. Chas. S. Mcfarland as Acting Executive Secretary. Dr. Macfarland has been for the past eight months the Executive Secretary of the Federal Council Commission on Social Service and will also continue in charge of that work. Rev. E. B. Sanford, D. D., the father of Church Federation in the nation, continues as corresponding Secretary.

Bro. H. J. Krehbiel writes: "Yesterday, Jan. 7, we celebrated the Lord's Supper in our church and were abundantly blessed.—Some time ago I was at Upland to meet with the Sanatorium committee, select the location, and perfect plans for the institution and the collecting of more funds. Before we finished the work I was called home by telegram to officiate at a funeral. The other members of the committee since then, I think, have purchased the land and we are going ahead with the work. We visited 3 of the 5 Sanatoriums in S. California and I had a book of plans for the building of such institutions sent me from New York.

Bro. A. M. Fretz, pastor of the Deep Run congregation, had a nice little New-year's greeting printed, which he sent to his members and friends. He desires to organize a class for catechetical instruction during the summer at Deep Run, and so extends an invitation to such who are yet out of Christ and His fold to join the class. Young people in our families in Landsdale have expressed a desire to join such a class for catechetical instruction, but find it too inconvenient to go to Deep Run regularly for instruction. With a few such at Landsdale, and they inviting others to join with them, the pastor will be very glad to organize a class there.

FROM OUR MISSION FIELDS

1. Bro. J. B. Frey writes Dec. 29, 1911: His name is wonderful," who has so abundantly blessed us during the past year. We have just closed the year and have had a blessed Christmas with the Hopis. Will we have another year to serve? O how the work beckons us in the coming year!

Although we have been able to help the poor Hopis here in many ways, we should have a sister here to assist us. She would find plenty to do.

The agent has permitted us to give to the pupils of the day school some religious instruction and to teach them how to read the Hopi translations, so that they may be able to read them to their parents.—The meetings have been well attended, but we consider the house to house visits to be of still greater importance. We hope, that ere next year closes we shall have some more ready for baptism. There is a seeking after light and peace more than ever. Pray for them!

2. Bro. Linscheid writes Jan. 1: As a bright morning star, so shines in the beginning of a new year the precious promise of Christ: "Lo, I am with you alway." May the Lord bless what has been done in weakness, and forgive what has been neglected!

The attendance of the meetings has been good in view of the fact that all Indians have to drive to church. The evening services in the school are attended by all pupils (50—60) and by nearly all employees.

Twelve new members could be received into the congregation here and at Lame Deer—two at Busby and 10 at Lame Deer, where some more have expressed their desire to join our church. They are mostly such that have been baptized by the Catholics.

To the sewing societies we are especially grateful for their help in preaching the love of Christ in such a telling way. Our Christmas celebration was thus richly blessed.—Mrs. Linscheid has continued her work among the women both with manual and spiritual help.

The Lord has protected us against serious sickness, and our little boy, Harold, who lately broke his collar bone, is improving as well as can be expected.

May the Lord bless the new year to all of us!

3. Bro. C. J. Frey writes Jan. 1: With grateful hearts we look up to the Lord for all His help during the last quarter. We are especially thankful for the rays of light, that have so much encouraged us; namely, the awakening among the Hopis, as it now really seems to have come. There is much seeking and considering whether the time has not come to leave heathenism and become Christians. Our interpreter has again taken up his work after several years of unwillingness to serve, partly on account of fear. Bro. J. R. Duerksen gives Bible instruction once a week, to the pupils in the school, and on two evenings in the week he practices singing with them. The sewing work is done by Mrs. Frey and Sister E. Schmidt.

O that all would now at this critical time pray much for our poor Hopis!

SOME THINGS WE SHALL NOT EAT, OR GOD'S PURE FOOD LAW.

Leviticus 11.

Certain animal foods here ranked unclean, modern science shows to be literally so, for example, that of scavengers upon land like swine, or in water, like eels, and oysters. Hogs are filthy in habit and foul in food; they eat rapidly and voraciously and feed on slops and refuse, and suck up their food greedily and in excess, thus surfeiting themselves. In hot climates, swine's flesh has been found to produce cutaneous eruptions, scurvy and even leprosy.

Modern microscopy has revealed a new and dangerous febrile disease known as trichiniasis, or flesh worm disease. It comes from eating pork infested with a parasite, which in the sexually mature stage finds its way into the small intestines, and in the larval stage in the voluntary muscles becomes encapsuled or enclosed in a cyst or sac. These trichinae are not killed by sotting or freezing pork, nor is it certain by even smoking. This disease in Germany, for instance, caused, forty-five years ago, a fearful and fatal epidemic.

The swine plague and cholera are other instances of risk attending a diet of swine flesh. The former affects primarily the lungs and then the intestines; the latter reverses the process, attacking the digestive organs first. The bacteria of both diseases are sometimes found on the same animal, causing a complication of diseases. Treatment has been usually found vain, and diseased swine are liable to infect healthy stock.

Similarly in the fish tribe. Whitelaw tells us that the fins and scales are safeguards, by them the excrescences and excretions of the fish are carried off, serving a somewhat similar end as in other animals the perspiratory ducts. This scientific investigator further says that fish without fins or scales cause in hot climates most malignant disorders when

eaten, which he has never traced in one instance to the eating of such fish as are permitted in God's sanitary code. As all true fishes have some sort of fins which are instruments of loeomotion, and in some others scales, not visible during life, are detected and detached when the skin is dead and dry, the language here used probably applies to such as have visible scales. It is also to be noticed that some species here forbidden and especially shell fish, long supposed to be innocuous, have been later found to secrete some substance of a poisonous nature and to produce typhoid fever.

The fowls named, in Lev. 11, it may not be always easy to identify; some twenty species being prohibited, and the Hebrew names not certainly guiding to English equivalents. But birds of prey are especially accounted unclean because they feed on flesh and carrion; birds and fowls that subsist on vegetable diet are apparently allowed. Those which, like the vulture and kite, devour putrifying carcasses, and no doubt serve a good purpose in purifying the atmosphere of noxious vapors, nevertheless convey the poison to their own stomachs and blood and so transmit it to those who feed on their flesh. Certain rodents here forbidden, are now known to be the main means of spreading the fearful bubonic plague so that measures have been taken to secure their extermination.

From these examples of sanitary provisions, it is plain that Moses must have been guided by a wisdom higher than human, in this singularly sagacious code of laws the full pertinency and importance of which it has taken more than three thousand years to discover. The disease already referred to due to trichinae, is of recent discovery. In the days of Moses no one knew, but the divine mind, of this parasite and its ravages. It was discovered by Professor Owen when in St. Bartholomew's Hospital, London, there were given to him microcopic specimen of speckled muscle from a patient in the dissecting rooms, and from that date investigations began.

Is it not remarkable that so many centuries before Christ, in the wilderness of Sinai, Moses should have been inspired so carefully to guard the people from this and like perils by prohibiting swine's flesh for food ? The God of Moses needed no human discovery to acquaint him with facts not then known to men, and to those who see a divine intelligence behind the word there is no inexplicable enigma in all this.

Dr. A. T. Pierson.

And is it not remarkable that so many centuries after Christ, in this enlighted age and country, when science has come in, as it always does, to confirm God's laws, people should persist to subsist on things their heathen forefathers ate to their destruction?

— A Reader.

COLLEGE LOYALTY.

One of the greatest assets of a college is the loyalty of its students: their love, respect and obedience. Good buildings, a complete equipment, a large endowment, and a strong faculty, do not necessarily constitute a good school. The student is after all, the most vital factor. He is the one that is going to establish the reputation of the school.

Bearing this in mind, we ask ourselves: "What constitutes good studentship?" A good student is always in sympathy with the work of the institution. He does his daily tasks in the schoolroom as he is ordered to. He attends to outside activities that form part of his college life. He shuns bad company and helps to preserve order and peace in and about the school.

Ideal studentship however may be summed up under a few main headings. Foremost among these is honesty. The student whose career in college is marked with honesty and sincerity, in nine cases out of ten, will be successful in life.

Obedience is another quality of a good student. Obedience to his superiors and to the laws laid down by them.

Courtesy has its place. It should be shown to everybody the student meets: to his teachers, fellow students, and to his friends. Courtesy is one of the most refined products of social culture.

Last but not least, good studentship is marked by loyalty to his school. A college like a business, can be boosted, but the student must do the boosting. The students must work in harmony abong themselves and with the faculty. Nothing can harm a school more than a student body of knockers. One knocker can do more harm than fifty boosters can make good.

To make Freeman College a credit to Freeman and to the State as well, we have to be boosters. Avoid being knockers.

FORGETTING GOD.

Some sixty years ago, Thomas Carlyle said: "The beginning and the end of what is the matter with us in these days is that we have forgotten God." This is the whole situation in a nutshell. Trouble of every description, individual, domestic, social, civil, industrial, political, national and international, finds its source and fountainhead in forgetfulness of God. Men map out for themselves a plan of life that has in it no place for God, and then wonder that they ever should see trouble; but no man can ignore God and prosper in the real sense. He may prosper in the material sense, gain wealth, position and honor among men; but if he is without God there will be a worm at the core of his happiness and some day his prosperity will wilt and wither like Jonah's gourd, leaving no protection for his head. The wise man saw how prone men are, growing old in sin, to keep on forgetting God, and so he calls to all young people everywhere, "Remember now thy Creator in the days of thy youth."—Michigan Presbyterian.

LIQUOR AND INTERSTATE LAWS.

Plans are at work to bring the interstate liquor question, as embodied in the Curtis bill (1523). to the attention of Congress at its present session. This measure has been indorsed by hundreds of church bodies and reform organizations. It has also had the indorsement of three legislatures last winter. This measure is the same as the Miller-Curtis bill of the last Congress, and if enacted into law will place every interstate shipment of liquor within the power of the State to operate upon it as soon as the shipment enters the State to which consignment has been made. This will enable every State to carry into effect its policies relative to the liquor traffic without interference by Federal regulations. Meanwhile the friends of temperance reform should study this question deeply, and from now on by resolution, by letters to Congressmen and by personal interviews the importance of the congressional action should be impressed fully. It is time for the national conscience of the Nation to speak out upon this question in no uncertain tones.

LITTLE BROWN BROTHERS.

Miss Margaret Suman described her experience with the little Filipinos. Little girls from eight to eleven years help with house cleaning. Boys of the same age do the marketing and cooking. Even the babies of four or five years help by making the beds. So anxious are they to work and repay those who are giving them a good home and education.

These "little brownies" play a game at which American boys and girls might be beaten. They have Bible-verse bees, just as we have spelling bees, dividing into sides and each one in turn reciting a Bible verse. As soon as one fails to remember a verse he has to leave his line and so, little by little the lines shorten. They generally play this game in the evening, and sometimes their teacher has a hard time to get them to stop and go to bed! The children have learned so many verses they seem to be able to go on all night!

You know the Philipine Islands now belong to the United States, and so the Filipinos are really our little brown brothers. Every morning the boys and girls in the mission school begin the session by singing "My Country, 'Tis of Thee."— Christian Advocate.

CHANGED CONDITIONS.

A blacksmith had in his possession, but under mortgage, a house and piece of ground. Like many others, he was at one time fond of a social glass, but was happily induced by a friend to join the temperance society. About three months after he observed his wife one morning busily engaged in planting rose bushes and fruit trees. "Mary," said he, "I've owned this lot five years, and yet I have never known you to care to improve it in this manner." "Indeed," replied the smiling wife, "I had no heart to until you gave up drink. I had often thought of it before, but I was persuaded that should I do it some stranger would pluck the roses and enjoy the fruit. Now, with God's blessing, this lot will be ours, and we and our children may expect to enjoy the produce. We shall pluck the roses and enjoy the fruit." And they did. Their cottage was known as the prettiest in the neighborhood. — Exchange.

CARTOONS.

Cartooning is a popular thing nowadays in political discussions, but some of the cartoons are so coarse and extravagant they have a tendency to create contempt for all government. It is said in Proverbs: "Fools make a mock at sin." The meaning is, that they turn it into sport. They entertain themselves and others by displaying sin as something funny, and thus they destroy reverence for that which is sacred. When sin, or that which is supposed to be sin, is regarded as a funny thing then reverence for that which is pure and sacred fails, and in the same proportion. If a politician's views deserve criticism, why not offer criticism in an intelligent, decent, friendly way? The tide of public sentiment ought to be turned at once against this way of ridiculing things. It is a bad citizen who occupies the "seat of the scornful"; and if a person indulges much in ridicule, he is in great danger of getting there. — Ex.

Home Circle.

HOW CHRISTIANITY HELPS.

The religion of Jesus Christ is the best agency for securing a sound mind in a sound body. It arouses the conscience and enlists it on the side of purity and self-control. It fortifies the will and restores or maintains self-respect. It gives to faith a sufficient object and it begets hope. It produces sanity of thought and happiness of heart. Where the religion of Jesus Christ has its way in a humen life, it produces not only honesty and industry, kindness and hope—but through these and through high thinking on the highest subjects it makes men and women stronger and healthier.

Franklin W. Sweet.

IN TIME OF TROUBLE.

Say—

First—He brought me here; it is by his will I am in this strait place; in that will I rest.

Next—He will here keep me in his love, and give me grace in this trial to act as his child.

Then—He will make the trial a blessing, teaching me the lesson he means me to learn and working in me the grace he intends for me.

Last—In his good time he can bring me out again—how and when, he knows.

Say—I am here:

First—By God's appointment.

Second—In his keeping.

Third—Under his training.

Fourth—For his time.—Andrew Murray.

ENDOWING THE MEMORY.

Bishop Vincent says one great value of the memory hymns is to prevent the decay of the faculty of memory that often follows the leaving of school and the ceasing of tasking the memory to greater achievements.

An unused faculty decays. It is said that many scholars of the earlier German schools forgot how to read because there was no literature adapted to their youthful needs. A mother in Israel writes me that her sense of sin was turned to the joy of salvation by the line, "With joy shall I lift up my head," drifting into her mind, she knew not whence. It was a faint echo of a heard but unremembered hymn.

No savings banks pay such dividends as deposits "lulled in the countless chambers of the brain." —Bishop Warren.

CHRISTIAN FREEDOM.

The Scriptures assert that the Christian is not under the law and bondage but is free. He has no master on earth. Religious freedom—the right to decide questions of worship and service—is one of our most cherished heritages and most valuable assets of human life. But this does not mean, by a great deal, that we may do as we please. The Christian is free only because he is delivered from the bondage of sin and is under the rule of the Holy Spirit. If he is not under this blessed guidance he is still a slave. If he is under it he is free because the movements of the heart, mind and will move in loving harmony with the right and good. No foreign tyrant domineers him. His own spirit is enthroned and ruled by divine grace over all that is lower than God's will. He and God are at one.

DON'T, DON'T.

Don't set your heart on money—do not learn to like it. If you do, it will lead you around like a man does a dog or a slave. You may have it in your hand or in your pocket or in your home or in the bank and get along very nicely: but when it begins to jingle in the heart, it will hurt the soul and hamper its influence.

Don't invest your money in a bad business. Don't put it into a saloon or a brewery or a liquor store or a gambling resort or a horse race or a fakir fair or waste it on fortune tellers. Don't do it!

Don't hoard your money. Of course, it is right to save money, but not to hoard it. If people generally would hoard money, it would become very scarce, and its scarcity would hurt business. But it would hurt the hoarder more. It would injure his soul more than it would the farm or the stock market.—Zion's Herald.

THE WEAVING OF THE WEB.

"It is better to weave in the web of life a bright and golden filling." The words rang out with such cheerful decision that the teacher at the school for the blind and I paused before the open door. A young blind girl was reciting to a group of companions. They were all so cheery and optimistic, in spite of shadowed lives, that I could not but express my surprise."

"Yes," answered the teacher, "you have there a practical illustration in 'the weaving of the web; the bright and golden filling is certainly being threaded in by my girls."

What sort of filling are you and I weaving into the web? Dark threads or bright? Many of us grumble and fuss more over trifles than others do over puzzling knots. Each weaver has snarls to unravel, and the threads are often intricate and uncertain; but courage, hope and persistence accomplish much, and their possessor is not apt to be of that kind that "blames heaven for tangled ends."

The loom of life is steadily going on and each day's work adds threads to the web that will be unrolled in eternity. See that many of them are "bright and golden."—East and West.

Marriages.

Hatt—Sprunger.— On Jan. 6, 1912, near Wadsworth, Ohio, by Rev. W. S. Shelly, Albert Hatt and Edna Sprunger, both of near Wadsworth.

Wirgler—Liechty. On Jan. 11, 1912 at Wadsworth, Ohio, by Rev. W. S. Shelly, Joseph Wirgler and Melinda Liechty, both of Sterling, Ohio.

Deaths.

Charles.— Harry E. Charles, La Junta, Colorado, died on Dec. 27th of Bronchial trouble. He had gone to the above place a year ago in quest of good health, but was called to his reward. The body was brought to Schwenksville, Pa., by his wife and burial made on Jan. 2nd. Services were conducted in the Eden Mennonite church and burial on the Mennonite cemetery. Rev. N. B. Grubb of Phila., and Rev. I. Wagner of Eagleville, conducted the services. He is survived by his bereaved wife, a born Allebach, his parents. He was a broth-in-law to Rev. J. W. Schantz.

Allebach.— Catharine C. Allebach, daughter of the late Rev. Moses H. Gottshall and his wife Hannah, a born Clemens, on Jan. 6, of cancer of the liver, aged 70 years, 6 mo., 3 days. Funeral services were held from the home of her brother Moses C. Gottshall on Jan. 11th, all services being held in the Mennonite church. Rev. J. W. Schantz conducted the services and was assisted by Rev. N. B. Grub of Phila. She is survived by three sons and one daughter, ten grandchildren two brothers, Moses of Schwenksville, deakon of the said church, Jacob of Fleetwood and Rev. W. S. Gottshall of Bluffton, Ohio. The last named being a half brother.

Contributions.

FOR HOME MISSION

Received in December 1911.

A. General Treasury:

From Paso Robles cong. $10; Hoffnungsfeld Eden, Kan. $45.60. Friedental, Gotebo, Okla. $20; Herbert, Sas:. $150; Bethany Kingman, Kan. $13.20; Thanksgiving-collection Pretty Prairie, Kans. $37.34; Hoffnungsfeld, Kan. $23; Mission box Berne, Ind., $1.35; Springfield, Eakly, Okla. $8.26; Vona, Col. $3.29; Deer Creek, Okla., $15.43; Nordstern, Drake, Sask., $13.75; Grace church, Pandora, O., $53.32; Thanksgiving collection, Sichar, Cordell, Okla., $4.65; Reedley, Cal. $21.20; Hoffnungsau, Buhler, Kans., $100; W. W. Miller, Pulaski, Iowa, $5; Swiss cong., Bluffton and Pandora, O., $100; Hague Sask., $40.15; from the S. S. class of Hillegonda van der Smissen, Newton, $3.15.

B. City Mission:

Harvest-home-collection, Bethesda cong. Henderson, Nebr., 47.55; John Koppen, Aberdeen, Idaho, $20; Peter J. Waltner, Monroe, Wash., $10; Friedenstal, Gotebo, Okla., $11.93.

Mrs. Hornburg, St. Louis, Mo., $3; Zions, Donnellson, Iowa, $12.89; Hillsboro, Kan., $15.35; Berne, Indiana, Thanksgiving collection, $117.69; Ladies aid society, Wadsworth, O., $15; John Detweiler, Ioamosa, Cal. $10; Bergtal, Korn, Oklahoma Thanksgiving collection, $8.74; Colfax, Wash. $20; L. M. Ledig, Ioamosa, Cal., $50; Munich, N. D., Thanksgiving collection, $29.62; Geary, Okla., $7.51. P. P. Lehman, Versailles, Mo., $5; Ladies aid society, Newton, Kans., $10; Children's Thanksgiving collection, Dalton, O., $22; Mrs. C. B. Swartzendruver, Pulaski, Ia., $3.50.

C. Church Building Fund:

West Zion, Moundridge, Kans. $22.77; Hillsboro, Kans; $15.35; Berne, Ind., Thanksgiving collection, $117.69; Anonimous Berne, Ind., $25; Bethanien, Freeman S. D., $12.50; Johannestal, Hillsboro, Kans., $23.; received for the church building at Langham, Sask: from Tabor cong. Goessel, Kans., $35.24; Hoffnungsau, Buhler, Kans., $29.05; Salem cong., Freeman, S. D., $30; Brudertal, Hillsboro, Kan., $27.36.

Wshing all who have kindly contributed God's richest blessing for the new year, hoping that the interest in the home mission may steadily increase.

M. Horsch, Treasurer.
Upland, California.

For City Mission,
in November and December.

Mrs A. J. Leisy $5; Mr. and Mrs. H. E. Wiens $8; J. J. Engbrecht's S. S. class $3.64; Upland Missionary Society $15; Inez Feighner $3; Albert Siegle $2; Ed. Roberts $1; P. H. Unruh 2 S. S. classes $10; J. J. Voth's S. S. class $4.75; Mt. Washington S. S. (Los Angeles) $5.20; Boyle Hights S. S. (Los Angeles) $6.15; J. J. Duerk and J. F. Jantzen 5 boxes apples and $.50; Dan'l Welty, 1 day's carpenter work; Upland Mission Circle, 70 Christmas bags, 70 hankerchiefs; J. J. Sudermann and H. J. Krehbiel, 90 boxes raisins; Mt. Washington S. S., groceries; Boyle Heights S. S. groceries; Mrs. A. J. Leisy 1 box clothing: Mr. Swan 6 boxes toys; Reedley 4 bags clothing.

Emergency Relief Commission:

Church at Mountain Lake, Minn., for Rev. L. Schneller's Orphanage per H. H. Regier $131.90; per D. W. Friesen, Altona, Man.:— A. A. Hiebert, for Russia $1.00, Mrs. John Wieler for poor $3.00, A friend, where needed $1.00.

Gratefully acknowledged,
Harrison Landis, Treas.,
6th St. & Columbia Ave.,
Philada., Pa.

For India.

P. J. Klassen $25; Mt. Lake Sewing Society $30.

Gratefully acknowledged,
P. A. Penner.

A friend for repairing the church, $75; J. K. Penner for a worker $25; D. W. Friesen for general purposes $25; ditto for Christmas $1; P. B. Amstutz for orphans $35; anonymous $1.10.

Gratefully acknowledged,
P. W. Penner.

The Mennonite.

Rev. C. van der Smissen, Editor.
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

A HEALTHY RELIGION.

Religion is our relation to God as expressed in our thoughts, feelings and acts. A healthy religion is one in which the three sides of man are equally influenced. If we speak of religion, we speak of the Christian religion, it being the only true religion.

In the different ages religion has influenced one side of man more than the other, thereby becoming unhealthy. We might say unhealthy in itself, the equilibrium of the different sides of man being disturbed, the relation of man to God is disturbed. It is unhealthy in its effects upon man, since men by such a one-sided religion develop unevenly, therefore unhealthy.

In our times, when individualism on one side and unionism, or corporation, or society on the other reign, religion as usual is affected by the spirit of the times.

It would be well for us, if we would examine our lives and our religion. Are our wishes, our desires, influencing our religion, or is our religion influencing our wishes and desires? The anwer to this question decides, whether we are happy or unhappy.

There is a false impression, that happiness consists in the fulfillment of our wishes. But experience teaches us, that with the fulfillment of our desires, the desires increase instead of decrease.

If we honestly answer the question: "When were you the happiest?" we would say: "Not when our desires were granted, for we found them often to be misunderstood, and their gratification not bringing the desired and expected pleasure and enjoyment; but when we did our duty, when we tried to know and to do the will of God; even if this required self denial and hard work."

A God-given task accomplished and well accomplished, gives us the most satisfaction. Not living for ourselves, our own enjoyment and the gratification or our desires, but living for God and humanity, doing good to others, making the life of others better, happier, easier, gives true happiness.

A healthy religion is such as helps us, not to do our own will, but the will of God. The true Christian's highest wish is to know and to do the will of God perfectly. The more we, by the help of God and our Savior and the working of the Holy Spirit, do the will of God, the happier we are, in spite of any discouragements, bereavements or troubles. Our connection with God lifts us over the difficulties of life. God living in us makes us willing and strong to do His holy will and thereby makes us happy.

S. Coley says of religion: "Just as the sun gleams over the palace, and into the cottage, flushing alike with its splendor the council chamber of the monarch and the kitchen of the peasant; as the all-pervasive light fills the vast dome of the sky, and the tiny cup of the flower: so religion illumines at once the heavens of our hopes, and the earth of our cares. Secularities become hallowed; toil brightens with the smile of God; business becomes crystalline; light from God comes through it to us; glances from us go through it to God."

But true religion, sprung from God above,
Is like her fountain—full of charity:
Embracing all things with a tender love.
Full of good-will and meek expectancy;
Full of true justice and sure verity,
In heart and voice: free, large, even infinite;
Not wedged in strait particularity,
But grasping all in her vast, active spirit—
Bright lamp of God, that men would joy in thy pure light!
—Henry More.

Correspondence.

Flatland Congregation, LowerRichland, Pa., January 9, 1912. Having not written anything for some time, I will begin early in the year.

Just now we are having severe winter weather, and fine sleighing.

On Monday, January 8, we had our annual business meeting, only a few were present, and Rev. Harvey W. Shelly, assistant pastor, presided, owing to Rev. Andrew B. Shelly having a heavy cold.

John Boorse for trustee and Flora L. Fellman as organist were reelected, the other business was left same as the previous year.

Wishing the readers of the Mennonite a happy New Year.

Flora L. Fellman.

CHURCH DISCIPLINE.

What Is It and to What Extent Should it be Practiced?
(Concluded.)

If, however, in spite of this public instruction and admonition any persist in their unbelief and disobedience a second method of church discipline must be resorted to. They are to be warned and admonished in private under four eyes, and thus being shown the error of their ways by reminding them of the teaching of the gospel as far as it applies to their case. This, according to the teachings of our Savior, should be done not once but two or three times. If, however, any one after these repeated public and private admonitions still holds to his errors and continues in his evil doing a third method of church discipline must be practiced, which consists either in a temporary suspension or an excommunication from the church.

From this we see that the last stage of church discipline should never be practiced in a hasty manner. The church should be convinced that it has made use of all other means to regain the erring one before pronouncing summary judgment and separating him from the church and the means of grace.

In exercising church discipline we are to distinguish between what the word calls falling into sin and what is denominated living in sin. There is undoubtly a great difference between these two. The one with the sincere intention of doing only what is right, may at times, when he is not watchful enough, under great temptations and provocations, commit deeds which he never thought he would commit and for which he is sincerely sorry after they are committed, while the other one is living in these and other sins all the time and is rejoicing in them. There was a great difference in the sins committed by Peter and Judas Iscariot. They both committed great wrongs, Peter denied his Master and Judas betrayed him. But it was not Peter's nature to deny Jesus. He on other occasions boldly confessed him. It was at the impulse of the moment, when he was not as watchful as he should have been and when the temptation became so great, that he did what he only a short time before said he would never do even if he had to die with Christ, and for which he was extremely sorry as soon as the deed was done. Judas on the contrary did premeditatively what his nature was to do. His was not an act of momentary impulse. He had fully decided upon it and awaited only the opportune time to carry it out. Peter fell into sin and Judas lived in sin. Jesus knowing this and perceiving Peter's sorrow for what he had done, did not chide, rebuke or condemn him but merely asked him: Simon, son of Jonah, lovest thou me? And upon Peter's threefold affirmative answer he commissioned him to feed his lambs and to feed his sheep. Even before this Jesus showed His love for Peter when, in spite of what he had done, he requested Mary Magdalene to go and tell Peter of his resurrection. Does not this example of our Lord and Master teach us not to be too hasty in pronouncing judgment upon one who is guilty of a single offence as long as we have no evidence that he is living in this or other sins? Gal. 6: 1 we read: Brethern, if a man be overtaken in a fault, ye, which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. And further Paul writes: Let every man prove his own work, and then shall he have rejoicing in himself and not in another. Should the last stage of church discipline be exercised against every wrongdoing (and in the sight of God one sin is as bad as another) all would come under discipline, for who is he that does not commit any fault? But if one persists in doing wrong after having been repeatedly reminded of his sins and admonished to forsake them and thus continues to live in sin, he is surely a fit subject for a summary church discipline. But even then he should be dealt with in charity until we have convincing evidence that he has no desire to lead a better life and does not endeavor to overcome his faults. In such a case one may be suspended from communion until he shows signs of repentance and an effort to live differently. As God Himself is long-suffering the church should be long-suffering with her erring brothers and sisters. But as God's judgment will eventually overtake the persistent wrongdoer so the church must not be tolerant with those who in spite of all warnings, admonitions and trials persists in their evil ways. They must be excommunicated from the church until they repent of their sins.

But it is not only the moral conduct of a church member which is to be considered in practicing church discipline. As Paul warns against heresy the church is also to watch over the belief of its members and is not to tolerate those who hold and proclaim heterodox teachings. To the church at Pergamos the Spirit says: I have against thee that thou doest tolerate among you those that hold the doctrine of Balaam and those that hold the doctrine of the Nicolaitans. He admonishes them to repent, which means to rid themselves of these. False doctrine is of greater danger to a church than evil conduct. If tolerated it will eventfully leaven the whole lump, if it can not be overcome by teaching and admonition those holding it should be separated from the church.

Here the question arises, what should be done with such church members, who show a Christian conduct and who can not be charged with holding doctrines antagonistic to the word of God as far as essentials are concerned, but hold and practice teachings held by other churches but which are not in accord with the teachings of our own church? Should those be tolerated and allowed to continue in their practice? It would seem that if such can not be convinced that the doctrine as taught and practiced by our church has a Biblical authority and be persuaded to conform their practice to them that it were better for the church to dismiss them to some other church whose doctrine accords better with their views and convictions than to tolerate them and thus allow a false fire to be brought upon the altar of our church doctrine. In such cases summary judgment can not be announced and the ban of excommunication be practiced but a single dismissal must suffice. Every community must have its laws and regulations and those who desire to belong to such a community must necessarily comply with these laws and regulations if anarchy is not to follow. The same undoubtedly is true as regards the different church organizations. Those who want to belong to any one of these organizations ought to comply with its laws and regulations and in case he can not do so on account of his own individual convictions he ought to connect himself with an organization whose teachings and practices are more in accord with his convictions. Much as we believe in liberalism in as far as individual convictions are concerned we believe, that a church should demand of its members to conform in their religious practice to the teachings and usages of that church. There ought to be uniformity in practice in the same church as far as church polity, church discipline and church usages are concerned. Hence it should be required of all members to comply with the rules and regulations of the church if they want to remain such.

A. B. Shelly.

WHY I BELIEVE IN THE BIBLE.

The above question recently constituted the subject of a Christian Endeavor topic. The subject is, however, of too profound import that it may be thoroughly discused in an extempore meeting. Its adequate discussion requires the most strenuous concentration of thought and a most devout frame of mind. Nor does the writer presume to exhaust the subject. He can only answer the question from a layman's point of view. But however profound the question is, it demands an answer from every professing believer in the sacred Writ.

Why do I believe in the Bible? Before attempting, an answer to this question let us ask, in the first place, what constitutes a belief in the Bible? In its simplest and fundamental form, belief implies acceptance of a statement as fact or truth. A belief in the Bible, then, implies, first of all, an acceptance of it as a statement of facts or of truth. This belief, though fundamental and essential, is nevertheless far from sufficient for a professing Christian. The general acceptance alone of the Bible es truth, or statement of facts, is purely intellectual, and a religious belief goes beneath the human intellect, it penetrates the innermost being, the very "heart."

We are enjoined in the great commandment to "love the Lord with all our mind and heart and soul and with all our might." The same commandment may be applied to our belief, our faith in the Word. Now what does this imply? We are told in psychology that man as a soul (psyche) is constituted with three principal charateristics, or powers; Viz., intellect, sensibility and will. With the intellect we perceive, remember, think and believe; with the sensibilities we feel, sympathize, love and hate; with our will we decide to act or not to act, according as our intellect and sensibilities prompt us.

Now a true believer's belief consists not only in giving intellectual assent to the statement of the Bible—he does not only believe the Bible— we are told the demons do this and tremble—but he believes in the Bible. To believe in anything is not only to believe that the thing exists, it not only involves the assent of our intellect but it engages our sensibilities to sympathy, admiration and love, and through these agencies it will engage our will power and urge it into action. To illustrate: All intelligent people are acquainted with the story of the lives of George Washington and Abraham Lincoln. Any well informed person in the world, whether American or not, will readily believe the biographies of these two men to be true, but only a true American believes in the lives and achievements of these two great men. He will sympathize with these men in their great trials; he will love and cherish their memories and thereby he is incited to do the best he can for his country. Europeans may believe American history to be true, but only Americans believe in America and its history.

Similarly only a Christian believes in the Bible. Non-Christians may believe the correctness of the Bible narrative, but only a Christian believes in the principles set forth in its teachings, and therefore loves and reveres its Author and shapes his life and conduct in conformity with its teachings. It is this characteristic which distinguishes the faith of the Christian from the mere head-belief of the worldling. The latter may be "orthodox" but is lacking the vitalizing element of the former manifesting itself in the regeneration of his motives and aspirations and in the reformation of his conduct.

But aside from the above distinctions between belief and belief on a subjective basis, there may be, and are, all shades of objective differences to be made between belief and belief; namely this: The Bible as a whole, or in its component parts is believed either more or less literally or symbolically. Two equally fervent and devout Christians may put quite different interpretations on the same passage; one may interpret it strictly literally, the other figuratively, symbolically or allegorically; and neither of the two has a right to condemn or ridicule the belief of the other, provided both accept the passage or narrative as divinely intended to teach a spiritual truth for our edification. Both believe the passage, though differing in their conception of it as to its literary form, but agreeing on it as to its inspired purpose.

To answer the question, why do I believe in the Bible, I must also answer the question: What do I believe. I believe, first of all, in an infinite design and order in the universe, as against an accidental order of things. This belief in a design necessarily presumes an infinite designer or Creator. The Bible wonderfully accounts for this universal design in its story of the creation. In its first sentence it makes the authoritative statement: In the beginning God created the heavens and the earth. What follows is simply an account of the manner in which this Creation was performed. The all-overshadowing moment in the entire account is the universal truth that GOD CREATED heaven and earth.

1. I believe in the Bible, therefore, first, because it gives me the most reasonable account of the beginning of things. Compared with it the Chaldean, Egyptian, Greek, Roman or any other pagan account of creation are ridiculous tales, notwithstanding the fact that the Biblical account is probably as ancient as any of them. Although the Biblical account of creation is far from being an "exact scientific" statement, for which it was never intended, it nevertheless comes vastly nearer in accordance with exact science than any other of the ancient accounts. This goes to show that, however humble and primitive the scientific knowledge of the writer may have been (and may I also add, whoever this "Elohistic" writer may have been) the account was not only found worthy by a designing Providence to be given the exalted position of the introductory chapter in our Bible, but, as I verily believe, **somehow**, and to some extent at least, there was a divine guidance of the hand that wrote this wonderful story.

2. I believe in the Bible because it gives me the only reasonable conception of God. The only reasonable conception of God is that He is infinite. No pagan system of religion teaches the infinity of God as the Bible does. They may claim certain attributes of infinity of their deities, but they fall vastly short of the infinity of God taught by the Bible. The Bible teaches that God is infinite in wisdom. No pagan religion teaches that. The Bible teaches that God is almighty; no pagan system teaches that. The Bible teaches that God is infinitely good. Pagan deities are claimed to be possessed of all the passions and vices of man. And the Bible alone teaches that **God is love**, while the most conspicuous attributes ascribed to the pagan deities is **wrath**. These and all other attributes of infinity ascribed to the God of the Bible constitute the only reasonable conception of God.

3. I believe in the Bible because it gives me the only reasonable view of a guiding hand of God in the affairs of men and the history of nations; or, in the words of Lessing: "Die Erziehung des Menschengeschlechtes." The goal of the divine leadings in the affairs of men and nations as told by the Bible is happiness through righteousness. This is shown throughout the Old Testament narrative, in the story of the Patriarchs and the history of the children of Israel. The sum total of the law, "Love God above all and thy neighbor as thyself," is the guiding rule to this goal, and the Proverb, "Righteousness exalteth a nation, but sin is a reproach to any people," is the reason for this rule and the incenitive to reach the goal.

4. I believe in the Bible because it teaches me concerning the true condition of man and his relation to God. The true relation of man to God is that of the child to a loving and righteous Father Man has universally fallen into a con-

dition of guilt before God. All pagan religions vaguely teach this truth, but mostly in a caricatured, unreasonable form. They teach, not the guilt of man in his heart before a righteous, loving Father, but the angering of a capricious deity through man's actions. Furthermore, the Bible is absolutely the only sacred book which teaches guilty man a reasonable way back to the father-heart of a loving, righteous God, through repentance of his heart, rather than through outward penitence. This leads me to the fifth and greatest reason I shall state why I believe in the Bible.

5. I believe in the Bible because it teaches me that **God loves man.** I have already named love as one of the infinite attributes of the God of the Bible. However unique and overwhelming all the other reasons for my belief in the Bible are, this one transcends them all. The Bible is absolutely the only source for this belief that has come to humanity in its fulness. True enough, there is reason enough to believe that God is love when we look into nature about us.

"To him who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language: For his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And healing sympathy that steals away
Their sharpness ere he is aware."

Beautiful and true as this thought of the poet is concerning the love of God as revealed in nature in its providence for the wants of man, it is but a hazy moonlight compared with the bright and glorious sunlight of divine love as revealed in the coming of His Son into this sin-cursed world, that "Whosoever believeth on him, shall not perish but have everlasting life." The transcendent character of the Bible culminates in the story of this sending of the "Light, Life and Truth" in Jesus Christ into the midst of a humanity lost in darkness, error and death, to "show us the Father." The Old Testament teaches us, not only the omnipotence, justice and holiness of God, but also His mercy and compassion over His erring children, but only the New Testament reveals Him to us as a real Father who goes even to the extent of supreme sacrifice and humiliation in order to save His erring children from an unhappy life of selfishness. Without the knowledge of the life and sacrifice and glorious resurrection of Jesus Christ, the world would know nothing of a life of sacrificing love for others, would know nothing of the love of the Heavenly Father, and would be still hopelessly groping in the dark as to its destiny.

6. To the foregoing five reasons given for my belief in the Bible I shall only add a sixth, not as coordinate with the other five but conditioned by them; namely the unique and transcendent regenerating power the Bible exerts over the lives of men. No other book, nor all the other books combined, have exerted such power over men. No book, except it have based its precepts on the teachings of the Bible has ever made a good man out of a bad one; a loving husband or father out of a brute; a sober man out of a drunkard; a man of God out of a murderer and libertine.

For these reasons, as well as for many others not mentioned, I believe in the Bible in a way as I can not believe in any other book; namely that the Bible is not the mere product of the human intellect. Truly it is that, whatever the intellectual limitations and the imperfections of the writer's knowledge may have been,—but it is vastly more. The conclusion is overwhelming that **somehow** God has had His hand in the production and preservation of the book. notwithstanding the mysteries and problems connected with the authorship of the different books of the Bible. Whether Moses be the author of the Pentateuch or a half dozen of other mysterious writers, whether there may have been one or two Isaias or whatever else the controversies of historical or "higher" criticism may be, is after all of secondary importance in view of the foregoing conclusions. The evidence is overwhelming: **"Godly men have spoken"** and written, **"inspired by the Holy Spirit"** and, **"God having of old time spoken unto the fathers in the prophets in divers portions and in divers manners hath at the end of these days spoken unto us in His Son."**

F.

NOTES ON THE C. E. TOPIC.
Jan. 21.
Worth While Ambitions.

John 17: 20-24; Rom. 8: 18-21. Ambitions are the most natural things in the world. In every life there are some attainments toward which we strive, some ideals which we try to realize, or some ends which we seek to gain. A life without ambitions is not only insipid, but useless: It may be more than a failure, it may be a danger to the community or some one in it. By all means, we should make our lives ambitious. Only ambitous persons can be of use to themselves and their fellows. Some men have one ambition, some have many. Many who have many ambitions should have but one or a few. Some who have but one should have many. A great cause often calls for the man of a single idea. Generally, God has one great task waiting for us and we should devote our entire attention to discovering what it is and, having found it, we should strain every effort to do all that is required to complete that task to His glory.

Ambitions may be high or low. Some men have been known to spend twenty years practicing a sleight-of-hand trick. Their ambition in life was to be able to perform one little deception so that it could not be detected. There are others whose ambition is to do some trick along some other line. How foolish for men to waste their life and talent in trickery! Other men have been ambitious to do things that would really benefit humanity. Science has its great army of martyrs who gave up their lives or wore them out in order to add something to the world's stock of useful things. True ambitions prompt a desire to be useful and helpful. An ambition for fame alone is often the sign of a useless or dangerous person.

There are many opportunities for ambition of the right kind. The world is waiting for an increase of its stock of information and useful things which lie within the possibility of being found or given by some one. Every life may be fired with noble, useful or holy ambitions; every hour may be used; every place may present a situation where the ambitious soul can use his opportunities.

There are ambitions more worth while than anything the world considers. Those who have God's word and know His desires should seek after their realization. We should strive to become Christ-like. We should never rest until we have done all in our power to bring those about us to knok the Christ-love. Our ambition, above all things, should be that the words of our mouth and the meditations of our heart would be acceptable to our God and our Redeemer.

NOTES ON THE S. S. LESSON
Jan. 21.
The Birth of Christ.
Luke 2: 1—20.
Golden Text: Luke 2: 1.

The shepherd life is closely identified with the faith so dear to us. Abel, Abraham, the patriarchs, Moses, David and many other of God's most useful servants once followed the sheep. The shepherd Psalm, the 23rd. is one of the most comforting and inspiring pieces of all literature. Men who live close to nature and keep free from the artificial life of cities and multitudes discover that God may be very close to them in their lonesomeness. An honest life of simplicity and toil is one of the best ways of placing one in God's hands to be used for the world's great blessing.

"The Angel of the Lord" and the "Glory of the Lord" made the shepherds fear. It is a terrible thing for sinful men to realize their own sinfulness and unworthiness but only those who do realize them are fit for His service. The fear of the Lord is not only the beginning of wisdom, it is the beginning of usefulness in His service, and the beginning of a career that will bring the knowledge of Jesus to other men.

"Fear not", were the angel's first words. Go through your Bible and seek out the Fear nots. It will help you and open many avenues for service for you. The message of good tidings was the one thing which the faithful in all by-gone ages had hoped and prayed for. In it was realization of the promise to Adam, to Abraham, to Moses. to David. It was the fulfilling of that which for ages had been the theme of the prophets. The angel gave to Jesus the title of His office, Saviour, Christ and Lord. The investigation of the full import of each of these names would be a helpful study for both teacher and pupil.

If ever the echo of heaven's music should be heard upon earth, of course it would be at the time when the Son of Heaven makes earth His dwelling place. The opportunity to hear the music of the heavenly host was limited to the few simple shepherds on the hills about Bethlehem. The simplest and lowliest occupations do not shut out heaven's music. Often they are the only places in which they really may be heard. These shepherds proved their wisdom and faith by going to see—taking God at His word. We lose every time we do not take Him at His word. Having seen, they made haste to tell about it. Much of the glory and goodness that God shows to men appears to be waste because the saints either are slow about telling about it or keep silent about it altogether.

Mary kept all these things in her heart and pondered over them. In later years when troubles and trials rolled upon her they were her comfort and her strength.

The birth of Jesus, His death and his Resurrection are the three greatest events in the history of God's dealing with man. The birth is the greatest reason for joy among all men. It shows God's greatest glory.

News of the Week.

CARDINAL FARLEY WELCOMED HOME.

New York, Jan. 17.—Illumination to-night of St. Patrick's Cathedral with 50,000 electric lights strung to the very tips of two great spires ended a memorable day of ovation for John Cardinal Farley on his return to America as a newley created prince of the church. It is estimated that three quarters of a million people saw his eminence driven from the battery where he landed, up Broadway and Fith avenue to the enthusiasm of many who sought to kiss his ring that mounted police were obliged to charge the throngs repeatedly. Dressed in his scarlet robes, the cardinal rode in an open carriage through a lane of people and friends for more than four miles.

At the cathedral it was only by force that a way was made for him through the crowd. Six thousand children's voices were raised in the Te Deum as he entered. In thanks for the welcome his eminence spoke with great feeling and delivered the blessings of Pope Pius X.

"Coming now from his sacred presence," he said, "and after several private audiences in which he opened his fatherly heart as to a loving son; and after hearing that voice which seemed to speak in tones of inspiration in public consistory proclaiming to the world fearless denunciation of the schemes of the church's enemies, I have returned with a confidence more full than ever before that God has placed in the chair of Peter a man after Christ's own heart, to meet the needs of time.

"Not only is that feeble old man calm and untroubled but one sees that his placid insistence is founded on the profound faith of saints, strong as adamant in the belief that God is with him and his church as He had promised He ever would be."

GENERAL PASSENGER ASSOCIATION DECIDES ON SUNDAY EXCURSIONS.

Chicago, Jan. 17.— At the recent meeting of the General Passenger association held in Chicago it was decided that Sunday excursions would be continued during the coming summer months, the question having been on the docket for some time and its final disposition being made in favor of granting the low rates. The action was taken due to the fact that all the roads had made money on excursions last summer. Action was also taken to reaffirm the stand taken last November that no reduced rates shall be granted for conventions of any kind.

The question of running excursions to Niagara Falls and Atlantic City was also settled, and the rates shall be the same as those in force last summer.

The result of the discussion of the short time tourist fares to the east, circuit tourist and general tourist fares was that they were placed on the same basis as last year—two cents and less per mile.

TRAPPED AT R. R. CROSSING.

Philadelphia, Jan. 14. — Six persons, five women and a man, were killed when an express train on the Pennsylvania railroad crashed into a light station wagon at the Linden avenue grade crossing in Torresdale, a suburb, today.

INDECISION IS CHINESE TRAIT NOW EXEMPLIFIED

Peking, Jan. 17.—No definite action was taken at the conference of the princes of the imperial clan with the empress dowager to-day. The discussion of the subject of abdication was postponed until Friday owing to the slight indisposition of Premier Yuan Shi Kai. Certain of the princes declare that the abdication of the throne is pending.

At its next gathering the conference of the princes of the imperial clan and the dowager empress will call into consultation members of the cabinet.

Many of the treasures of the Peking and Mukden palaces, worth millions of dollars, are being offered for sale. A number of American and European agents are here negotiating for their acquisition. The minor palaces and also the forbidden city are being depleted in a similar way and art works from their collections are being disposed of.

Mukden was the former Manchu capital and the palace there is a museum full of historic and sentimental relics of the intrinsic value of many millions of dollars.

A relief expedition headed by Captain Sowerby, a member of the British League of Frontiersmen, has returned to Peking. The members found the provinces of Shen Si, Shau Si and Ho Nan in a state of anarchy. Outlaws and revolutionaries, they declare, are indistinguishable, while the imperalists are equally lawless.

In some districts they say few women survive, while the towns and villages are deserted and the people are hiding in caves in the mountains.

At Sian Fu horrible murders were committed. A mob surrounded the school established by the Scandinavian missionary, Beckman, who was injured severely but escaped later to Hankow. His wife was killed. The school was fired on three sides and the mob butchered the fleeing children with axes and spears, The city gates were closed for four days while the mobs murdered 10,000 Manchus.

MANCHUS HAVE DECIDED TO GIVE UP THE THRONE

Peking, Jan. 13. — The abdication of the throne has been practically decided on, and the retirement to Jehol will take place almost immediately. A prolonged meeting of the principal members of the government, this afternoon, partly arranged the details for the abdication. Owing to the growing disorders in the provinces the Manchu princes of the imperial clan, the Manchu officials and the soldiery agree that this is the only course open to the throne.

BEATS THE PANAMA.

Flagstaff, Ariz. January 13. — Observations at the Lowell observatory show that the Martian canal Titan has doubled since the last presentation of this region six weeks ago. The canal runs nearly straight north from the gulf of the Titans across the equator and far into the northern hemisphere of the planet.

A perfect parallel line has now appeared to the east of it, the distance separating the twins being somewhat more than a hundred miles.

This doubling of certain Martian canals at certain seasons is one of the proofs held out to support the theory that the canals are of artificial construction.

CARNEGIE AGREES WITH ROOSEVELT.

Declares Latter's Ideas Concerning Handling of Trust Question Coincides With His.

Washington, January 12. — "I am familiar with the views of ex-President Roosevelt on the trust question and I am inclined to agree with him." said Andrew Carnegie before the steel trust investigating committee today.

Representatives Gardner, of Massachusetts, had contrasted those views with ideas expressed by President Taft in his recent message on the trust question.

"In the solution of the industrial problems," said Representative Gardner, "there are two leading thoughts before us. President Taft, in his recent message expressed the view that dissolution of large units should go on. The other line of thought as expressed by former President Roosevelt, is that under the existing Sherman law we should look to recognition of large units controlled by the government. In which class are you, Mr. Carnegie?"

"I have agreed with Mr. Roosevelt's views. I think for the present that you should allow large organizations to continue and to see how we get along and that you should pass laws regulating these organizations. Then you should be patient and see what further legislation may be necessary. I do not think the Sherman law is drastic enough. Give us a clear, unmistakable law, and I believe we will steer clearly."

"Do you believe dissolution of the United States Steel Corporation would lesson the price of steel?"

"I do not believe it would. It depends, of course, upon what the court might do."

"Suppose Congress does not take the step that you advise?"

"My opinion is that Congress will see the necessity for more government control."

Should Regulate Prices.

Mr. Carnegie said a government commission should have power to regulate prices from month to month, allowing capital a reasonable profit, thus effecting " an ideal condition between capital and labor, producer and consumer."

"I think," he added, "that dissolution and disintegration would force competition and a return to the obusive system of price agreements. Given freedom of competition all corporations or firms would endeavor to regulate prices.

AUTO GOES THROUGH ICE; FIVE DROWNED.

Trenton, N. J., January 13.—A "joy riding" party of five, three young women and two young men, were drowned early today when a big automobile in which they were returning from an evening's visit to a roadhouse, ran off the highway in the darkness and plunged into the water power flume or canal at Brookville, three miles from here.

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CUBAN FACTIONS DRIVEN BY U. S. GET TOGETHER.

Havana, Jan. 17. — The conference at the president's palace adjourned at 1:05 o'clock this morning. It was announced that all the elements had reached an understanding to unite in a policy which would effectually remove any excuse for intervention. Details of the agreement have not been devulged.

After the conference General Eusebio Hernandes said that it was realized that the United States had acted in the best interests of Cuba and as the truest friend of the republic.

FOUR KILLED IN EXPLOSION IN KENTUCKY MINE.

Central City, Ky., Jan. 17. — Four persons are known to have been killed and another is believed to be dead as a result of an explosion in a mine of the Central City Coal and Iron company. about 5 o'clock this afternoon. Four bodies have been removed. The explosion occurred just after the day men had come out. The mine is not badly damaged.

34 HURT IN WRECK.

Toledo, O., January 14.—Thirty-four passengers on Big Four train No. 1, bound for Cincinnati, were injured shortly after noon to-day when the train went over a steep embankment four miles north of Carey. The physicians from Carey were hurried to the scene of the wreck. The injured were taken to Kenton, (O.) hospitals.

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MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, January 25, 1912. No. 4.

HE SHALL SEND HIS ANGELS.

Angels come, O come away;
Waiting spirits do not stay;
Bear, O bear us, to our home,
For the harvest time has come.

Clouds of glory lingering,
Haste! our blessed Jesus bring;
Gleam no longer from afar,
Like a dim uncertain star.

Speed Thy coming, blessed One!
Whirlwinds struggling still afar,
Why doth yet the star of day
Its bright rising thus delay?

Whirlwinds struggling still afar,
With the mighty conqueror's car,
Speed along like tempests driven,
From the bursting gates of heaven.

Meek and humble trusting ones,
Zion's suffering trodden sons,
"Day and night," prevail in prayer,
Till the kingdom ye shall share.

Let Creation's prayer arise,
Filling all the vaulted skies,
Rise as incense to His hand,
Who doth by the altar stand.

Voice of God! awake the dead!
Now descend with earthquake tread!
Trump of judgment, sound the tone,
That shall end Creation's groan!

Selected.

NEWS AND COMMENT.

A series of Bible Lectures has been arranged for the week beginning Jan. 21 to be held at Bluffton, Ohio. These Bible Lectures are given this year by Rev. E. L. Eaton, D. D. of Madison, Wisconsin.

The ministers of the Eastern District Conference have arranged a conference for February 6., to be held in the Quakertown church. One of the topics of special interest is to plan and prepare for a Bible Conference to be held in the Soucon Church during the vacation season next summer.

The following is a list of the Vesper addresses given at the College at Bluffton during the Fall Term.

September 24: "The Enlarged Life"—Rev. D. D. King, Fortuna, Missouri.

October 8, "The Crowning of Man"—Dr. Eddison Mosiman.

October 22, "An Effective Witness"—Rev. Albert Schumacher, Pandora, Ohio.

November 5, "The Cardinal Virtues of Christian Manhood" —Rev. J. E. Hartzler, Elkhart, Ind.

November 19, "Prove All Things" —Rev. D. F. Schultz, Lima, Ohio.

December 3, "The Glory of the Grace of God"—Rev. S. F. Coffman, Vineland, Ontario.

December 17, "The Bible and Literary Culture"—S. K. Mosiman.

A REQUEST.

The undersigned kindly asks the readers to send him addresses of Mennonites residing in or near Los Angeles and Pasadena. An attempt is being made to gather the Mennonites here for regular Sunday worship.

J. B. Epp, Missionary
5129 Stratford Road Los Angeles.

INVITATIONS.

To all Mennonites residing in or near Los Angeles to attend the regular Sunday services (in German) at 3 o'clock P. M. at the "River Station" Mission on San Fernando Street,

J. B. E pp,
Minister in charge.

DON'TS FOR THE PREACHER.

1. Don't flatter him. A humble man hates it, a vain man ought not to hear it. Oftentimes, after a sermon, no matter how poor the effort, people make it a point to go up to the preacher and tell him what a fine sermon he preached. Better save your breath. Whatever you may be able to say that will encourage him to press on in the work and stand up for the truth is all right; but be sure you speak wisely, having a desire to encourage him rather than to tickle his vanity.

2. Don't discourage him by adding to his burdens. You expect him to know his Bible, and to keep brightened up on it by reading it constantly; to make preparations for sermons and other spiritual duties; to visit the sick, visit other congregations occasionally, serve as spiritual adviser and be ready to talk religion to any and all that come around and to take an active part in Christian work generally; to care for his own, both temporally and spiritually. If now you want to make his burden real hard, blame him for all the aches and ills of the Church and criticise him very sharpely every time he stumbles a little or fails to come up to your measure, being careful never to give the least assistance in any way whatever. If you want to make his burden lighter, as well as strengthen the cause of Christ upon earth, do all you can by way of support to your minister in any way and every way he needs it. "Bear ye one another's burdens, and so fulfill the law of Christ."

3. Don't fail to tell him of his faults. It is a positive injury to a man to allow him to blunder along in unconscious faults while all the neighborhood is talking about them. Tell him frankly, but don't tell him until after both heart and tongue have been dipped in a fountain of love. You want him to be just as strong in the ministry as possible, not only for his sake, but also for the sake of the cause. Therefore act the part of a friend by helping him to get rid of his weaknesses and to strengthen him in every way you can.

4. Don't put him into a cold bed soon after his lungs have been heated by preaching. The more fresh air in a bed room the better, but the body should not battle with the cold while the lungs are still abnormally warm. Severe colds, and sometimes pneumonia have resulted from such exposures.

5. Don't cripple his work by feeding him on rich diet. Feed him as you would a common laboring man. By so doing you will enable him to do better work and hold out longer than by feeding him dainties which are more agreeable to the palate than helpful to the stomach. It takes plain, common food to keep a plain, common man at his best.

6. Don't expect something of him that you would not be willing to endure yourself. You expect him to be humble, sincere, pious, upright, prayerful, hardworking, obedient to the will if God, patient, self-sacrificing. This is right. Are you willing to keep him company in this kind of living? In case you see some shortcomings in his life, are you ready to look on them with the same charity in which you excuse your own faults? We ask these questions, not to excuse a carnally-minded preacher who betrays his high calling by living a life of worldliness, but rather to emphasize the fact that there is no one Bible standard for ministers and another one lower down for lay-workers. Encourage your minister to live in as lofty a spiritual atmosphere as is possible for him to reach—and add to their encouragement by living on the same lofty plane of holiness with him.

7. Don't fail to pray for him. He has many burdens to bear, many trials to meet, many hardships to endure. Be instant in prayer in his behalf. On Sunday morning, when he rises to speak; during the week, when he is confronted with numerous trials and duties; in the still hours of the night, when perchance he may be going through some Gethsemane experiences, he needs your prayers.

Pray for your ministers.—Gospel Herald.

UNION IN REVIVALS.

The reason that often not more is accomplished in union revival meetings is simply due to the existence of the spirit of sectarianism, the root of which is selfishness, on the part of the leaders of the congregation in the immediate community where the revival is in progress. The different churches do not in reality unite in the true spirit of fellowship and unity, as often they would like to see that all the converts would join their own church, and have more in mind the benefits of doctrinal and denominational achievement; not heeding the words of Paul (Eph. 4: 3—5), "giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and the Father of all, who is over all, and through all, and in all."

Referring to an article recently printed in this paper,—copied form a certain paper, on the sub-

ject of "Union Revival Services," the writer wishes to transmit his views in contrast with the thoughts expressed therein.

The writer of the article alludes to what others said,"because union revival services do not have more lasting and substantial results." As above already mentioned the one particular reason why often no great results are obtained, the writer has attended and assisted in union revival services in towns where churches harmoniously united as one body of Christian workers; where the evangelist, at the end of each session, asked the converts to come forward and give their church preference to any of the church secretaries, which, were represented at the meeting. It was found that nearly all of the many who confessed Christ as their Saviour also joined one of these churches. It certainly was verified by the fact that the entire town and community was transformed—"have turned the world upside down."

Instead of only a few in attendance at prayer meeting and young people's society a large attendance was the result, and new life and enthusiasm was the consequence of the revival. Of course this occurred in a western town, while in some localities in the Eastern states; especially in the country churches and the smaller towns the idea of prayer meetings is abhorred by many of the worshipers; thinking these meetings will lead to Methodism or some other fad.

The writer has never found a single community where a real spiritual prayer meeting, is conducted by the pastor of the congregation, has led any of its members astray, but on the other hand it awakens the church to new life and devotion to their Maker and Redeemer. The writer of the article referred to, further stated that, "as a rule the evangelist plants for himself a platform of religious faith represented, etc." This is explained already above in the thought expressed that, "there is one body, and one Spirit." If the evangelist will do his duty he will not at all care to refer to church doctrine or religious faith; as his duty is to preach the unsearchable riches of Christ, —and Him crucified.

Truly the doctrinal points dividing the churches are a part of the Gospel, in so far as the rites of ceremonies, and the preaching of the Word is concerned. But to preach to the people that a certain church has true and better ordinances is rather causing the unconverted to find occasion to remain outside the church.

The sectarian spirit which exists with too many of our leading pastors is a great evil, hence a great hinderance to the cause of Christ. It was especially manifested in a recent article in this highly esteemed paper, when the clergy advised a member of our denomination to rather remain a member than joining another denomination, though he be 50 miles away from his own church. Certainly this is a mistake, as this man could be greatly used of God in furthering the cause of Christ in that community if he would join a brother denomination in the place. I verily believe that the clergy who wrote the article would no doubt gladly receive such a person into his congregation if he had a chance, and would not advise him to go 50 miles to attend his own perhaps once in a decade. "After the meetings close the popular wave that sweeps the town recedes," is the remark passed by those who ridicule the revival movement and those who only care for a revival within their own flock. If such should be the case, as we admit it is sometimes the fact, which however is due to the lack of energy and spiritual endeavor on the part of the pastor and his Christian workers. These young converts, who do not know how to grow in the "grace and admonition of the Lord," need spiritual nourishment by those who have been walking for some time in the light of the Gospel. They need to be personally talked to and put to work within the church and outside, for Christ and the church of God.

The writer first refered to, goes on to say that these converts are not enough required to forsake fashion, foolishness, and other improper worldly achievements. The only remedy to lead the worldly minded away from such things that are not conducive to a Christian's character, is to get them soundly converted — to have the Spirit of Christ within the heart; and they will have of their own accord the desire to "abstain from fleshly lusts," and are trying to "walk by the spirit, and ye shall not fulfill the lust of the flesh."

We should be slow to criticise (ridicule) the revivals which report many conversions as we can not tell how many and who of those can trace back to them the time of his first conviction of sin and then having resolved to live a better life—by confessing his sin and willing to forsake his evil ways. For then is the time (as above remarked) when the pastor and Christian worker should assist the convert in building him up in the true faith.

Selfishness lies at the root of all these criticisms regarding union revival meetings; as those generally consider principally what benefits will be derived for their own church. First and uppermost in the mind of every pastor or layman should be the thought of how many can be brought to the saving knowledge of Jesus Christ by special efforts put forth.

It is a fact that all the different congregations have been blessed by the results of a real union revival that was held in their town or community; both spiritually and numerically. If they have Christ uppermost in the thought — the Lord will take care of the results.

The question might here be raised, as to how many of these converts would have been rescued by their weak and meager methods put forth within their own congregation. One great reason an evangelist at the union meetings has a greater persuasive power to convict sinners is because he gives his message to a large class of people who will not believe in any particular church affiliation. He will also prove to all that,"united we stand, divided we fall." "Behold how good and how pleasant it is for brethren to dwell together in unity."

The writer in conclusion would confess that he does not believe in engaging an evangelist that is of a radical sort; one that will sling mud at sinners. There are evangelist to be had at the present time who are preaching the strait truth with power and effect, without being harsh and unlovable to all in their discourse. It is, however, advisable where no evangelist can be secured of the proper type that the pastors of the different denominations in the community consult together and decide upon a competent preacher of another community to have the principal oversight in the union revival services; and behold the good results.

M. G. Oberholtzer

LODGES, TOBACCO AND WHISKEY.

A friend of mine, giving the reason for not going to the lodge said to me one day, "I do not wish to go there and sit in tobacco smoke and hear a lot of old bummers telling off-color stories." I will not mention the order to which he belonged, for there are good men who have been deceived into it, and furthermore, the hint which he gives as lodge movements will apply to many others besides the one of which he was speaking.

A fact has come to my knowledge recently which I desire to lay before my brothers who are earnest opponents of lodges and liquor shops, and who at the same time have not been convinced that tobacco using is an evil. I received the other day a report from the Washingtonian Home in Chicago, for the past year. This report showed that last year 1,138 men were admitted to that home. They went there to be cured of the liquor habit. I think more than a hundred of them had had delirium tremens. One of the terrible things in these homes is the set of men who have to be strapped down on beds, their hands bound together lest they should injure themselves or others. The superintendent reporting on these 1,138 men says, 1,108 of them used tobacco, thirty of them were not tobacco users. Such an awful statement as that requires no exhortation to follow it.

The lodges of our country are one of the great means of promoting the tobacco habit. They are one of the great means of promoting the liquor habit. As fast as Christian people make it disreputable to drink liquor, or sell it, they will follow on. They wish members. They want to get enough decent members to give them standing in the community. These men will not go very often to the lodge meetings. They have homes and business, and they have no use for lodges. If they lend their names and pay their dues, the men who manage such orders are well pleased to have them away.

But when men drink in the spirit of these organizations, they are in great danger of both these habits which I have intimated.

In a word, lodges are hostile to God, hostile to Jesus Christ, hostile to the church of Jesus Christ, hostile to manhood. All who care for God and men should stand with us against them.—Charles A. Blanchard in Christian Cynosure.

"I MADE HIM WHAT HE WAS."

A while ago a saloon-keeper in Delaware, who patronized his own bar very liberally stepped into a back-room where some men were at work about a pump in a well. The covering had been removed, and he approached to look down but being very drunk he pitched in head foremost. He had become so much of a bloat by the use of strong drink that it was impossible to extricate him in time to save his life.

There was great excitment in the town. Men and women who had never been inside of his saloon before, were first to rush to the

rescue, and to offer sympathy to the bereaved family. As he was being dragged from the well and stretched out dead upon the saloon floor, a wholesale liquor dealer from Philadelphia stepped in. After the first shock at thus finding one of his good customers dead, he turned to a prominent lady, a Crusader, and said, pointing to the wrecked victim, "I made that man what he was. I lent him his first dollar and set him up with his first stock of liquors, and he's now worth ten or fifteen thousand dollars."

Looking him full in the face, she responded: "You made that man what he was—a drunkard, a bloat, a stench in the nostrils of society, and sent him headlong into eternity. What is $15,000 weighed against a lost soul, a wasted life, a wife a widow, and children orphans?"

He turned deadly pale and without a word left the house.

And as we ask, What is all the business and all the revenue, to the millions whose homes are despoiled, whose children are beggared, and whose loved ones are sent headlong to a drunkard's grave and a drunkard's doom. Put yourself in the place of that mother whose son is pursued day and night by this demon till the hairs of his head become serpents, and live coals burn into his flesh, to the very bone, and fighting devils he leaps into his grave, and then ask: Are my hands clean? Do I love my neighbor as myself? Am I doing all I can to stay the tide that is bearing so many down, and may yet bear me down?

Christian Woman.

Home Circle.

OH, MAY MY WILL BE THINE!

By J. H. Larimore.

Father, I will to do Thy will alone!
Help me, O Lord, to lose myself in Thee;
My life no longer count I as my own—
From all self-seeking, Lord, deliver me.

Too long have I my own election made,
Too long have failed to study out Thy plan;
And in my own way blindly groping strayed,
Ignoring Thee for idols made by man.

But now of all this vain pursuit I tire,
I see how foolish is my wisest choice;
So shape me, Lord, to suit Thine own desire,
And in Thee evermore I shall rejoice.

Westerville, Ohio.

THE SUN WILL SHINE AGAIN.

A Newsboy, thinly clad and drenched to the skin by the soaking rain, stood shivering in a doorway on a cold day in November. First one bare foot then the other was lifted from the pavement for a moment and placed against his leg to get a little warmth. Every few minutes his shrill cry could be heard as he shouted, "Morning papers! Morning papers!"

A gentleman, well protected by oilcloth and umbrella, in passing, stopped to buy a paper, and, noticing the boy's plight, said: "This kind of weather is pretty hard on you, my lad."

Looking up with a cheery smile, he replied," I don't mind this much, Mister. The sun will shine again."

What a philosopher the boy was! How much better would it be if we could learn to look at things from this standpoint. When the tasks come and the path of life is difficult, cheer up. Keep a bright face and a brave heart. "The sun will shine again."—Sel.

A WARNING.

The "Beverage Trade News" is concerned for the interest which it represents, and especially at this time, because Congress is in session, and probably will be for many months, during which many things may be done inimical to the liquor traffic. The "News" sends out the timely and significant warning printed below, and we are pleased to assist in giving it publicity:

"Liquor organizations are maintained for the benefit of the trade. The leaders, volunteers and paid employees owe it to the trade to be ever watchful, so that the whole influence of the trade may be quickly exerted at a given point, either to favor beneficial things or to oppose hurtful things.

"We know, or ought to know, that the prohibition and so-called temperance organizations are ever active, more so now than ever. Especially at this session of congress will they try to have anti-liquor legislation passed.

"They want the 'dry' area round army posts extended beyond reason, hoping thereby to include territory beyond their open attacks.

"They want the Interstate Commerce law emasculated, so that anti-liquor laws in one state will hurt the liquor trade in other states.

"They want a United States prohibition law.

"They want United States mail regulations which will be inimical to the liquor interests.

"They want many other things hurtful to us.

"They will oppose many things beneficial to us.

"Let us be up and doing!"

It will be noticed that the things which liquor men want are not enumerated. It may be taken for granted, however, that all the things they are openly or covertly seeking from the present congress come under the phrase used in the above quotation, "things beneficial to us." It will be further observed that what the temperance organizations want, as set forth by the "Trade News," are all of them for the benefit, not of those organizations, but of the people. We are grateful for the distinction suggested.—Pittsburg Christian Advocate.

WHAT DOST THOU BRING?

Why do we greet thee, O blithe New Year?
What are thy pledges of mirth and cheer?
Comest, knight-errant, the wrong to right?
Comest to scatter our gloom with light?
Wherefore the thrill, the sparkle and shine
In heart and eyes at a word of thine?

The Old was buoyant, the Old was true,
The Old was brave when the Old was new.
He crowned us often with grace and gift;
His sternest skies had a deep blue rift.
Yet straight and swift when his hand unclasped,
With welcome and joyance thine we grasped.
O tell us, Year—we are fain to know—
What is thy charm that we hail thee so?

Through the ether clear, from the solemn sky
The New Year beckons, and makes reply:
"I gring you, what the years have wrought
Since ever man toiled, aspired, or thought—
Days for labor, and nights for rest;
And I bring you love, a heaven-born guest;
Space to work in, and work to do,
And faith in that which is pure and true.
Hold me in honor and greet me dear,
And sooth you'll find me a Happy New Year."—

Margaret E. Sangster in American Messenger.

MINISTERIAL CONFERENCE.

To be Held in Bethany Mennonite Church, Quakertown, Penn'a, Tuesday, Feb. 6.

9.45 A. M. Devotional Exercises — Rev. J. W. Bayley.
10.00 Bible Conferences—Their Object and How to Be Conducted — Rev. S. P. Preheim.
1.30 P. M. Devotional Services—Rev. F. F. Gabel.
1.40 Deaconess Work in Our Congregations—Rev. A. S. Shelly.
2.30 Faith and Works—a Comparison of James 2: 21-24 and Romans 4: 1-8—Rev. A. M. Fretz.
3.15 Answering and Discussion of Referred Questions Conducted by the Chairman.
7.30 Devotional Services—Rev. H. W. Shelly.
7.45 An Ideal Sunday School—Rev. J. W. B. Schantz.

A list of referred questions will be put in the hands of the ministers at the morning session.

Marriages.

Bauer—Rathgeb.— On Jan. 6. 1912 by Rev. N. B. Grubb, Anton Bauer to Miss Hedwig Rathgeb, all of Philadelphia, Pa.

Blatz—Campbell.— On Jan. 19. 1912 by Rev. N. B. Brubb, Frank Blatz to Mrs. Elle Campbell, all of Philadelphia, Pa.

Kauffman—Lantz.— On Jan. 19, 1912 by Rev. N. B. Grubb, Paul A. Kauffman to Miss Ethel J. Lantz, all of Philadelphia Pa.

Deaths.

Scheid.—Sallie, wife of John Scheid, at her home in Hilltown Township, Pa., on Mon., Jan. 8th. 1912 aged 66 years, 2 months, 2 days. Funeral services were held at the house of mourning, conducted by Rev. A. M. Fretz, and at the Perkasie church, where the funeral sermon was preached by the pastor, H. W. Shelly, from Text Roman 14: 8—9. Interment at the union cemetery, Quakertown, Pa.

Contributions.

FOR FOREIGN MISSION.

Received at the station at Lame Deer, Montana:

Sewing Society Munich, N. D. $7.50, sewing society Pandora, Ohio $10.00, H. D. Schultz, Birney, Montana $4.00.

Gratefully acknowledged,
Alfred Wiebe.

Received at the station at Busby, Montana:

Mountain Lake, Minn. $15; Christian, Kansas $50; Munich, N. D. $7.50; Avon, S. D. $20; Upland, Calif. $5; Hillsboro, Kans. (excess from freight) 50 cents.

Gratefully aknowledged
G. A. Linscheid.

"The Mennonite" to a new subscriber from now until January 1913 for $1.50.

Subscribers who renew their subscriptions in advance for 1912 will receive the Mennonite Year Book and Almanac for 1912 free.

The Mennonite.

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All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

CAN WE BECOME PERFECT AND HOW?

Is it God's will, that we shall become perfect? There can be no doubt, that God wants His children to be perfect. Our Lord and Master says: "Be ye perfect, even as your Father which is in heaven is perfect." Mat. 5: 48, Paul says 2. Tim. 3: 17: "That the man of God may be perfect, throughly furnished unto all good wirks."

We shall be perfect, even es our Father which is in heaven is perfect; but are we perfect now? Is there a perfect man or woman in the world? Paul, the great missionary apostle says Psl. 3: 12: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus."

So we have the two sides: God's will, "be perfect"! man's weakness: "not as though I were already perfect." When are we perfect in the full sense of the word? Not until we are like Jesus. If we think we are perfect, let us look upon Jesus the perfect man. The more we study the life of Jesus the more His Spirit fills our hearts, we see and feel how far we are from our goal; yet our ideal remains the same; Perfect even as our Father in heaven is perfect." The nearer we come to perfection, the more we long for it. The more we learn of Jesus, and His life fills our lives, we see how far we are from being like Him, and strive more earnestly to become like Him. We can not do that by our own strength and by our own will, though not without our own will. "Christ Jesus is made of God unto sanctification." 1. Cor. 1, 30. "We are perfect in Christ Jesus," Col. 1, 28. The more He lives in us, the more we are like Him, the nearer we come to perfection.

How can we become perfect? We have seen. that we must open our hearts and let Jesus' full life and light enter; but if Christ shall enter, something else has to go out of the heart, because it is not empty, but full of sin and self.

What John the Baptist says: "He must increase but I must decrease," is true of every Christian. Becoming perfect we do not become less, but we become more; yet we must decrease; our old, selfish ungodly nature must die, must be crucified, a slow, painful death.

We may for love's sake deny ourselves, sacrifice our own wishes; be willing to take a lower position in life, or a rather distasteful task. in order to enable others to develop a fuller life, attain a higher position; but are we less or more by such selfdenial? Less in one sense, in the eyes of the world; but we are more perfect in God's sight, and often more honored by God's children. We are more happy, because we know God approves of our sacrifice, and God will bless us and make us more like Himself, who gave His only begotten Son for the sinful world.

If Christ increases in us, we decrease in one way, but we increase in our new life. a fuller, happier life.

FROM OUR MISSION FIELDS.

I.

Bro. P. A. Kliewer writes Jan. 3: "Glory to God in the highest!" We know that the victory will be the Lord's in spite of all anti-mission of the heathen priests and medicine men. The man and his wife, of whom I wrote in my last report as having applied for baptism, are now staying with a priest who as yet has given me no kind word. The man said lately that he would come to me for further instruction. The priest must have found this out and induced the man to live with him.

The Christmas services here and at Lame Deer were well attended. Here at Birney were 145 adults, 32 school children and 75 smaller ones. The Sunday services have also regularly been well attended, up to 120 on one Sunday. An old man helps very much to induce the Indians to attend, and we hope for some more conversions in the near future. Pray much!

II.

Bro. J. B. Epp. (who has lately resigned as missionary) writes from Los Angeles, Cal., Jan. 3: Before leaving Oraibi, I made all possible arrangements to minimize the interruption of the work there as much as possible. Here at Los Angeles I have found only 1½ weeks time to do language work, which it is my purpose to continue in the future, hoping to find more time for it, because it is urgently needed for a prosperous carrying on of our work among the Hopis. The Lord willing, I intend to aid this part of mission work energetically, and will not, if possible, take up any other work that would demand all of my time, before my share in the Hopi language work is done.

During my stay here in Los Angelos I have: 1. compiled a little Hopi song book with over 20 songs; 2. transcribed the unfinished part of Old Testament History (from Elijah to Malachi) according to the revised method of writing, 3. worked at two dictionaries.

III.

Bro. H. J. Kliewer writes Jan. 4: To the God of all grace who has so kindly led us up to this time we will entrust the future and thrust our weak efforts into His service.

Language study. writing Cheyenne sermons, and making camp visits occupied most of our time. The W. D. Conference in the vicinity and the wedding of Missionaries Petter and Kinsinger formed a pleasant change in our routine work. That we missionaries do not attend very many weddings is evidenced by the fact that this was the first wedding we attended since our own 12 years ago.

The attendance at our regular services is better now than it used to be. It is to be earnestly hoped that our Indians will soon voluntarily or under compulsion work for their own support. It would be a blessing for them.—To the sewing societies we herewith express our best thanks for their gifts of love. Pray on!

IV.

Bro. and Sister Petter write Jan. 5: "And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Yes, what can our labor and reporting accomplish if He does not establish it! We rejoice that not the human "I" but the divine "Thou" is to end the old and begin the new year.

We have infinitely great cause to thank God for His many blessings in spite of all the difficulties. The services were well attended and the school work has improved. My dear wife and sister Williams were permitted to conduct a S. school in the government school house and also to hold religious meetings there one evening per week.

To Fonda, I went every other Sunday, which is not enough but all I could do. The work with the multigraph has been begun, but I find out more and more, that this extra work which is so necessary cannot be done satisfactorily until I can give it my whole attention.

Nov. 28, our wedding day, was very cold, in spite of which the brethren Harder and Kliewer came, for which we are very glad and grateful. Since then the work of my dear wife has hardly changed as she continues to spend all her time in mission work.

At both stations we had a blessed Christmas service. About 300 Indians attended and were very thankful for the many gifts.

Sunday, Dec. 31, was a special day of blessing, the Lord Himself giving us a precious Christmas present; i. e. we could baptize three Indians. One was a 73 year old chief and priest "Goodbear," the second a 54 year old woman, the third a 12 year old girl. The priest had been a constant friend of our mission for the last 20 years. He was about to apply for baptism last summer, when a dream, so he said, caused him to give up his plan; he now said, that he would disregard the dream, and was also willing to give up all further practice as priest. The woman's husband is still a heathen but urged his wife to follow the words of the missionary. Her three daughters are also Christians and rejoice over their mother's conversion. On the same day two women at Fonda sent word to me that they were now willing to confess Christ and be baptized. That is indeed a Christmas gift, when a heathen heart becomes a Bethlehem for Christ. —"O Lord, wouldest Thou establish Thy blessed work in the hearts of men!" R.

Correspondence.

Reedley Calif. Jan. 11—1912. Dear Editor and readers. With hearts filled with gratitude to God, we join in the language of the Psalmist, "I will sing of the mercies of the Lord; with my mouth will I make known thy faithfulness to all generations." His mercy has been manifest in a special manner on us here, and we praise God from whom all blessings flow.

We have already well advanced into the new year and look with hope and large expectations into the year just begun, and may it bring to us all a full measure of spiritual as well as temporal blessings to the glory of God.

The various departments of our church here have with the change of the year held their annual meetings which have been marked by a spirit of complete unity and active interest in the work, which is so necessary for the best results. The writer, who has recently established his home here, was appointed correspondant for the Mennonite, and it is his aim to faithfully carry out the work entrusted to him. The church here under the capable pastorage of Br. H. J. Krehbiel is enjoying a fine growth and is doing good work in this community. On Sunday, Jan. 7th, the church celebrated the Lord's Supper in which there was a full participation and was a fitting beginning for the year's work. On New Year's evening, our choir, assisted by other local singers, presented the beautiful and edifying cantata entitled, "The First Christmas," to a large and appreciative audience. It was evident that we possess some splendid musical talent here. During the week of prayer the church held meetings each evening which were blessed.

We are at present enjoying characteristic Cal. winter weather, with mild showers and pleasant sunshine, something like April in the East, and some of the hardy garden vegetables are already starting to grow. December was an unusually cold month for California, though warm during the day, yet there were heavy frosts nearly every night, colder than it had been for over 20 years here.

There are some good opportunities here for those who are industrious, and anyone making a change of location should consider this point, where nature is kind, and while there are some hindrances, yet many advantages.

With brotherly greetings and best wishes to all readers,

C. U. Widmer.

"IF YOU CAN'T SMILE."

In the vestibule of a certain hospital visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering sad looks for other places, and if you can't smile don't go in."

"If you can't smile don't go in!" It is good advice for other than hospital visitors. Who is beyond the ministry of a kindly smile? It is a tonic to the discouraged. It helps the little child for whom the world holds so much that makes afraid, and it cheers the aged who finds life unspeakably lonely. As King Arthur's court was built by music, so the happier life we all hunger for here upon earth is built in large part by cheerful faces we see as we bear the load appointed for us.

Smiles are as indispensable to a true sucess in life as money, mind, and might. As long as a man can smile he is not beaten. Not in hospitals only, then, but in the home and on the street there is a call for the kindly, sunny smile The way to have it is to get the heart right with God, and then turn the eyes to the light, for the smile that helps is the smile of heavenkindled joy and hope.—Selected.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

THE CHURCH OF JESUS CHRIST A SPIRITUAL BUILDING.

Text 1 Peter 2: 5.

It is well, first, to find an answer to the question: "What is the Church of Christ?" We might answer: "The Church of Christ is the visible Union, or society of converted and baptized persons, who acknowledge Jesus the Christ as their invisible leader and head." Or perhaps the answer might briefly be this: "The Church of Christ is the visible communion of saints here upon earth." But we hear some one say: "Is not this too ideal a definition?" Is it true, that the church of Christ consists solely and exclusively of saints, that is, truly regenerated persons? Yes, quite true! But, dare I come before you with the bold assertion, that every one of my church-members is, by the power of God's Spirit, truly converted and regenerated? Dare any of my fellow-Ministers of the gospel, make bold to assert that every one of his church members is truly and without a doubt, a child of God? We must all be sorrowfully silent, for we realize, that in every congregation there are such whose lives are not what they ought to be; who do not bear the fruit of the Spirit. Does that compel us to alter our definition, as to what is the Church of Christ? Never! How then do we reconcile this definition with actual facts? The fact is simply this: that whosoever remains unconverted, or better, unregenerated, no matter what his church-affiliation may be, is outside of the true Church of Christ. This is the incontestible and unalterable condition of membership in the Church of Christ, "Regeneration"! Thank God He has His own in every limb and branch of the outwardly much divided Christian Church. Those together constitute the true Church of Christ. Tell us, whence are they, that innumerable host, who cast down their crowns before the throne of God? Ah! They come out of every nation, kindred, tribe and tongue on earth. There is one song upon their lips, the glorification of the Lamb!

There are various illustrations, or pictures, to which the Church of Christ is likened.

1. It is represented as a bride adorned and waiting for her husband, the bridegroom. He tarries and the bride, with intense longing in her heart, prays and pleads: "Come! come, Lord Jesus!"

2. It is represented as a sheepfold under the great shepherd. who leadeth forth His own to green pastures and beside the still waters.

3. It is represented as an army going forth to battle, under the leadership of the great Captain of Salvation. No carnal weapons are employed, but the sword of the spirit. The battle is not against a visible foe, but against the powers of the prince of darkness.

All these pictures and illustrations involve blessed privileges, but also grave responsibilities and serious duties.

Having for our theme the Church of Christ, a spiritual building, we shall consider the three most necessary and essential constituents or parts of this building.

I. Its sure and solid foundation.

1. What is this foundation? Not human theses and human wisdom, as is the foundation of any other religious system, as that of India, China or Japan. It is not worldly power, or earthly glory gained by carnal weapons, as is the foundation of the Moslem religion. What, then is this foundation? It is Jesus Christ as the Power of God and the Wisdom of God. 1 Cor. 1: 24. That our faith should not stand in the wisdom of man, but in the power of God. 1 Cor. 2: 5. For other foundation can no man lay than that which is laid, which is Jesus the Christ 1 Cor. 3: 11.

2. Yes, He as the Prophet sent by God is this foundation. As such He was manifested in His teachings. Note, for instance, the sermon on the mount, in which He lays down the principles and laws governing His kingdom. There is no letter that killeth, but words of authority and power. Well might His hearers be astonished, for He taught as one having authority and not as the scribes.

3. Again we say: "Jesus Christ, our great High Priest is this solid foundation."—In the old dispensation the office of the high priest was of the greatest importance. Upon it rested the Jewish religious system. But of vastly greater importance, in the new dispensation, is the office of our great High Priest. He, with His own blood, entered once into the Holy of Holies and thus wrought eternal salvation for mankind. He offered one atoning sacrifice for sin, that is, His own sinless body, that man might be cleansed and purified from sin. Let wise men dispute and shake their learned heads, let fools mock. Blessed is he, who with childlike faith lays hold upon this atoning sacrifice. This means nothing less than the blessed knowledge of sins forgiven, with the result of peace, unspeakable peace and happiness in the heart. This, after all, is that which every undying human soul is panting after, like as a hart panteth after the waterbrooks. It can nowhere be found except beneath the cursed tree on Calvary.

4. Once more we say, Jesus Christ, our victorious King, is this solid foundation. He died but dying he became Conqueror over death and the grave. As a victor the Easter morning sun greeted Him! As a victor He is today sitting in power and glory at the right hand of God. Yes, our faith rests upon a living Lord and King! The Protector and ever victorious Captain of the Church Militant. He lives! the great reformer Dr. Luther often wrote on his writing desk when doubts assailed him and his faith grew weak.

We must now consider, as our second thought:

II. The grand and wonderful construction of this building.

1. When we speak about the construction, we must needs consider the material which is used in this process of construction. When David of old collected material for the temple which was to be built by Solomon, his son and successor, he would have none but the best material obtainable. This, in a prophetic and typical way, points to the material which should be used in the construction of this spiritual temple, the Church of Christ. Paul warns against the use of inferior material, when he says in 1 Cor. 3: 10, 12 13: "According to the grace which is given unto me, as a wise masterbuilder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work, what sort it is. etc.

2. Build with good, fire-proof material and your work shall stand the test. The refiner's fire purifies the precious metal. So with this spiritual material, that goes to build this spiritual building. But build with inferior material, as wood, hay or stubble

and what will be the result of the test? An ash-deap. nothing more. Yet remember, we may be able, even with such inferior material, to build an imposing structure. Outward appearance, however, is often misleading. Brethren, the skyward pointing church towers, the inviting chime of church bells, the grand and imposing temple of worship, the mighty chorus of the pipe-organ, the large number of worshipers are all well and good. Thank the Lord for all them where they can be had, but they are not the pre-eminently essential material, hence not necessarily fire-proof material. What is this pre-eminently essential and best material? Nothing else but what Peter calls the lively, or as the German has it, living stones! (lebendige Steine.)

3. How may we obtain these living stones? This best of all material? Man in his natural state, is far from being a living stone, or living material. Dead in transgression and sin, dead as far as anything spiritual is concerned, that is man's state. How then does he become living material? I can only briefly refer to the answer, when I state that man by the power of God's spirit must get to a point when he may truthfully and honestly say: "I am crucified with Christ! nevertheless I live yet not I, but Christ liveth in me and the life which I now live in the flesh. I live by faith of the Son of God, who loved me and gave Himself for me." Gal. 2: 20.

Unless man is able, thus honestly and truthfully to speak with Paul, he is dead material! And brethren, dare I say it? Our churches are full of such dead material! Outwardly perhaps very fine looking material, but dead nevertheless. The problem is, how to get hold of such dead material, that by the power of the Spirit it may be transformed into living, useful material. But we must continue!

4. Now we know, that every individual stone that goes to build a house, must be trimmed and dressed and prepared, so as to fill its own particular nook or corner. This preparation is sometimes done by very hard and sharp instruments or tools. So it is with those living stones that go to build that spiritual building, the Church of Christ. Our great Master builder prepares every individual stone, so as to fit its own particular nook or corner. The instruments or tools which He employes are sometimes very sharp and piercing. They are, temptations, trials, tribulations of every kind, yea persecutions and sorrows. He knows just what tool to employ and just how to prepare every stone, to accomplish His purpose, salvation, redemption. sanctification, everlasting bliss.

5. Again, though the material is not alike, there is wonderful system and order about this building. Every piece of material fills its place and fills it completely. Here is a mighty column upon which the ceiling or perhaps the roof is resting. There is a small little stone for the wall. There is a slab of marble more for ornament; there is a solid block of granit for the lower structure. Manifold and yet completely one. So it is with the Church of Christ. Our time does not permit us to carry out this thought more fully.

III. Lastly and briefly, let us now consider **The Noble Purpose** for which this building is constructed.

Peter says: Ye are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. In this temple shall ascend the incense of praise and thanksgiving; the sacrifice of prayer and intercession. This temple shall be the gathering place of the spiritual Israel. From the ends of the earth they shall come and worship God in His holy temple. This holy priest hood, as Peter calls the body of believers, under the leadership of their great High Priest, shall complete this spiritual temple and gather into it all the material that is still dead and useless. It is impossible for any one man, church or denomination to accomplish this grand and noble purpose. The Church of Christ as a whole must lay hold upon this work. No church is called upon to remain idle or to do a work of destruction as concerns other churches, or members of Christ's body. But every church is called to a work of construction, the gathering of dead material among man. May He more and more grant us a greater sense of responsibility in this work and a great burden for souls. May our great Master be enthroned in the heart of man and worshipped by all as King of Kings and Lord of Lords.

M. Horsch.

Upland, Cal.

NOTES ON THE S. S. LESSON.

Jan. 28.

The Presentation in the Temple.

Luke 2: 22—39.

Golden Text. Luke 2: 30, 31.

The parents of Jesus complied with the Lord's demand concerning their son. The future of our children may be influenced, yes made, by the way their parents bring them up in the "fear of the Lord" and do for them what the law requires. It is the duty of parents to take their children to the House of God. We have no patience with those who think and act as though babies were out of place in church. If they are not in place in the house of their heavenly father they are out of place in the homes of their earthly parents.

Simeon's life story is told in a few words, but they imply as much as the longest biography ever written about any good man. He was "just," "devout," "waiting" on God and "The Holy Ghost was upon him." His meeting with Jesus took place in the house of God. It is always the place in which to meet Jesus. Some do not go there for that purpose but even they sometimes meet Him there.

"The revelation had been made to Simeon 'by the Holy Ghost' 3 times in 3 verses is the Holy Spirit mentioned in connection with Simeon. It is evident that he was a true son of God. It had been told Simeon that he should see two things, death and the Lord's Christ; but he should see the Lord first. This was a preparation for seeing death." Foney. Simeon's natural eye revealed the babe to him, the eye of his faith which apprehended the promises of God's word revealed to him the salvation there is in Jesus. There is an ancient fable which says that the swan sings sweetly before it dies. The song of Simeon is often spoken of as the "Swan song of a Saint." Having known Jesus in this life. what greater reason is there for a song of joy than the stepping across the vale into that condition where one is to be with Jesus forever?

Simeon saw in the babe Jesus what others missed who saw Him grow up and give His life for men. Only a few recognized the redeemer in Him; others saw a teacher, a wonder worker and some an impostor and a mischief-maker. Today there are men by the thousands who miss the one greatest thing about Him. Regarding Him as a mere teacher or good man does not make Him God's Christ. He must be our redeemer or He will not help us.

The aged Anna, whose long life had been devoted to God, became a useful instrument of praises and thanksgiving. No where does the Bible keep woman in an obscure place when it comes to glorifying, testifying and serving Christ.

NOTES ON THE C. E. TOPIC.

Jan. 28.

The Foreign Missionary Whose Life Has Most Inspired Me

2 Cor. 5: 14—20.

It is hard to make comparisons and be fair. The writer has been inspired and impressed most by missionaries of whom the reader of this sheet may never have heard, and the reader may have been in touch with persons who preached Christ to the heathens, whom the writer never had the opportunity to hear. The foreign missionary no matter who he is should be an inspiring person. He is one of those who shows by his life that our Master meant just what He said when He commanded His followers to make disciples of all nations. He is one of those, who like Abraham, is ready to give up home and kindred and be led by the Spirit into a country which God would show him; he is a man of large faith, who can see the heathen valley of dead bones touched by the Spirit of God and become a great company of living souls; he is ready cheerfully to go into danger, if that be required, and willing to wait long years, if must be, for God to give him increase for his labors.

The greater portion of the missionaries' labors and time are required on the field but his parish is not in the heathen world alone; he must keep in touch with home. As a wise general keeps open the way between his position and the source of supplies for his army so it is a wise missionary policy for the one on the field to be in communication with those who send him out, pray for him and make the necessary sacrifice to pay his bills. The missionary at home, though for a little while, often does as much for the cause as he does on the field. People learn to know him and get first handed information concerning the work and its needs. His personality and his presence generally is a mighty factor in leading young Christians to a determination to offer themselves for the missionary service.

A great inspiration comes from reading missionary books and the lives of great missionaries. Every young Christian should read the life story of John G. Paton: To do so will make one an enthusiastic friend of missions for the rest of his life. The biography of the martyr bishop John Coleridge Patteson reads like another chapter to the Book of Acts and brings to those who read it a measure of the missionary enthusiasm of the primitive church. The lives of Carey, Judson, Livingstone and thousands of others, who heard the Macedonian call and responded to it. are certain to inspire missionary love and enthusiasm in all who know them. Read lives of missionaries, learn to understand their problems and triumphs and all will inspire you. but you are sure to find among them some one who will, to you, mean more than all the rest.

News of the Week.

SUPREME COURT SAYS BEER IS A COMMODITY.

Railroads Must Carry It Into "Dry" Counties.

Washington, January 22.—Beer is a commodity and railroads must carry it, when offered for transportation, from one state into "dry" counties of another state, regardless of the laws of the latter state. The supreme court of the United States made this rulling today regarding a proposed shipment from Indiana into "dry" Kentuckey counties.

The case decided is that of the F. W. Cook Brewing Company, of Evansville, against the Louisville & Nashville railroad regarding the shipment of beer from Evansville into local option territory in Kentuckey. Decisions of lower courts forcing the Louisville & Nashville to carry the shipments were affirmed.

The opinion rendered by Associate Justice Lurton revives old definitions of intrastate and interstate shipments. The state law, for instance, could control shipments of intoxicants from Louisville into "dry" sections of Kentuckey, but, as cited anew today, the state has no authority to interrupt or interfere in any way with a shipment originating outside of the state destined for a "dry" point within the state until it has reached the hands of the consignee.

The interstate consignment is not subject to state laws and there is no federal law that would hamper shipment of liquor from one state into another. Three lower courts had granted the brewing company injunctions forbidding the Louisville & Nashville from refusing the shipment.

FIRST TRAIN TO KEY WEST.

Railroad Extending 45 Miles Into Gulf of Mexico.

Key West, Fla., January 22.—An unusual achievement in railroad construction was turned over to the world today when a passenger train, seemingly supported by frail masonry, steamed across seas from Knight's Key to Key West. The terminus is forty-six miles from Florida's mainland.

The train's trip marked the opening of overwater extension of the Florida East Coast railway and was the signal for the beginning of a three days' celebration. One of the foremost figures among public men here for the ceremonies was Henry Flagler, of New York, to whom is given credit for completion of the engineering feat.

It was Mr Flagler, as president of the railroad, who overcame financial and physical obstructions, forcing the construction of a railway across the line of coral keys between the Florida mainland and Key West. For great distances between keys the rails are supported by stretches of steel and masonry.

Warships from Portugal and Cuba and vessels of the Fifth division of the American Atlantic fleet are here for the ceremonies. Assistant Secretary of war Oliver represents President Taft, and members of the house naval affairs committee arrived here this morning.

UNCLE SAM PUTS BAN ON CROOKS.

Washington, Jan. 21.—Promoters of fraudulent schemes who had obtained $77,000,000 from the public were put out of business during the fiscal year ending June 30 last, according to the annual report of Robert S. Sharp, chief inspector of the postoffice department, issued today.

This showing is the most remarkable in the history of the department. During the fiscal year. 529 individuals were indicted on the charge of using the mails in furtherance of schemes to defraud. Of this number 196 persons were tried and i84 convicted.

The schemes investigated were of endless variety, varying, as the report indicates, "from the simplest business transaction to a gigantic project involving the sale of worthless stock in fake mining companies and imaginary and fictitious institutions existing only on paper or in the minds of the promoters."

During the year 2,491 arrests were made, of which 429 were postoffice burglars. Of the number arrested 112 were postmasters, 28 assistant postmasters, 98 clerks in postoffices, 31 railway postal clerks, 42 city letter carriers, 38 rural letter carriers, 16 mail carriers, and 14 other employes, and 2,112 persons not connected with the postal service.

SOCIALISTS MAKE GAINS IN GERMAN ELECTIONS.

Berlin, January 23.— Socialism has triumphed in Germany. When the call for the convening of the new reichstag was issued today directing that body to assemble on February 7, the indications were that the Socialist organization would be as strong on the floor as any other party. German officialdom was greatly depressed today because of the triumph of the Socialists, who will have more than one hundred members. While it was expected that the Socialists would make gains, none of the leading officials believed they could sweep everything before them as they did. To day the conservatives feared that through a combination with the Liberals and members of the Left, they would control legislation.

Thirty -three districts will vote on Thursday and if the Socialists are as successful as they hope they will be able to make a combination with the radicals and liberals and dominate all legislation.

STANDARD OIL, COMPANY, OF NEW YORK, FINED $55,000.

Buffalo, N. Y., January 23.— The Standard Oil Company, of New York, was fined $55,000 by Judge Hazel in the United States district court in this city today for 143 violations of the interstate commerce law in accepting rate concessions in 1904 and 1905 from the Pennsylvania and New York Central railroads on shipments of oil from Olean, N. Y., to Burlington, Vt. The company, which was indicted jointly with the railroads, was found guilty by a federal grand jury December 6. Both railroads had previously been fined; the Pennsylvania $35,000, following convictions on more than one hundred counts, and the New York Central, $20,000 after pleading guilty. The maximum possible fine in the Standard Oil case would have been $2,860,000, or $20,000 on each count.

$40,000,000 LEEDS BOY PLAYS IN SNOW ALONE.

New York. January 20.—Nine-year-old William Bateman Leeds, son of the tin plate king, William B. Leeds, is living in solitary state here on the estate of his father, with a governess, housekeeper and fifteen servants to meet his slightest wish. It was though that the boy, who is heir to an estate of $40,000,000, was traveling with his mother, Mrs. Nannie Leeds, in Europe.

Each day the boy is driven to a private school near here and then driven home again, after which he drives out behind a team of fast bays, with a liveried coachman and a footman. Under Mrs. Leed's orders the boy, wherever he goes, is kept under the strictest surveillance, and he is never permitted to leave the carriage. A few days ago the little fellow constructed a snow fort near the home, about which he played soldier alone.

Mrs. Leeds keeps in touch with the lad almost daily through cable messages, and is kept constantly posted as to his physical condition and progress in school.

PNEUMONIA GOES FROM FIFTH TO NINTH PLACE

Indianapolis, Jan. 20. Pneumonia, the disease the public health officials have been waging relentless war against for some time, with pub- beaten back from fifth to ninth place beaten back from fifth to nith place in the order of prevalence in the state in the last year, according to the figures of the state board of health for December. Dr. J. N. Hurty, secretary of the board, accounts for the decrease in the disease by the theory that people have learned to be less afraid of open doors in street cars and have learned to open their bedroom windows at night.

Pneumonia usually sets in in December and continues through January and February, and often in to March. It is a disease, Dr. Hurty says, that flourishes where the air is bad, and is one of the most insidious, because fully 80 percent. of the persons in the streets, public places and street cars carry the pneumonia germs, and these germs, get in their most deadly work when the average person thinks he is most secure—where the room is closed and the air heated.

WICKERSHAM WILL GO AFTER HARVESTER TRUST

Washington, Jan. 20.— Attorney-General Wickersham today assured the house committee on rules that the government would take action against the International Harvester Company, congressional investigation of which is under consideration by the committee. A number of implement dealers have already urged the committee to "show up" the trust and interesting statements have been made by independent harvester people concerning methods used by the big concerns to put the little ones out of business.

CARNEGIE GETS MONEY.

Washington, January 23.— Andrew Carnegie has been paid for the testimony he gave the steel trust investigation committee. When on the stand Mr. Carnegie said he would not take the money, but later a duly attested voucher with the iron master's signature attached, was received from New York. Payment was refused because a notarial seal was omitted.

"I know these formalities are trying, wrote Jerry South, dishursing officer of the house, in returning the voucher to Mr. Carnegie, "but a certain amount of red tape must be unwound and a government official is at the spool end."

The voucher in proper form was received today, and a check for $28.70 was remitted to Mr. Carnegie by return mail.

RAIL OFFICIALS DIE IN REAR-END CLASH.

Centralia, Ill., January 22.—A scarcity of water along the line, coupled with consequent delay in stationing a flagman in the rear to warn that the track was occupied, is believed to have been the cause of the disastrous wreck on the Illinois Central early today, in which four persons were killed and three injured. Three of those were prominent railroad officials.

The dead are: James T. Harahan, Sr., former president of the Illinois Central; Frank O. Melcher, second vice-prescident of the Rock Island lines; E. B. Peirce, general Solicitor for the Rock Island, and Eldridge E. Wright, son of Luke E. Wright, former secetary of war.

SIGNAL CHURCH HONOR FOR GOVERNOR MARSHALL.

Indianapolis, Ind., Jan. 23.— Governor Marshall has been offered an appointment as principal delegate from the Presbyterian churches of the United States to the tenth annual council of the Alliance of the Reformed churches of the world, which holds the Presbyterain system. The council is to meet in Aberdeen, Scotland, June 17th, 1913. The governor has replied that the futurity of the event makes it uncertain whether he will be able to accept the appointment.

AN APPEAL FOR HELP.

Washington, January 22.—An appeal for help, declaring that more than three million people are facing starvation, has been recieved at the headquarters of the Red Cross Society from C. D. Jameson, devise means for preventing floods. Mr. Jameson reports that frightful misery and distress resulting from last year's flood and famine, have been "incredibly magnified and increased" by the recent rebellion.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, February 1, 1912. No. 5.

HE TOUCHED HER HANDS.

My hands were filled with many things
Which I did precious hold
As any treasure of a king's,
Silver, or gems, or gold.
The Master came, and touched my hands,
The scars were in His own;
And at His feet my treasures sweet
Fell shattered one by one.
"I must empty hands," said He
"Wherewith to work My works through thee."

My hands were stained with the marks of toil,
Defiled with dust of earth,
And I my work did oft' times soil,
And render little worth.
The Master came, and touched my hands,
And crimson were His own;
And when, amazed, on mine I gazed,
Lo, every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work My works through thee."

My hands were growing feverish
And cumbered with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands
With healing in His own;
And calm and still to do His will,
They grew, the fever gone.
"I must have quiet hands" said He,
"Wherewith to work My works through thee."

My hands were strong in fancied strength,
But not in power Divine;
And bold to take up tasks at length,
That were not His, but mine.
The Master came, and touched my hands,
And might was in His own;
But mine, since then, have powerless been,
Save His were laid thereon:
"And it is only thus," said He,
"That I can work My works through thee."

—Selected.

NEWS AND COMMENT.

The winter term of the Goshen College opened Tuesday January 2. with a larger attendance than any preceding winter term.

S. Mennonite Gal 8.

The World's Sunday School Association has sent out an official Call for the World's Sunday School Convention. The Convention is to meet in Zurich, Switzerland, July 8—15, 1913.

At the funeral of Mrs. M. C. Gottschall a very sad accident happened on the way back to the house of mourning. The clip holding the shaft of one of the two-seated carriages broke and the force of the carriage caused an upset of the carriage and Mrs. Milton Oberholtzer, of Krausdale, had both of her arms fractured. The others were slightly bruised. She was made as comfortable as possible and removed to her home the next day.

In the past months many dear friends have sent us appreciative and encouraging words and good wishes for our work in new fields. Such words cheer and encourage the workers in God's vineyard. We therefore express our heartfelt thanks for the love shown us and pray, that the good wishes may be fulfilled and we be enabled to be a blessing to many each in his field. The former and the present editor,

I. A. Sommer.
C. van der Smissen.

FROM OUR MISSION FIELDS.

I.

Bro. A. Wiebe, Lame Deer, writes Jan. 8: New-year's greetings with 2. Cor. 13: 13! At the close of the year we look back praising the Lord and confessing: "Lord, we are not worthy of all the mercies and all the truth which thou hast shown unto thy servants."

Instead of our former interpreter, Baldwin Twins, who left us, we have now a half-blood Indian Willis Rowland, who is also trustworthy, though he is as yet not a Christian.

On Dec.. 11 we were permitted to baptize three persons, father, mother and married daughter, Bro. Linsheid officiating. The same day, nine others expressed their desire to join the church, some by baptizm and some by the hand of fellowship. Since then a tenth applicant has asked for instruction which has not yet begun, because it is very difficult at this time of the year for Bro. Linsheid to come here from Busby. O that we soon might master the language sufficiently for such instruction!

Building our barn and other out-door work has kept us during the last quarter from studying the language properly. We are glad, however, that the barn was just finished when the cold weather set in.—And now, in view of the fact, that building takes so very much time which we absolutely need for language study, the thought came to us whether we would not better pospone the building of our house for a year.

The week before Christmas a young Indian died of consumption. During his sickness since last spring we frequently visited him. He read much in his English New Testament and said, that he prayed to Jesus. To my question whether he came closer to the Lord he said, "yes," and we hope that he now is with the Lord in paradise.

II.

Bro. Ediger, Clinton, writes Jan. 12: since Sept. 29, we are again here and at work. One of our children was still sick making traveling difficult, but we got home and found everything here in good condition.

As soon as possible I went to Cantonment to study Cheyenne. My visits there were cut short by our children's having diphtheria and we being quarantined for 10 days.

Oct. 29 we were permitted to baptize two women, mother and daughter, the former especially taking the step very seriously. On Nov. 25, I was called to the bedside of a sick woman who wanted to be baptized, evidently in the hope that it would cause her recovery, wherefore I hesitated and waited a while until I could give her some further instruction, after which she, during one of my later visits, said that she was ready to give herself over to Jesus whether it be for life or death. Sunday, Dec. 3, she received the baptism on her bed. The following Tuesday she died while I was away at Cantonment. One of our Christians was with her during her last hours and told me of them, saying that he had said to her: "Lucy you are about to go home to Jesus, to whom you have given yourself; you are ready to go." And to those present he had said: "See, how peaceful she dies because she belongs to Jesus who is now with her." This reminded me of Isa. 42: 3.

Another woman has applied for baptism and is to receive further instruction as soon as possible

The enemy, however is busy, too. Three of our members are under discipline and may have to be excommunicated. They have lost their way. O that they might find it again! Continue to pray!

R.

THE DONATION PARTY

In the present state of church arrangements, where there are two or three times as many churches and ministers in many places as are desired by the Lord, or needed by men, all sorts of make-shifts become necessary in order to enable little fractional churches to sustain themselves and support their ministers. Among the various devices to which such churches sometimes resort to raise money, may be mentioned concerts, lectures, sociables amusements, tableaux, suppers, levees, bazaars, pink teas, picnics, festivals, spelling-matches, old folks' concerts, rag socials, ice-cream parties, strawberry festivals, taffy socials, oyster suppers, baked bean suppers, calico parties, necktie parties, and last but not least, donation parties. Most of these devices are sources of pleasure, and sometimes of financial profit; but often their influence is not conducive to spiritual growth.

In many instances cocial gatherings might be made useful in cultivating acquaintanceship, and sociability among God's people. The trouble is, however, these gatherings are mainly used as devices for money-getting, and are too often given over into the hands of worldly people, who manage them on worldly principles for worldly ends. Often they breed jealousy and strifes; they sometimes make an immense amount of hard work and yield very little profit; and the time and money spent in preparing for them frequently is worth much more than all that is derived from them. It is asking considerable of a busy man to require him to spend time which could better be employed, in eating a supper which he does not want, and pay-

ing for it more than it costs simply that out of the transaction the church can reap a profit of a shilling or dime.

Sometimes a donation party is made a kind of excuse for giving the minister things which the people do not want, and which nobody would buy if they were offered for sale; and then it sometimes follows that the entertainment of a donation party in the minister's house, where they perhaps eat up the choicest things they have brought to him, costs, in labor and wear and tear, more than the net profit of the whole affair. "One of our own poets" has described the results of an alarm of fire at the house of a good old deacon, which brought such a crowd of kind neighbors to the rescue, that they pretty much wrecked the house and everything there was in it before it was discovered that there was no fire there! We have heard of donation parties which were not only visits, but visitations, and some poet, whose name unfortunately has been lost, has thus written in pathetic strains the story of

The Donation Party.

As the year came round, and affairs were talked,
It was very commonly said,
That the parson's salary, scanty at best,
Had been but scantily paid.

So the people all, with the best intent,
And feelings most kind and hearty,
Resolved to go to the minister's house,
And give a "donation party."

So they made biscuits and baked some bread,
And rolled out some ginger snaps,
Some sausages fried, and some sandwiches spread,
And then putting on their wraps,

In a body together, with cheerful steps,
To the parsonage house they went,
Bearing their baskets, and bundles, and rolls,
On their errand of charity bent.

And while they were at the parson's house,
They scattered the flour with crumbs,
And smirched the leaves of his choicest books,
With the prints of their greasy thumbs.

They piled his dishes up high and thick,
With a lot of unhealthful cake,
And they ate up themselves the nice toast and rolls.
Which the parson's wife did make.

They hung on his tasteful mantel clock,
Their apple pearings for sport;
And everyone laughed when a bungling lout
Spilled tea on the piano-forte.

His papers they rummaged, his spectacles broke,
And on his good wife's best sofa
A lamp upset, and the kerosene spilt,
By a stupid and blundering loafer.

When they left, the dishes were all unwashed,
And the floors were in pitiful plight;
And the glasses were cracked, and plates were broke,
Before they had bidden good night.

They flattered themselves they were helping the Lord,
By helping the parson to live;
But in fact they were having a jolly good time;
And of all they brought with them to give,

Each gobbled whatever he thought was best,
Of decency, even, bereft,
Till of all that they brought to the parsonage house,
But little or nothing was left.

* * *

Next day the parson went down on his knees,
With his wife—but not to pray—
Oh, no! 'twas to scape the grease and dirt
From the carpet and stairs away.

And at night as he bowed at the throne of grace,
With petitions sincere and hearty;
When for blessings he asked, he did not pray
For another donation party.

If the good time coming ever comes, let us hope that they who preach the gospel where God calls them and appoints them their places, may be able to "live of the gospel" without being brought to such straits and shifts as some preachers are at the present time; and we may also hope that men will so consecrate their gains to the Lord of the whole earth, and being "taught in the word, communicate with him that teacheth in all good things," that there shall be no need of calling in the world, the flesh, and the devil to help "support the gospel," whether by donation parties or other similar devices. Let us also hope that, while there shall be no less festivity or sociability than at the present time, yet that when Christians make their feasts, instead of calling in people who are already overfed to eat themselves ill for the good of the church, they will call in the poor, the mained, the halt and the blind; the lonely, the weary and the heavy laden, and comfort their hearts, and supply their needs, and thus win them and save their souls;—instead of wasting their energies to provide festivities for worldlings, until they find themselves shorn of their strength, and like blind Samson held as prisoners to make fun for the Philistines instead of standing in the freedom of the gospel, witnesses for its majesty and purity and the righteousness of God through faith in Jesus Christ.— Common People.

COSTLY ATTIRE

Rev. Dr. Judson

To the female members of Christian churches in the United States of America:

In raising up a church of Christ in this heathen land, we have always found one chief obstacle in that principle of vanity, that love of dress and display—which has in every age and in all countries been a ruling passion of the fair sex, as the love of riches, power and fame has characterized the other. That obstacle lately became more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard for their pastor's feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days' journey to the north of Monulmain. Little did I expect there to encounter the same enemy in those "wilds, horrid, and dark with overshadowing trees." But I found that he had been there before me, and reigned with a peculiar sway from time immemorial. On one Karen lady I counted from between twelve and fifteen necklaces, of all colors, sizes and materials. Three was the average. Brass belts above the ankles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrist and arms, long instruments of some metal perforating the lower part of the ear by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags enclosing the hair and suspended from the back part of the head, not to speak of the ornamental part of their clothing, constituted the fashions and the tone of the fair Karenesses. The dress of the female converts was not essentially different from that of their country women. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Christ. I opened to 1 Tim. 2: 9, and read these words of the inspired apostle: "In like manner,

(Continued on page 6)

Home Circle.

SAVED "YET SO AS BY FIRE."

"Mother, do you s'pose father needs me this afternoon?"

Mrs. Stephens shoved the last pie into the oven, closed the door carefully, and straightened up.

"I don't know, I'm sure. What makes you ask?"

"Why, the Howard boys asked me to go fishing with them this afternoon, with Cousin Jeff and—"

"Hush!" said the mother, with a warning gesture. "Don't let your father hear you," and Mrs. Stephens glanced apprehensively through the window to see if her husband were anywhere in sight.

"Father didn't hear me," nodded Adam. "He's in the shed mending harness. Jeff's a nice fellow anyhow, if he is Uncle Lloyd's son."

"There, there, now," said his mother soothingly, "they're all nice children, when it comes to that, and their mother's nice afore them, but if they were angels of light, every one of 'em, you'd never get your father to give in to it. Ask him at dinner time about the fishing," and Mrs. Stephens vanished into the sitting room to close the blinds to keep out the midday heat.

It was strange how that quarrel between the two brothers had embittered their lives and blighted their affection. The feud was an affair of twenty years' standing, now, and had provided all that time a constant theme for gossip for Jasper County when other neighborhood topics failed. It hadn't always been so, either.

When Hiram Stephens had married pretty Martha Bassett and his brother Lloyd had taken Martha's cousin, Hannah Stone, for a wife, the young people had been friendly, even intimate. The estrangement began when Grandfather Stephens died and left the north farm and the orchard to Hiram and the south farm and the meadow land to Lloyd. The latter accused the younger brother of using undue influence with his father to get the best of the estate. Hiram said that the shoe was on

the other foot, as cattle brought in much better returns than fruit.

Then they had words over the division of the stock, and the climax came when Hiram had his farm surveyed and the surveyor announced that Lloyd's fence was ten feet over on Hiram's wheat field. Lloyd produced the old survey and the title deeds, and of course, there was a lawsuit, in which Hiram lost his case after spending considerable money in litigation.

Immediately, Lloyd tore down the old, worn fence and built a new fence two feet higher, and staked and ridered it to make it firm and fast. Naturally Hiram took this as a direct personal affront, and retaliated by forbidding his wife and children to have any thing to do with their relatives and next neighbors.

Martha and Hanna were pleasant to each other when they met, but as matters stood, they could not visit each other or be friendly, and the children used to walk home together from school as far as the bend in the road and then separate, Hiram's children taking one side of the road and Lloyd's the other, lest their fathers should scold them for showing a lack of proper "spirit."

At the dinner table, Adam preferred his quest to his father for a half-holiday.

"Well," said Hiram Stephens, "I don't know as I mind. The hired men are over at Morrison's helping with the thrashing, and I guess you might as well go as not. I'm going to burn the straw stack, down where we did our thrashing, this afternoon and get it out of the way."

"Don't you think there's too much of a breeze for that father?" ventured Adam.

"There isn't any breeze at all; it's as calm as can be," said his father, as he walked out on the back porch. "Breeze!" he repeated, contemptuously, "I guess I've got sense enough to know when to burn straw!"

Adam took his fishing tackle and started down the road toward Howard's, while his mother and sisters cleared the table and prepared for an afternoon's sewing. About three o'clock, Ellen lifted her head, which had been bent over her work, and sniffed the air.

"Mother," she said, "I believe I smell smoke. Something's afire."

Mrs. Stephens went to the kitchen door, which faced south, and looked out.

"Smelled smoke!" she cried; "no wonder!"

The girls were by her side in an instant. Sure enough, their father had fired the straw stack, and the southwest wind, steadily freshening, was carrying the smoke and now the burning straws over toward the house and barns.

"Run, girls, run! Get buckets!" and the mother caught up a shining milk pail in each hand and started down toward the field.

"What can we do, and the men all away but father?" gasped the frightened women, as they sped over the uneven stubble down toward the towering heap of straw, whose sides the flames were licking with quivering, fiery tongues. They were close enough by this time to see their father frantically, but vainly, trying to beat out the fire with a pitchfork.

There was a well at the side of the lane that skirted the wheat field, at which they were accustomed to water the horses. The girls stopped here to fill their buckets, while the mother hurried on.

"Hiram," she panted, when she got close enough to him to make him hear, "what shall we do?"

"Do?" He turned sharply. "Take off your skirt, quick! There! wet it and beat the fire on that side, and the girls do the same with theirs. There's no time to lose!"

Fortunately, the girls wore light woolen skirts, which took the water easily and were not too heavy to handle. They dipped these into the pails of water they had brought, and with the dripping garments beat the blazing straw as their father scattered it with the pitchfork. Work as hard as they might, however, with the perspiration streaming from every pore, the fire gained on them steadily, while the ever-increasing wind bore the burning straws in whirling eddying clusters over the sun-dried fields, to drop them where they would start new fires in the stubble. There was every prospect of a general conflagration.

Hiram and his wife and daughters were too busily engaged in fighting the fire about the stack to notice two men running down toward them through Lloyd Stephens' field. The older man stopped and said something to the younger, who turned back. The other ran on and jumped the fence like a boy of sixteen.

"Marthy!" he cried, "you go up to the house and get blankets. Ellen, bring me another pitchfork. There, Louisa, strike the fire on the other side. Never mind, Hiram! I sent Jim on a horse over to Morrison's after the thrashers, and he'll be back in less'n no time. We'll save the wheat first."

Hiram Stephens turned round to face his brother, Lloyd, who had caught up the pitchfork that Ellen had brought him, and then the two fell to work silently and feverishly, side by side.

"There comes Marthy now, with the blankets," said Hiram, at last, stopping to dash the perspiration from his forehead.

"My, but she's quick! Always was!" said his brother, with a laugh. "There, now, wet them and spread them over that pile of wheat sacks. That's the way! Hallo! there come the thrashers!" and down the road, in a cloud of dust, came the men from Morrison's, mounted on the horses, whose harness, jingling about them, showed that they had just been taken out of the wagons used for hauling the wheat to the thrashing machine.

How things flew! Some of the men scattered the burning straw, others carried water, several took the wet clothes from the women's hands and beat the scattered, blazing mass until the fire died out, while two or three ran up to guard the home and buildings from posible ignition. Again and again the small fires, started by the windborne burning straws, had to be quenched, only to start up in some new place.

Lloyd Stephens was everywhere at once, urging, directing, and working. At last his sister-in law touched him timidly on the arm.

"Lloyd," she said, "your fence is on fire; hadn't you better save that?"

"No," he returned, grimly; "it's made trouble enough in its time; let it burn."

It was two hours before the fire was entirely out and everything considered safe. The men, mopping their grimy, perspiring faces, stood round the still sullenly smoking heap of straw, and an awkward silence fell on the group.

What would the brothers say to each other? How would they act? The men glanced uneasily from one to the other.

Hiram felt all the embarrassment of his position and was deliberating with himself how best to thank his brother for his timely assistance, when the latter walked up and shook him by the shoulder, just as he had often done more than thirty years before, when Hiram was a boy and he his big brother.

"Hiram Stephens, haven't you got sense enough yet not to know better'n to fire a straw pile on a windy day?" he demanded.

Hiram tilted his hat over one ear and scratched his head.

"Mebbe I haven't," he answered, with a whimsical twinkle of his eye, "but I reckon I'm not too old n'r too hard-headed to learn yet."

The bystanders dispersed with a hearty laugh, some to take the horses back to Morrison's, and some to help the women carry the wet blankets up to the house.

The next morning, after breakfast Hannah Stephens walked into her sister-in-law's kitchen.

"Good morning, Marthy" she said; "I came for a block of your necktie quilt that you had at the county fair. I want it for a pattern. And there's going to be a quilting over at our house next week Thursday, and you and the girls are to come over right after dinner and the men folks can come and eat supper with us just as well as not."

The next Sunday night, as the two brothers and their families filed into the tiny church together, —the first time in more than twenty years,—the good, old minister bowed his head an instant in silent, thankful prayer, and then thought with a sigh of the many, many souls that had to be saved "yet so as by fire."

Deaths.

Rosenberger.— Christian Rosenberger, on January 22, 1912, at his home in Milford township, Bucks Co.Pa., aged 73 years, 2 months, 26 days, of Bright's disease. Funeral services were held at the house of mourning and in the East Swamp Mennonite church, of which the deseased was a member, on January 28th. Rev A. B. Shelly spoke at the house of mourning and Rev. W. H. Grubb preached the funeral sermon at the church from Acts 24: 15, last part.

Saylor.—On January 22, 1912, at Stowe, Pa.; Henry Saylor, aged 67 years, 7 months and 17 days, of apoplexy. He was a former resident of Schwenksville and is survived by his widow and eight children. Funeral services were held at his late residence on Saturday, January 27, conducted by Rev. J. W. Schantz and Rev. N. F. Schmidt, both of Schwenksville. Burial was made in Edgewood cemetery, Pottstown.

Gottschall. On January 19th at the home of Deacon M. C. Gottschall, his wife Annie K. Gottschall, at the age of 60 years, 3 months and 13 days. Sister Gottschall had been ailing since New Year. Her sickness was grippe, which developed into typhoid fever. Only two weeks previous a sister of the husband died in the same house. Rev. A. S. Shelly, of Bally, spoke in German at the house. Rev. A. M. Fretz offered the prayer. The choir sang sweetly "Asleep in Jesus." At the services in the church the pastor spoke on Isaiah 35: 10. Rev. A. B. Shelly, of Quakertown, followed in the English language. Rev. N. B. Grubb led in prayer. She is survived by her bereaved husband and ten children, two brothers, one sister and six grandchildren.

Contributions.

For India.

Y. L. Missionary Society for Joseph's support $14: C. E. through J. A. Fast, Munich, for Preacher's support $57.00; Maria Richert, Canton, Kans. for lepers $25.00.

Many thanks,

P. A. Penner.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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THE CHRIST LIFE.

What is real Christianity? Paul in his epistle to the Galatians says Gal. 2: 20, "I have been crucified with Christ; and it is no longer I that live but Christ liveth in me: and that life which I now live in the flesh, I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me."

This life is a mystery, yet it is the truth. The mysticism of the Christian church in the different ages emphasized this truth; and often rekindled the smoldering flame of faith. We are not able to explain this life of Christ in us. Modern psychology may not be able to bring it under its rules. Yet it remains. We may try to understand this new, full, blessed life, yet it remains a mystery. The Bible does not shrink from acknowledging, that there are mysteries. The Christian philosopher boldly acknowledges, that there are mysteries in the Christian religion, which he can not solve. He knows the limitations of the human mind.

Paul says in Col. 1: 26—27: "The mystery which has been hid for ages, but now has it been manifested to his saints, to whom God was pleased to make known what is the riches of glory of this mystery, which is Christ in you"

The main thing is to have Christ in us, whether we know how and why or not. We may think over this mysterious fact we may try to understand or solve it, as long as we do not dissolve or deny the mystery, because we can not solve it.

Paul expresses this fact of the new life of "Christ in us" in the plainest terms, yet we find the same truth expressed in the gospel of John in the sixth chapter.

The chapter which tells us of the mysterious union between Christ and His own.

By the truth expressed in this chapter many were offended and did not walk with Christ anymore.

Men do in one sense not like mysteries, while on the other hand they are attracted by the mysterious. So it is with Christ, the mysterious, whom we will never understand, even though He liveth in us. He reveals unto us the love of God, yet "Christ in us" is a mystery, experienced in joy and happiness by some, distrusted, even ridiculed by others.

This mysterious life, where Christ is not only our friend, our helper, our savior and redeemer, but our very life, so that we can say with Paul Phil. 1: 21: "For to me to live is Christ," is expressed by our Savior in the 15th chapter of the gospel of John, where Christ compares Himself to the vine and the believers to the branches. What is the branch without the vine? nothing, it will wither and die; only as long as the life of the vine lives in the branch, it is able to bring fruit. Jesus says: "He that abides in me and I in him, the same beareth much fruit: for apart from me ye can do nothing." That is the experience of every true Christian: without Christ we can do nothing.

We must not think though, that since Christ lives in us, we can not sin. Our own sinful self, even though it is crucified, is not dead yet. As long as we are in the body of this death, we can sin. If we do not abide in Christ, if we leave our fortress, we are exposed to the attacks of the enemy, we can fall. But even then we can return by God's grace and the indwelling Christ, humbled and repenting.

Let us pray for such a full and blessed life. Let us be willing to surrender ourselves, our will and all, so that Christ can live in us by faith and become the guiding, sustaining power of our lives.

Correspondence.

Pretty Prairie, Kans. Jan. 21, 1912. After a severe cold spell we have more favorable weather again. This winter was the worst for many years. Sleigh-riding is usually unknown here, but this being an exceptional winter we had good sleighing for about one month.

In this vicinity little suffering was known, although here and there feed became scarce, but reports from the western part of the state are filled with much suffering. Not only much stock but even some men fell victim to the severe cold.

Christmas and New-year are numbered with the past but their special blessing will long remain.

As usually we have great reasons to be thankful, for the goodness of the Lord is greater than we deserved it.

Although the cold weather had somewhat reduced the attendance of the S. S. and Young Peoples' meeting, the blessing seemed to be the greater to balance other deficiencies.

Every Sunday we are fed with the Word of Truth as it is proclaimed from the pulpit.

Affairs seem to follow their natural courses.

With brotherly love,
P. J. Albrecht.

Wadsworth, O. Jan. 30, 1912. On Wednesday evening, January 24, two classes of the local Sunday school were conveyed in a large sled by Mr. N. L. Sprunger to the home of Moses Sprunger where a miscellaneous shower was tendered Mr. and Mrs. Albert Hatt (nee Edna Sprunger) who were recently married. The affair was a complete surprise to the bride and groom. A pleasant evening was enjoyed by all present. Refreshments were served.

Miss Mary Overholt, who has been confined to her home for sometime past with rheumatism, is not improving as rapidly as her friends wish she would.

Mrs. A. J. Krabill.

Editorial.

Brethren living in and about Los Angeles will have observed the notice appearing in our church papers last week in regard to efforts being made to establish regular services in that locality. For the sake of the things for which all Mennonites of every conference connection stand, a church should be established in that growing community. The number of Mennonite churches in cities is far behind the proportion that a denomination of our membership and standing should have. There are many Mennonites in a great many centers of population who eventually will be lost to the church because they do not unite in establishing a service. The reason why they do not establish churches is because they are divided in their affections for the various branches or conferences of the church. The situation in Los Angeles seems to present a condition of this kind. Why will Mennonites stand in the way of the growth and development of Mennonite principles just because they want to be Mennonites of a particular shade? A letter, which we herewith print, from a brother on the ground deserves the special notice of our readers.

Dear Brother Grubb:

In No. 42 of the Gospel Herald I noticed a correspondence from Los Angeles, by Bro. A. R. Kurtz. He expresses the hope, that within six months there might be a Mennonite mission established in Los Angeles. It might be brought to the notice of the brother, that there is a Mennonite Mission not only established, but doing blessed and successful work. If Bro. Kurtz will look for No. 1432 on San Fernando Street, near River Station, any Sunday forenoon, at about 10 o'clock, he will meet with Bro. E. F. Grubb and his corps of workers and will also meet with a brotherly reception. He will learn of the various meetings and places of the work. Bro. Grubb's home address is: Cor. Ave. 50 and Aldama Street. I wonder, if Bro. Kurtz through the Gospel Herald, might have an opportunity to take notice of this? Then it might be mentioned, that initiatory steps toward the organization of a Mennonite church in Los Angeles have been taken and Mennonites of various shades are co-operating. There are regular meetings every Sunday afternoon, at present in the mission hall. Further particulars might be applied to Bro. J. B. Epp, 5129 Stratford Road, York Valley (Highland Park), Los Angeles. Bro Epp, who is leading the movement, will be very glad to receive personal calls or addresses of any Mennonite in Los Angeles.

During the week of prayer we had the rare pleasure of having Bro. D. D. Miller, Elkhart, Ind., in our midst. Thursday evening of that week, Bro. Miller broke the bread of life to us. His message was truly God-given and was based upon Hebrews 12: 1, 2. Our church was comfortably filled and upon observation I noticed that there were five kinds of Mennonites represented. Such visits are always appreciated.

Sincerely,
M. Horsch.

Grey's Elegy in the Country Church Yard will retain a place in English literature and in the affections of the English speaking race so long as one syllable of the language remains. The associations that cluster about the country church and its acre of sacred earth close by are immortal. The oue has a record for supplying the noble, lofty inspirations that prompted millions to usefulness and goodness; about the other center the immortal hopes of those who sleep there or of those who either hope to make it their resting place or have made it the long sleeping place of dear ones.

There may be impressiveness and grandeur about the Metropolitan house of worship that may serve a useful purpose, but

its costly rose-windows and Gothic arches are often soon forgotten and there is lacking the intimate, affectionate esteem with which the humble meeting-house of one's boyhood or girlhood is treasured. The great city burial place with its many thousands of graves promoted by those who make a profit from it preaches some lessons. It tells of death's leveling power and may suggest the hopeful encouragement that this sleeping place of the dead will some day contribute its multitudes to the living of the New Jerusalem where death shall never enter. In both church and cemetery, art and elegance offer their tributes and add dignity but they mean little in comparison to the one whose earliest impressions were moulded in the country church and whose dear ones sleep in the little church-yard hard by.

The decline of the country church is a matter of considerable concern in some quarters, even though it is a decline in numbers rather than piety. Alarmists see in the transfer of the young of the rural districts to the cities a sign of the decline of the historic strongholds of Christianity. We see in it the salvation of our cities. In cities, unbelief and wickedness find their opportunity. The population is more given to pleasure seeking and the pursuit of the hollow, silly, hurtful vanities of life. The means for the gratification of these desires are ever before them. The rural class of every nation always contains the greater proportion of serious, God-fearing men and women. City populations, being occupied with many things regard religion lightly. Rural people, not having so many wordly interests take their religion seriously. True, the time when everybody in the whole community goes to church has passed, even in the country, but country folks still make most of their religion. The time seems to be here when the nation must look to the rural church to save its religion.

The influence of the village church today is one of the most potent factors in our religious life, from it have come the majority of those who are today preaching the gospel. We were in a gathering of ministers in Philadelphia the other day. About 500 were present. The speaker called for a showing of hands of those to whom the country church was one of the dear memories of childhood. Fully 90 percent of those present responded. We wished that the discouraged country churches, whose children fade away to the cities, might have had a look at the great number of their boys who now are the leaders in the religious thought and affairs in the great city. It would have been an encouragement and might have convinced them that they today have the honorable responsibility and distinction of giving the world the most influential of its preachers imposed upon them.

Country folks moving into the cities are the salvation of the city churches. Religion would decline in every large city without the new life they bring in them. In a dozen large city churches of several denominations with which we are familiar the brains and sinews of the congregation are those who in their childhood came under the preaching and influence of the country church. It is always hard to lose gracefully but the rural church may find encouragement in the thought that it furnishes the salt for metropolitan religion.

JESUS THE HUMAN AND DIVINE. HIS RELATION TO MAN AND HIS RELIGION.

(A Sermon Outline.)

Texts. "What is man?" Ps. 8:4. "Who do men say that I, the Son of Man am? Matt. 16: 13.

Every serious thinking person must often ask himself the questions, "What is Man?" He looks to the stars in their grandeur and thinks of Man's relation to the universe and asks "What is Man?" Strange providences confront him at times, bringing him to realize that something higher than himself, unseen but all powerful protects and controls him, again he asks, "What is Man?" In his relation to Jesus, upon the best man who ever lived the realization dawns that a perfect worthy life was sacrificed to save his own unworthy soul. It should lead again to ask, "What is Man?"

The Sadducees, who doubted everything scriptural challenged Jesus to produce a sign. The miracle of the loaves and fishes had not impressed them, much less convinced them. It would have been a useless task,—pearls cast before swine,—for Jesus to have answered them, but in the quiet of His own little circle, Jesus gave opportunity for the expression of doubts, if the disciples had any, concerning His identity by asking "who do men say that I, the son of man, am?" They told Him what others said, that He reminded them of Elijah, or of another prophet, of John the Baptist. These were superficial opinions that involved little of intimacy or aquaintanceship with Him. Their confession, "Christ the son of the living God" proves them to have been able to recognize the manhood of the son of God as to see the divinity He possessed. In His personality is combined everything that is essential in religion. The Christian religion rises and falls as a true religion as we accept the humanity and divinity of our Christ. To deny either simply classifies our faith as one of the ethnic religions that has developed with the growth of a certain type of civilization.

To rightly understand the two texts requires a consideration of the things we know about man and God. Only as we know some particular things about the two and their relation to one another can we get a proper understanding of religion. Our religion without Christ would mean little, we must therefore examine it in the light of Jesus Christ. We will ask and try to answer four of the greatest questions. I. What is Man? II. What is God? III. What is Religion? IV. What is the part of Jesus in our religion?

I What is Man?

1. He is an animal, born as animals are, needing food, drink and air as animals do. He is a superior animal, the crowning glory of Creation; yet, the way some eat to excess and drink to their damnation and the way some greedily try to monopolize more of the necessities of life than they can possibly use, convinces us that some men are not superior animals unless certain four-footed creatures which the Jews were forbidden to eat is a superior creature.

As an animal, man is the subject of a distinct creature, He didn't just happen although in the minds of some the only reasonable excuse for their existence is that they, like Topsy, "Just growed." Neither is man the product of Evolution in the sense that his ancestors were monkeys. We go to the Garden of Eden, not to the Zoological Garden for our own ancestry. The Evolutionist may flatter himself by placing the picture of an ape in the family album with the rest of his relatives but we certainly are not grateful to him for the pains he takes to show us from whence we came, neither do we believe his theory—we prefer to believe the first chapter of the Book of Genesis.

As created men we differ from animals. We speak to one another. We reason. We may speak with the great unseen Being who created us, He reasons with us. Isa. 1: 18. We have affections for one another, for those we see and many whom we do not see. Death means more than an end to us, it may mean a beginning.

2. Man is a sinner. He is capable of doing good but does evil. He can think noble thoughts—can give the world a Paradise Lost or a Pilgrims Progress but too often he thinks foul, mean, hateful things.

In every human being there is a hunger for love, we love things as well as persons. Many love things such as money better than persons, but it is possible for us all to love one another. We speak of the tiger's hate. She is ferocious only when in search of food or defending her young. The sinner's hate is worse than the tiger's. He is ferocious because of greed, lust, ambition and desire for comforts and other things which take the place of love in his own heart. Every man is a religious being. Men are always praying, fearing the unseen and searching after the unknown; they build temples and shrines. Yet the sins common to men of all ages and races are profanity and defiance of the deity In the sense that God is his creator, man is the child of God. God made the earth for man, he polluted it and made it a hell with his crimes and sins. God made Heaven for him. He didn't want it. He is afraid to die. He unfits himself for it by unholy living, foul lips and unclean heart.

Yet for this man, animal, sinner and degenerated child of God there is hope, Life and immortality await him if he will but use the opportunities offered to him by God.

II. What is God?

1. He is our Creator to worship, our Father to love, and our Lord to obey.

(a) Creator. All men believe in a creator. The unbeliever can deny everything else but he will admit that a creator exists. Nature proves that the thing made must have a maker. The Creator designed things to be as they are. Every machine must have an intelligent designer to think it out, so too the world was planned in the mind of God before it was created.

(b) The Creator providentially cares for His children. In every marsel of food; in every special care; in every opportunity; in every chastisement we see a reason for confessing "The hand of God is in this."

(c) We possess the Bible. It is the greatest piece of literature. It is unique in that it contains that which its writers were specially inspired of God to write. This, the greatest, book, tells us about God. Unlike other literature it is immortal.

(b The Creator sometimes revealed Himself to men directly, e. g. Abraham, Moses, Elijah, etc. His spirit communicates to the

spirits of men that they are His children.

(e) As our Father, He loves us. He has proved His love in the gift of His Son and in the love that the giving of that gift involves.

(f) As our Lord He owns us body and soul. He demands that we obey Him. This is a reasonable demand.

III. What is Religion?

It is not the invention of cunning priests in order to obtain power over the people, neither is it an instrument that kings called into being to keep the people down. Religion is something to which something in the soul of man responds.

It is not a system based on the fears and hopes of the people in order that one or a few may keep them in fear and play upon their hopes.

(a) It is the longings and expressions of our spiritual cravings. It is something natural on the part of man. St. Augustine aptly puts it, "Thou hast made me for Thine own and my soul is disquieted until it finds its rest in Thee."

(b) It is the bond that binds to God and to one another.

(c) It prompts righteousness. Righteousness without religion is impossible. Without churches our streets and even our homes would be absolutely unsafe. Whenever religion declines the nation declines. Every page in history teaches this.

(d) It reveals the profound mysteries of our existence. It tells from where we came. It tells how best to live and fits us for life's responsibilities. It explains the mystery of the soul, of life, of sin, of death and of immortality. It fits us for an eternal existence.

IV. Jesus and True Religion Are Inseparable.

(a) He was a man, worked, wept and suffered as we must. He had friends; He loved their society; He did not separate Himself from the normal way of living. He was born as a man, although He was well born. He came from a long line of distinguished ancestors. He taught us how to live with man and put the best into life and get the best out of it.

(b) He was God. If only a good man He would have been an imposter, for He said, "He who hath seen me hath seen the father." No good man who was only a man would have made such a claim.

As God, He still lives in spite of the fact that He died upon the cross.

(c) In combining the divine and human He represents God to man and man to God. As our Saviour He is God speaking to us. As our mediator He is man pleading for us.

(d) The personality of Jesus represents all that is worth while in religion. He was the hope of the patriarchs, the theme of the prophets. The Law presented Him under a variety of types. Were it not for what Jesus means religiously, His goodness, sacrifice and forgiveness would be a useless waste. In religion Jesus meets us as sinners; as those who have duties to perform in this life; as those who must die; as those who may live.

There are no satisfactory answers to the questions, what is God? What is Man? What is soul? What is life? What is death? What is immortality? unless we consider the personality of the human—divine Jesus in His relation to them and to us.

COSTLY ATTIRE.

(Continued from page 2.)

also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from Him. Again I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But "what is that to thee? follow thou me." was the continual response, and weighed more than all. I renewedly offered myself to Christ and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated, in the ultimate issue.

(To Be Concluded.)

NOTES ON THE S. S. LESSON

Feb. 4.

The Wise Men Led by the Star.

Matt. 2: 1—12.

Golden Text, Isa. 45: 22

This lesson is not out of chronological order. There are sufficient reasons for believing that the visit of the magies could not have been at the same time the shepherds came but evidently a year later. The wise men were of a class occupied in the observation of the heavenly bodies. They found God's sign right in the regular line of their work. It is the place God generally reveals Himself. That they were earnest, seriously minded men determined to know more of the thing God indicated to them is proved by the long journey they made. The divine light, through some channels, of which we have no information, shed some of its light upon them. They proved their worth of this blessing by seeking far more light. They sought the **King of the Jews.** It was the title under which He died. He was the fulfillment of the promise and therefore the promised King, the King of the Jews. He is not the King of the Church. He is its Lord and head. As our Lord He absolutely owns His people but with Him as the head, the church is a part of Him. The worship of the wise men was an act of reverence, an act by which they indicated that they were in the presence of a greater than themselves.

Herod was troubled. "They are in a sad state to whom the Saviour is a trouble. Some like Herod are troubled because they fear they shall lose their position and honor if true religion makes progress, and many have an undefined dread that the presence of Jesus will deprive them of pleasures, or call them to make unwilling sacrifices. O Thou who art the King of heaven, Thou dost not trouble me: Thou art my joy. "(Spurgeon.)"

The Bible students of the time could turn to scripture for information concerning Christ's birth. They might have searched farther for every other important detail of His life, but they didn't. They preferred to disbelieve Him rather than let Scripture prove who He was to them. Men always go in to sin and a rejection of Jesus when they neglect the word.

They saw the Christ and gave gifts: gold, the emblem of royalty; frankincense, emblematic of well-pleasing sacrifice; myrrh, a substance used for embalming suggesting the resurrection. "Note carefully the conduct of the wise men. 1. They sought Jesus. 2. They found Jesus. 3. They rejoiced over Jesus. 4. They worshiped Jesus. 5. They gave gifts to Jesus." Torrey. They were guided on their return, this time God sent a dream, not a star, to lead them.

NOTES ON THE C. E. TOPICS.

Feb. 4.

Christian Endeavor Ideals.

John 15: 1—8.

(Christian Endeavor Day.)

As in everything truly Christian Endeavor sets the highest possible ideal before itself and strives to attain it in every possible way, it is the personality of Jesus Christ. As with every great movement so the C. E. aspire to greatest influence and powers but it recognizes that this is impossible without Jesus. He is mentioned first of all in the pledge, the platform upon which the society and its work rests. "Jesus first in everything" might be a splendid way of stating an ideal. Let Him be first in your heart; your home; your business; your thought and your conversation and His cause will grow and you will grow in grace and in all the virtues that He, our Lord, can bring to you. Living for Christ and making Him our first in everything is a splendid evidence of an ideal faith. Really, C. E. is a factor in the making of three ideal things, the first is the faith of which we have just been speaking, the second is an ideal church member and the third is the ideal church.

The ideal church member looks to the Lord Jesus Christ for the strength he needs to lead the Christian life, he is diligent in the study of the Holy Scriptures and he prays often and regularly. His place in the service is never vacant and he puts his responsibilities to his own church above all other interests. Should it be necessary to tell our readers of the value and necessity of prayer? They certainly are convinced that the lack of everything the church needs today is to be attributed to a lack of prayer. As for the value of a Bible reading ideal Christian, any one who has investigated the matter today will be ready to say that the frightful ignorance of scripture on the part of so many professing Christians is one of the things to be corrected if the church is not to lose the respect of men and the power it needs to win the world to Christ. A Christian ignorant of his Bible would seem unthinkable, in the theory at least, in fact we often find the professing Christian to be so.

The ideal church, the church where every one bears his part of the burden, realizes that upon him individually the success or the failure may depend, the church that commands the loyalty of its members in all things and whose membership prove loyalty and love to the Saviour by devoted prayer and Bible study is an ideal church. Every Christian Endeavorer who is true to the things for which C. E. stands may do his part toward making his own church such an ideal one.

News of the Week.

PRESIDENT TAFT SENDS OUT RED CROSS APPEAL

Money Needed to Relieve Suffering in China. Millions Face Starvation.

Washington, January 26.—The appeal issued through ordinary channels having failed to elicit a response in any way commensurate with the situation, President Taft today personally and as president of the American Red Cross sent out an appeal for funds to relieve the famine stricken people of China. Mr. Taft's plea follows:

"As president of the American National Red Cross it becomes my imperative duty to call to the attention of the people of the United States the condition of awful destitution which now exists in certain provinces of China. Recurrent inundations by the Yang-tse and other rivers have destroyed crops and prevented the cultivation of the lands.

Terrible and Appalling.

Millions of human beings are now facing starvation. An agent of the American Red Cross, who has recently traveled throughout the famine district, reports conditions of starvation of the most terrible and appalling character. "Until peace is restored in China and the functions of efficient government are established these conditions must continue, save as relieved by the charitable efforts of other countries.

"The central China famine relief committee has created a strong and efficient organization, with agencies established throughout the affected districts. This body, which comprises in its membership the Rt. Rev. E. C. Lobenstine, secretary, and twenty or more of the leading Americen, European and Chinese, merchants and missionaries in Shanghai, will render assistance as means may be available.

MAN, WIFE AND CHILD ADRIFT IN OPEN BOAT

Manila, January 27.—Terrible hardships were suffered by two school teachers. Arthur Young and his wife, of the town of Maasin, Island of Leyte, while on a visit of inspection of the schools of the district, accompanied by their three-year-old child. They started out from Maasin in a gasoline launch, which soon became unmanageable. As there were no oars in the boat they could not reach the shore, and the little craft drifted out to sea. For five days and five nights they floated about without meeting any other vessel. They had neither food nor water with them, and were almost in despair when they were cast upon the beach of Siquijor island, two hundred miles distant. When they landed Mr. and Mrs. Young were both fearfully emaciated and suffering, but the child was quite well. All will probably recover.

MISSISSIPPI ICE FLOES CLAIM THIRTEEN VICTIMS

Cairo, Ill., Jan. 28.—Twelve persons and one ferryman are reported to have been lost today when a row boat, in which they were crossing the Mississippi river from Birds Point, Mo., to Cairo, was caught in an ice jam. They were being ferried across to the Cotton Belt railway station here.

HOBOES HOLD CONVENTION. INVITE TAFT.

Cincinnati, Ohio, Jan. 31—In defiance of the order of Mayor Henry T. Hunt that the "hoboes" of the United States cannot assemble in this city for a four days' convention without being arrested and sent to the work house, James Eads How, of St. Louis, the "millionaire hobo," who is promoting the assembly of vagrants, declared today that the convention would begin as scheduled to-morrow and that a test would be made of the right of citizens to peaceful assemblage.

How, acting for the "hoboes" to day sent the following telegram to President Taft to Akron Ohio:

"We who represent 2,000,000 of American unemployed, invite you to attend our convention here to-morrow."

How declared to-night that the meeting of the Unskilled Migratory and Casual Workers association, the official name of the hoboes organization would be called at the central turner hall, and that if an attempt is made by the police to break up the meeting an appeal will be taken to the courts.

DARROW, LABOR ATTORNEY, INDICTED FOR BRIBERY OF M'NAMARA JURORS

Los Angeles, Cal., Jan. 29.— Clarence S. Darrow, union labor attorney, today was indicted for bribery and corruption of jurors by the county grand jury which for four weeks has been investigating allegations of corruption in connection with the trial jury in the McNamara dynamite case.

Two indictments were returned, containing four counts.

Two of the counts charge Darrow with the bribery and attempted corruption of Robert Bain, the first juror sworn to try James B. McNamara, the confessed dynamiter and murderer, now serving a life term in San Quentin prison The remaining counts allege the bribery and corruption of George N. Lockwood, a venireman, summoned in the McNamara case.

Darrow Seeks Escape In Errors.

Los Angeles, Cal., Jan. 31.—Technical motions attacking the two bribery indictments on various grounds will be made to-morrow on behalf of Clarence S. Darrow when the former chief counsel of the McNamara brothers is arraigned before Presiding Judge George H. Hutton, of the supreme court. Darrow said his attorneys were preparing a demurrer. They also will move to dismiss.

These two preliminary moves will be made of record merely to preserve Darrow's rights as a defendant, his attorneys asserting they want a verdict of "not guilty" rather than one of "not proved," which would be the result in effect, they say, of a dismissal of the case.

FREIGHT FRAUD INQUIRY.

Washington, January 27.—The interstate commerce commission today ordered a comprehensive investigation of the methods of the American railroads in weighing freight, following complaints that by means of incorrect methods many roads evaded the rebate law by underweighing freight from favored shippers. The order is directed to all railroads in the United States. Hearings will be held in many cities.

STEEL MAKES ANSWER; DENIAL OF VIOLATIONS.

Trenton N. J., Jan. 31.—Absolute denial of alleged violations of the anti-trust law is made by the United States Steel corporation, its subsidiaries and directors in their answers, which will be filed to-morrow morning, in the United States district court here to the government's dissolution suit, Five separate answers will be filed among 33 defendants.

The effect of its organization, the corporation declares, has been to cheapen production, effect economies and increase foreign trade from $8-000,000 anually, within ten years, So long has the government acquiesced in its existence, the answer says,that it is now too late, as a matter of equity, to insist that its organization was illegal.

Nothing was withheld from President Roosevelt by Messrs. Gary and Frick on Nov. 4th, 1907, the answer says, when they sought his consent to the corporation's proposed purchase of the Tennessee Coal, Iron and Railroad company, nor were the so-called Gary dinners productive of agreements to regulate prices.

STEEL REVISION BILL PASSES THE HOUSE.

Washington, Jan. 29.—The steel revision bill, reducing the duties of the Payne-Aldrich act from 35 to 50 per cent., passed the house late this afternoon. The democrats had difficulty in shutting off a constant flow of amendments from the republican leaders, but at 3:30 p. m., secured a record vote of the previous question. Then came another delay and another roll call when the republicans moved to recommit the measure to await a report of the tariff board.

Twenty insurgent republicans voted for the measure, while the democratic delegation from Colorado, Representatives Martin, Rucker and Taylor, dissatisfied with the great reduction proposed in the lead tariff, voted against the democratic majority.

HARD ON ARMS AND LEGS.

Punxsutawney, Pa., January 31.—Sixteen young men and women while coasting with a large sled late last night, were thrown out when the sled skidded against a telegraph pole, and all were injured. Five suffered broken legs, two fractured arms, another broke her nose.

At Beaver Falls. James Leathercote and Ralph McLain each broke a leg, and Leslie McLaughlin broke both legs when a sled on which they were coasting early this morning skidded over an embankment.

MUCH DYNAMITE STILL IN STORAGE BY M'NAMARAS.

Indianapolis, Jan. 31.—Through evidence given by Patrick Boyle, of Kansas City, Mo., in the investigation of the dynamite conspiracy by the federal grand jury today, it is believed the government obtained information about stores of explosives, which were hidden by McNamara's "dynamiting crew," and which never have been found.

BOSTON CARDINAL HOME FROM ROME.

Boston, Jan. 31.—Bringing expressions of papal affection and love for the American people, non-Catholics, as well as Catholics, his eminence William Cardinal O'Connel returned

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You can place the latest model, genuine Domestic, the recognized queen of all sewing machines, in your home, use it continually while paying $2 a month, and enjoy a very special price direct to you or from our nearest agency. A magnificent machine—a stupendous offer.
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Domestic Sewing Machine Co., 48 Jackson Blvd., Dept. 5-3 Chicago.

from Rome to day as the first of the church ever resident in Uew England.

Despite severe winter conditions, more than a hundred thousand people lined the streets to welcome him and he was escorted by a procession of many Catholic societies to his home in Back Bay district.

YUAN WILL BE PRESIDENT OF NEW CHINESE REPUBLIC.

Perkin, Jan. 31.—According to Chinese dispatches the revolutionaries propose that Yuan Shi. Kai shall be president of the republic, Sun Yat Sen vice president, Tang Shao Yi premier and Li Yuen Hing minister of war.

That he may be able to maintain order before the abdication of the throne is announced, Yuan Shi Kai is bringing troops into Peking, where there are now 11,000 at his disposal.

RICH MAN GETS GUINEA PIG.

New York, January 27. — The guinea pig which survived the fire in the Equitable building for sixteen days and was found alive and kicking in the ruins on Thursday, has been presented to Henry W. Ward, millionaire of Newport and Washington, Mr. Ward was one of hundreds who appealed to Dr. Wolf, the Equitable's medical officer, for possession of the guinea pig,

Mr. Ward carried the four-footed little "hero" of the fire to Washington in his private car.

WOMEN TRY TO CRUCIFY MAN THEY WORSHIPPED

Lodz, Russian Poland, January 26. —The timely arrival of the police today just prevented a band of fanatical women from crucifying a man whom they had adopted as their "Savior."

A new sect was recently formed by women of the Moravian commnuity. They selected a man named Kowalski, whom they worshipped as their savior. They urged him to allow himself to be crucified so as to enable them to prove the truth of their tenets by his resurrection.

Kowalski's faith, however, wavered and he strenuously opposed the carrying out of the suggestion to crucify him. Ultimately thirty determined women took his house by storm and were proceeding with his immolation when the police appeared and put a stop to the sacrifice.

ECUADOREAN GENERAL BEHEADED AND BURNED.

Guayaquil, Ecuador, January 26.—General Pedro Montero who recently was the popular hero of Guayaquil was yesterday shot by the angry populace, dragged into the streets, beheaded and burned.

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— By —

Dr. Philip Vollmer

A Textbook of the Life of Christ for advanced students and Bible classes, following modern methods but strictly evangelical in spirit and view point, based on the exact words of the gospels and having for its chief object the nurture of Christian character.

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Bible Studies in the Life of Christ. *H. F. Sell. Cloth, net 50c.; paper, net 25c.*

The Public Life of Christ. *C. J. Kephart. A Chart of Christ's Journeys and Map. Leather 75c.*

Jesus Christ, the Divine Man. *J. I. Vallings. 75.*

Our Lord's Teaching. *A. T. Robertson. Net 40c.*

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MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, February 8, 1912. No. 6.

BOIL IT DOWN.

A Hint to Contributors.

If you've got a thought that's happy,
Boil it down.
Make it short and crisp and snappy,
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter,
Boil it down.
Fewer syllables the better,
Boil it down.
Make your meaning plain; express it
So we'll know, not merely guess it,
Then, my friend, ere you address it,
Boil it down.

Boil out the extra trimmings,
Boil it down,
Skim it well, then skim the skimmings,
Boil it down.
When you're sure 'twould be a sin to
Put another sentence into,
Send it on, and we'll begin to
Boil it down.

—Selected.

MISSION BOARD MEETING.

The mission board of the Central Illinois Conference held their annual business meeting at Bloomington, Ill., Jan. 2, 1912. The forenoon session was taken up in formulating plans and receiving reports of committees for the work on the foreign field. Besides this the names of Brother and Sister A. A. Janzen, of Mountain Lake, Minn., were voted in for favorable consideration as prospective missionaries for our new work in Congoland. It was also voted to carry on a strictly denominational work in Congoland and that missionaries be carefully examined and informed that in points of doctrine as well as in observation of sacred ordinances that they conform their teaching with the Defenseless and Central Illinois Conferences. It was also moved and unanimously carried that the name, United Mennonite Board of Mission be retained as the name for the joint board.

The afternoon session was devoted to the work in the homeland. With reference to the Chicago mission it was voted to open a kindergarten early in the fall. Miss Alice Berry who has been in touch with the work for more than a year and a member of the church was accepted as a worker at the mission. She will enter the work during the summer and in the fall will take charge of the kindergarten. It was also voted that a missionary bonnet be selected by the missionary sisters at Chicago and later be adopted by the board for the sake of uniformity. Plans were partially made for tent meetings at Chicago in the month of June. The final decision to be based upon the amount of support that can be gotten from the churches throughout the conference.

—The Christian Evangel.

New Church at Perkasie, Pa., Dedicated Dec. 3, 1911.

DEDICATION OF THE NEW CHURCH AT PERKASIE, PENNSYLVANIA.

The cornerstone of this new church was laid on Sunday afternoon, Aug. 30, 1911, at 3 p. m. by Rev. N. B. Grubb of Philadelphia, and on Sunday morning, Dec. 3, 1911, the new edifice being completed, was dedicated, after two eloquent sermons.

This new building was erected at an estimated cost of $3,300. By generous giving by the different congregations quite a nice sum was raised, and on the day of dedication about $200 were contributed.

There was a large attendance at all the services of the day, and the audience was appreciative of all that was said and done.

This beautiful church stands at the corner of Fifth and Race Strs., and presents a neat appearance. Substantially made of brick, it is well lighted by electricity and has a fine heating system. It has a room, separated by roller doors from the main room, for Sunday-school use.

The dedication services were opened by the hymn, What a friend we have in Jesus. This was followed by the reading of the 20th Psalm by the pastor. Rev. W. H. Grubb then led in an impressive prayer for God's guidance. The choir of the Second Mennonite church, of Philadelphia, sang a selection entitled, "Praise the Lord, O Jerusalem!" Rev. A. B. Shelly delivered the first sermon from that pulpit in the German language, text Isaiah 56: 7, "My house is called a house of prayer unto all people." Rev. W. H. Grubb preached from the text: Ephes. 2: 22, "In whom ye also are builded together for an habitation of God in the spirit."

Miss Ada Landis then sang, "Yes I shall see Him face to face." The church was dedicated by the pastor, Rev. H. W. Shelly to the service of God for the people of His church.

At 2 o'clock there was a large Sunday-school session and addresses were given by the visiting ministers, after which another sermon was preached by Rev. S. M. Grubb, of Philadelphia.

The evening services consisted of song and praise. and sermons by Rev. F. F. Gabel and J. W. Bayley.

Services continued every evening during the week except on Saturday. On Monday evening Rev. A. M. Fretz preached, on Tuesday evening Rev. J. W. Schantz. On Wednesday evening a Young People's meeting was conducted by Clayton Fretz. Thursday and Friday evening Rev. Abram Fritz of New York, formerly of Perkasie, preached. On Sunday morning the Lord's Supper was celebrated.

It is wonderful how God leads His people. He has indeed blessed us for our untiring efforts in this work. We hope and pray, that many souls will find their Savior in this our new house of God. The congregation wishes to extend their many thanks for the liberal donations: heater, pulpit furniture, carpet and other furnishings; the gifts of individuals, Aid societies, Sunday-schools and churches of our denomination.

COSTLY ATTIRE

Rev. Dr. Judson.

(Concluded)

Soon after coming to this resolution a Karen woman offered herself for baptism. After the usual examination I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace—she wore but one—and then, with an air of modest decision that would adorn beyond all outward ornaments any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward and declared that at Maulmain he had actually seen one of the great female teachers

wearing a string of gold beads around her neck.

Lay down this paper, dear sisters, and sympathize a moment with your brother missionary. Was it not a hard case? However, though cast down, I was not destroyed. I endeavored to maintain the warfare as I could, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out of the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease and truth, too, could that sister reply, "Not withstanding this necklace, I dress more plain than most ministers' wives and professors of religion in our native land. This necklace is the only ornament I wear. It was given me when quite a child by a dear mother whom I expect never to see again (another hard case), and she begged me never to part with it as long as I lived, but to wear it as a memorial of her." O ye Christian mothers, what a lesson you have before you! Can you, dare you give injunctions to your daughters directly contrary to apostolic commands? But to the honor of my sister be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and she gave decisive proof that she loved Christ more than father or mother. Her example united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

Dear sisters, having finished my tale and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration:

1. Let me appeal to the conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble self-denying religion of Jesus Christ? I would here respectfully suggest that these questions will not be answered so faithfully in the midst of company as when quite alone, kneeling before God.

II. Consider the words of the apostle before quoted (I Tim. 2: 9;) "In like manner, also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Pet. 3: 3:, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, too, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts, in simplicity and godly, sincerity, whether the meaning is not just plain as the sun at noonday. Shall we, then, bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the missionaries you have sent to the heathen, for the heathen can vindicate all their superstitions on the same ground.

III. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you with the tenderest love—upon you, His daughters, His spouse,—wishing above all things that you would yield your hearts entirely to Him, and become holy as He is holy, rejoicing when He sees one after the other accepting His pressing invitation, and entering the more perfect way.—Lamp of Life.

FAULTS AND FAILURES OF PASTORS.

A man may have faults and yet succeed in business, but he would succeed a great deal better if he could by some means lessen them. So a pastor may succeed in the pastorage and have faults, but he could succeed much better if he had less of them to overcome.

1. The greatest fault with most pastors is that they do not realize the magnitude of their calling. To be a pastor is the most responsible position in the Master's vineyard If pastors could be made to realize this important fact, I am sure there would be a great improvement in their pastoral work. There are many blessed promises for the faithful pastor; and there are awful punishments awaiting the careless and indifferent ones.

2. Another serious fault in many pastors is a lack of qualification. None of us were born with qualifications, neither do we grow into them; we must qualify ourselves. God gives the abilities, but we must work them out ourselves, or otherwise our faults will grow on our hands, and finally they will become failure. If we want to be qualified for any special service, we must set ourselves to it and learn how, and by diligent study and practice we can adapt ourselves to the task and succeed.

3. A serious fault with many pastors is timidity. It makes many excuses and causes its subjects to believe them to be valid reasons for neglecting their duties. The greatest drawback caused by timidity is the failure in the pastor to do pastoral visiting. The timid pastor dreads to come in contact with strangers, and especially with those whom he knows to be in opposition to his religious views. He may be as bold as a lion in ordinary things, and undoubtedly is. for we have known men who they say have faced cannons, in the time of war, without fear; but when it came to face an irreligious world, they would tremble in the face of the foe. Timidity is a hard thing to overcome; it takes courage and a constant fight to rise above it. It is a well-known fact that if the pastor fails to do his duty in respect to pastoral visiting, he is soon numbered among the undesirables.

4. Another fault with a few pastors is lassitude. We will here define what we mean by lassitude. It is a certain apathy that takes hold of men and turns them into careless, indifferent and easy-going men. They may be good men, kind and friendly, but their spirit of indifference causes their efforts, what little they may make, to become fruitless. Goodness and kindness are commendable qualities, but it takes more than these to make good pastors.

The pastor who succeeds in his field of labor should be a preacher; that is, he should be able to prepare his own sermons. Of course, it will be understood that the Lord is to be our constant companion in all our work, "For without me ye can do nothing," says our Master; but when we resort to man-made sermons which are sold by the hundred, in the form of outlines and sketches, and made up illustrations to suit the subject, we lower the dignity of our office. And more, we assume to do something which we do not do. and pretend to be administering to the people that which God has given us; but really we are giving out what some man has made up to sell.

Why is this wrong? First, because it hinders the Holy Spirit from assisting in the preaching of His own word. And, secondly, it forces the people to take something which they do not want; that is, second-hand preaching. Then it curtails the preacher in his abilities to think for himself and has a tendency to cause him to cease trusting the Lord for help in his pulpit preparations. Especially is this true with young pastors who are in their formative period, for the habits which they form at this time follow them all through their life.

Some of our preachers speak too fast. This is a serious fault, for when the tongue runs faster than the mind, something has to be done; and the only thing to be done is for the speaker to wait until the thoughts catch up with the tongue, lest there be a moment of silence while the thoughts are overtaking the tongue. A long-drawn a—h is thrown in, ostensibly to fill up the vacancy. This perhaps is all unknown to the speaker, but very conspicuous to the congregation. This fault can be very easily overcome by those who are addicted to this habit, that is to select some one who he may feel sure will not criticise him unduly and have him count the times he groaned in each sermon. This we are sure will have the desired effect.

Another similar habit (but worse) of a few preachers is to fall into the habit of the old proverbial preacher. To illustrate in order to get at what we mean: In quoting a passage of scripture, "The ox ah knoweth his owner ah, and the ass his master's crib ah, but Israel does not know ah my people doth not consider ah." This does not take place only while quoting scripture, but at short intervals all the way through the sermon. The same remedy which we prescribe for the pastor who speaks too fast will cure the last mentioned fault.

The human voice is a wonderful instrument. It can be cultivated and trained. And most, if not all, of its defects can be overcome, and thereby increase its owner's efficiency an hundredfold. Demosthenes, the world's greatest orator, was afflicted with a stammer in his speech, to cure this affliction he would go out on the beach of the sea, and put pebbles in his mouth and speak to the echo of his voice, and became famous as an orator, and his name today is the synoym of oratory.

One more fault simple in its character, I will mention, and that is the habit of repeating in preaching. Some pastors are in the habit of repeating one or more words in their sermons such as, "God help us," "Glory to God," "Bless his name" "Amen," etc. A sister told me not long since that a preacher repeated the word God three hundred times in one short sermon, by actual count. You may think it strange that any person would stop to count while the pastor was preaching, but you may think it more strange that a pastor would forget himself as to make one think of counting his repetitions.

We believe that the preacher ought to know what he is saying; because if he does not, he is liable to say something out of order, and there-by become a corruptor of God's word. If a man who is a repeater uses these phrases so often in every sermon he ought to be able to give his reasons for it at least.

Brethren, let us all be more careful of what we say and how we say it; for we are told in God's word not to "use vain repetitions." Also that "every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

As for the second part of the question, I shall say but little. It would be superfluous for me to do so; because failures have no part in the ministry of our Lord. We believe all whom the Lord calls will succeed more or less, according to their abilities, and the way they apply themselves to their work.

Failure and success are incompatible terms. It is impossible for them to be associated. Failures are commodities that are very dull on the market. Let it be known that a man is a failure in any line of work, and the next thing to be sought will be to get rid of him; for when a man fails both as preacher and pastor, his time is short in the ministry.

So we will say to failures in the pastorage, let us get rid of them, and put them where they belong; for it is certain that God never called a man into the ministry to fail.

If the most of us could only see our faults, and try to improve on the line of lessening them it would be a great blessing both to the pastor and the people whom he serves.

These few thoughts are not brought before you in a spirit of criticism. The faithful pastor is the grandest man in the world, his burdens are many and his trials are severe, and without him the church would soon come to an end, and the world lost in sin and ruin.

I say to those who might delight in finding fault with this the best class of men in the world, "Be careful how you find fault for thou thyself art not without fault" and will close by repeating the words of our Lord, "He that is without sin among you, let him first cast a stone." —Rev. G. A. Anderson in Free Methodist.

Your renewal and one new subscriber together for $2.50

Home Circle.

A CHANGEABLE LITTLE MAID.

By George L. Benedict.

I know a little bright-eyed maid,
Whose moods now grave, now gay,
Change like a shifting weather vane,
In quite a puzzling way.

While those who hear her laughing voice,
Her roguish smile remark,
Are wont with pleased accord to say
"She's happy as a—lark."

Yet, oftentimes, I grieve to add,
If vexed or hurt by care,
Transformed at once this maid becomes
As cross as any—bear.

And then our tongues in mild reproof
Of conduct bad we loose,
And with a frown address her thus:
"You silly little—goose!"

Throughout the day her active form
First here, then there, we see,
And in amazement say she is
As busy as a—bee.

At last when evening shadows fall
And silence rules the house,
In slumber she rests at ease,
As quiet as a —mouse.

How she can be at once a goose,
And on the self same day
A mouse, a lark, a bee, and bear,
Is more than I can say.

Yet none the less will I maintain,
Nor contradiction fear,
That in addition to all else
She's just a little—dear. —Ex.

DEVELOPING THE DESIRABLE TRAITS IN CHILDREN.

When the gardener seeks to develop a new variety of flower, only the desirable and most beautiful features of other flowers are considered for the production of the new plant, and everything else is sacrificed to the end of attaining a perfect plant of the desired kind.

Luther Burbank, in creating a new yellow chrysanthemum, considers only yellow in the plants, while if it is a red carnation he wants, red for the time being is his study in flower life, and in this way the best of its kind is produced and perpetuated.

If such wonderful things can be done in plant life, why not apply those same methods to child life in the cultivation of the tendencies and habits which we wish to see our child possess as he or she grows up?

By making truthfulness one of the qualities to be especially developed a powerful stone is laid in the foundation of character. This fact was brought out in a recent instance which the writer observed.

James was only seven years old but very proud of any distinction in school, so he came home one day telling how his teacher had called him up that day before the entire room, to show them how clean his face and hands were and how nicely his hair was combed. Soon after his mother met the teacher, and thanked her for her tactful encouragement of James in that way, also mentioning the incident. Seeing that the teacher seemed somewhat confused, she concluded to speak to James, when he came home, about the matter, and when she told him of having seen his teacher, and of what had been said, he confessed that it was not he but another boy who had been called up and shown as an example.

Fortunately the mother was wise enough to see that she had a problem before her and gave herself to its study, realizing that now was the time to emphasize the value of truthfulness, and she made James see that he had made a mistake, and that if he kept repeating it, in time no one would believe him. Young as he was he understood and learned the truthful way.

Children need to grow up in an atmosphere of truth, where the parents love it, where all

"Dare to be true; nothing can need a lie;
A fault which needs it grows two thereby."

—American Motherhood.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

Deaths.

Long.— On January 31, 1912, at his parental home in Milford township, Bucks Co. Pa., Howard D. Long, aged 2 months, 28 days, of Pneumonia. Funeral services were held on February 2.nd conducted by Rev. W. H. Grubb and interment made February 4th at the Brethren church near Womelsdorf.

Contributions.

For General Conference Treasury.

By J. D. Schmidt, Goessel, Kans. $21; by M. Horsh, Upland, Cal., $5; by John B. Geissinger, Zionsville, Pa., $3; by H. U. Schmidt, Vona, Colo. $1.50; by John K. Lichti, Paso Robles, Cal. $1.50; the following by N. B. Grubb: East Swamp $3; Hereford $5.25; Boyertown $.75; Pottstown $.75; Bowmansville $.75; West Swamp $4-50; Quakertown $1.50; Flatland $.75; Soucona $.75; Deep Run $5.26; by Chr. Wirkler, Bethel College Cong., Newton, Kans. $15; by H. P. Goertz, Mt. Lake Minn. balance from treasury of the Committee on Education $5.70.

Grat fully aknowledged,
C. F. Claassen, Treas.

For Emergency Relief Commission:

For the Poor: per D. W. Friesen Altona, Man: Jacob Braun, $1.00; Peter J. Fink $2.00; A. H. Friesen$5.00.

Where Needed: per D. W. Friesen, Altona, Man: "A friend" $2.00; "a friend" $1.00.

For Missions in China: D. W. Friesen, Man. $5.00.

For the Suffering in China and Turkey: D. W. Friesen, Altona, Man. $10.00.

For Chinese Sufferers: per D. W. Friesen, Altona, Man. "a friend" $2.50.

For the Poor in Russia: per D. W. Friesen, Altona, Man: Mrs. John Wieler $2.00; John Wieler $1.00; "a friend" $2.00; Jacob J. Dick $1.00; Abram J. Dick $1.00; Jacob Dick, Sr. $5.00; "a friend" $2.50; P. J. Klassen $1.00; Franz Thieszen $1.00; Jno. F. Wiebe $1.00.

Gratefully acknowledged,
Harrison Landis, Treas.

For City Mission.

In the month of January was received:

Salem S.S., Dalton, Ohio $10; 9 boys' S. S. class, Upland, Calif. $4.10; Bible class, Upland Calif. $6.50; Albrecht $1; Abr. Penner $5; Inez Feigner $1; birthday offerings of a Men's Bible class of Halstead, Kansas $6.08; Junior S. S. classes of St. John's church near Bluffton, Ohio, $46.35; These Junior classes reported that they broke jugs and sent us the settlings. These S. S. jugs with blessing coming out are so different from most of the jugs here from which come curses.

E. F. Grubb.

4900 Aldama St.

For the Tretsury of the Pacific Dist. Conference.

John Lichty's Cong. Paso Robles, Calif. $40; Cong. at Menno Wash., per P. R. Aeschliman $3.

With best wishes
S. R. Aeschliman, Treas.

For Home Mission of the Middle District.

Pulaski Ia., Cong. $6; Sterling O. Cong $5.19.

Gratefully acknowledged,
W. W. Miller, Treas.

Your renewal, one new subscriber and Krehbiel's History of the General Conference for $3.00.

The Mennonite

Rev. C. van der Smissen, Editor.
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

PULASKI IOWA. On the evening of the 22nd of Jan., I left home to be present at the regular January meeting of the Board of Trustees of C. M. College, Bluffton Ohio. The first meeting was held in the President's office on the evening of Jan. 23rd, with J. F. Lehman in the chair. After the opening prayer by S. M. Musselman, the regular work of the board was outlined. The sessions continued through several days, and on the whole was a very profitable and pleasant conference. In regard to the work of the college, there is much to encourage, and little to discourage. There is every reason to believe, that with the present local support, the kindly disposed attitude toward the school from every quarter, the self-sacrificing spirit manifested upon the part of the many ardent friends of the college, and the many, many prayers that have been and that are being offered up to Him in behalf of our Middle District Conf. institution, that there can be nothing but more light just ahead. As a member of the Board of Trustees I am more than pleased with the very splendid, wholesome atmosphere one is permitted to breathe as he mingles with the student body and faculty of C. M. C. May the good work go on, and may those who have had the privilege, that comes but few times in a life time to be helpers in one of the greatest causes under God, "grow not weary in well doing, (beautiful doing) for in due season we shall reap if we faint not." The Bible lectures given by Dr. Eaton were indeed a rare treat to all who were fortunate enough to hear them.

After leaving Bluffton, I was privileged to spend a little time with the brethren at Berne, Ind. I was met at the train by Bro. S. F. Sprunger. On our way to his home we went through the large large book store, known as the "Mennonite Book Concern," where everything is tidy, clean and in perfect order; certainly a high compliment to him who has under his control the entire management of this concern. From this room we were taken up stairs into the cozy room of the editor's sanctum, under the management of Bro. C. v. d. Smissen. We found him enjoying the work nicely, cheerful, uncomplaining and hardworking as ever; the only criticism that came to the surface while there, was, that there was not more church news for our English paper, from the various churches, thus enabling him to issue a better paper, one that would be read with greater interest, because of the continuous inrush of current church history which is ever piling up: A just criticism indeed; let us do our part in making the "Mennonite" a more interesting and a newsier paper. After spending a part of the evening with our genial editor in his home (the first time) preaching to a fair audience and spending the night with Bro. Sprunger, I started on my way homeward strengthened and encouraged, I am sure, because of those blessed, hallowed Christian associations which ever reminds us of the laurel-crowned quiet of the victor in the midst of the throng that shall never more go out. —W. W. Miller.

HOW HIS MAJESTY, KING GEORGE'S COMING TO INDIA WAS CELEBRATED IN A SMALL INDIAN VILLAGE.

Months before the king was to arrive in India, the local officers of the district went around collecting money for the display on the 12th of Dec. 1911, when the King-Emperor was to be crowned in Delhi, India. Since there is a local court here in Janjgir, we had more of a display than there was in other towns of the same size. Many days before men were busy getting up big arches and gateways, others brought bamboos and dug them in the ground, while others made and brought small earthen vessels to be used as lamps; they are little flat saucer like dishes, into which oil is poured and a wick laid in, these were to be used on the 12th in the evening for illumination. I was told that fifteen thousand had been ordered. From the village proper to the post office and court buildings bamboos were dug in on both sides of the road. Each bamboo had a tissue paper flag of different colors on the top, while from pole to pole a cord was strung having little paper flags pasted on, and each pole was joined to the other by another bamboo stick, on which at short distances apart a lump of wet mud was stuck, which served as a rest for the little oil lamps. One could not help but admire the sight as one went along the road. Every public building was newly whitewashed and had some kind of decorations. Some of the Indian people even said that those who did not do anything would be fined. We had put up at both the bungalow and the girls' school, an English flag and an American flag. Bro. P. W. Penner was out on a preaching tour so sisters Penner, Braun and myself felt somewhat out of place among all the Indian gentlemen, as no Indian woman of any standing will appear in public, unless she be a Christian.

As mentioned above money was collected months before, this money was expended for decorating purposes, illuminations, food and clothes for the poor as well as the school children. On the 11th the poor from the different districts were fed and clothes were presented to them. The school boys also had various kinds of races and jumping, the winners receiving their prizes on the following day.

At 10 o'clock sharp on the 12th the procession was to leave the village and proceed on to the boys' school. At the beating of the drums the girls marched to the road where the procession halted to let the girls and us join. The boys' school with waving flags headed the procession, which was followed by an elephant, on the top of which sat a man holding a large picture of the king, behind the elephant came the girls' school followed by the prominent men of the village and then the common people. The cheering procession passed on to the boys' school where the public meeting took place. The building was most beautifully decorated with pictures, paper chains and flowers and wreaths. Promptly at 12 o'clock the proclamation was read. A song was sung which had been composed for the occassion. A salute was also given by the policemen in front of the king's picture. Then each one in attendance was presented with a wreath or garland, sprinkled with perfume and Indian delicacies were passed around. After that followed the distribution of presents to the school children, each pupil receiving some article of clothing.

At 6 p. m. the whole village looked simply beautiful. Lights seemed to be everywhere, on the eaves of the houses on lines of bamboos, on the walls of the yard, every available place had some lights. It was a most beautiful sight, lights were put on earthen water jars and sent afloat on the water tank, and the fire works were beautiful. it reminded one of the fourth of July at home.

The thing that surprised me was that all the inscriptions on the arches and gateways were in English, except that at the girls' school building, which being interpreted means "Triumph to the new king." This inscription would have been quite appropriate for the birth of our Saviour, but could not be used because it had been used for an earthly king. While every one seemed to be glad and happy, we could not help but feel sorry that in these grand preparations all over India the King of kings was forgotten. What a blessed time when the anniversary of His birth will mean so much to India. Pray that the time may soon come when He will have a place in the hearts of the people who have been so enthusiastic now.

Your Sister,
Annie Funk.

MINISTERIAL ASSOCIATION OF THE CENTRAL ILLINOIS CONFERENCE OF MENNONITES.

Hold Annual Meeting at Bloomington, Illinois, Jan. 2, 1912.

With but few exceptions all the ministers under the Central Illinois Conference were present at Bloomington to attend the ministerial session. The ministers' conference immediately followed the day sessions of the Mission Board. The spirit of love and unity among brother ministers was in no wise on the decline. After attending the session, no minister could leave without feeling anew the responsibility of his sacred office.

The greater part of the time was taken up in the discussion and adoption of the new constitution. Rev. Aaron Augspurger of Saybrook, Ill., drafted the constitution and with but few exceptions it was adopted as drafted. After the adoption of the constitution a number of questions were raised with reference to points of doctrine. To many of us it was an encouraging sign to note the emphasis the ministerial association is placing on the importance of thoroughly doctrinating all those adhering to the conference. On the following points the association takes a conservative and orthodox position. Remarriage only permissible in the case of death of one of the parties. Does not recognize divorce but allows that husband and wife may be separated on scriptural ground in the case of adultery and fornication but in such cases neither party has the right to remarry. No minister or bishop belonging to the above conference shall officiate in any case where one party is a disciple of Christ and the other not, nor in any case where both parties are non-professing Christians. Marriage in the Lord is a scriptural injunction to all ministers. The sacred ordinance of communion is to be administered to those of like faith. This is not to be construed to mean that all others outside of our particular denomination are excluded, but in any case where the doctrines of the church are accepted and where for reason of convenience or expediency a transfer of membership is not deemed advisable, to all such persons the communion shall be administered providing they so desire. It is the duty of every minister to so doctrinate his people in the faith that there shall be no laxity in the faithful observance of every command of Christ. The sacred ordinance of washing the saints' feet is obligatory and, since it is thus, ministers should realize the embarrassing position they will be placed in where there is any laxity on the part of any of their members in the observance of this sacred ordinance. The constitution of the Central Illinois conference is plain and pointed in this respect and the ministerial association likewise is sounding forth no uncertain notes. If Mennonites are to retain their identity they must stand as courageously for those parts of their faith and doctrine that make them unlike other Protestant churches as they agree with orthodox Protestant churches.

For lack of time many other points of doctrine were not taken up. For the benefit of any reader who may not be acquainted with the leading doctrines of the church, the writer makes the following statements. We believe in the inspiration of the holy scripture, in justification by faith, in the deity of Christ, in adult baptism, in the sacred ordinance of communion and washing of the saints' feet, in the affirmation and not the oath, in non-resistant Christianity, in the doctrine of of the trinity, the virgin birth of Christ, the doctrine of the atonement, the resurrection and second coming of Christ. We teach separation from the world. The church does not fellowship any of the many oath bound secret societies but at all times and everywhere exhorts the people of God not to become entangled in these secret orders since the very spirit of these organizations is anti-Christian.

The ministerial association further urged that we strive after conformity and uniformity in the work of our churches throughout the conference, and that in this as in all other work of the conference we exercise love, forbearance and patience.

The meeting was then closed with prayer by Rev. Val. Strubhar, of Washington, Ill., and by Rev. Emanuel Troyer, of Normal, Ill.—The Christian Evangel.

THE VALUE OF HISTORY AND LITERATURE TO OUR CHURCH.

(A paper read at the Eastern District ministerial conference.)

History is the story of the past. It is the turning back of the pages upon which God has written in living characters. History has been aptly described as "His Story." Unending time is His book: centuries are its pages: the undying lives of men are the characters with which He writes upon them.

The art of writing seems to be one of the oldest arts known to men. In caves and under the rubbish of centuries, science finds here and there the remains of men who lived and struggled when the race was in its infancy, but, with these remains there are often found the rudely drawn characters upon cave sides or impliments or ornaments, which speak of the chase or the battle. God very early permitted the instinct for writing to develop in man because it was as much His purpose to glorify Himself in history as it was to create His own image in man.

While all of history has its purpose, its various phases appeal to us as we are variously interested. The political history of Ancient Egypt has its bearing upon the politics of present-day world-powers; the legal history of Rome upon present-day law; the industrial history of the middle ages upon the conditions and relations of modern capital and labor. Church history is particularly important. The church is the bride of which Christ the divine Son of God is the head. Its relations in the providence of God to everything from the rule of nations to the conduct of the humblest boor resting by the fireside of his own hut are supreme. Since it vitally concerns the eternal destiny of the immortal souls of all men all other interests sink into absurd insignificance in comparison with it. We might say that church history is so comprehensive as to involve in its fullest sense everything of the relations of the deity to man from the time that God said, "Let us make man in our own image" until the present moment. But, generally, we speak of church history as that which has to do with the establishment, the growth, the teaching and the destiny of the visible body of saints since the time of the apostles. To fully write such a history would involve a consideration of every other phase of human activity in past times. A history of Rome, of the middle ages or of the centuries since then is sure to be largely a history of the Christian church. Read Gibbon, Hume, Macauly. Guizot, Milman, Prescott, Parkman or almost any other of the hundreds of able and scholarly writers of history and, no matter what was their personal attitude toward the Christian religion or what were the preconceived notions they wrote into their stories, you will find that they were compelled to draw upon ecclesiastical records for their original information. Let us remember here that the sources to which historians go for information are the official documents in the transactions involved, the literature of the time in which the events happened that can throw light upon the subject and the testimony of eyewitnesses either recorded by themselves or by persons nearest to them in point of time and aquaintanceship; e. g. our gospels are reliable history because they were written by persons who were intimately aquainted with Jesus and His work or were close enough to those who were witnesses to the great events recorded to be able to give a thorough and correct account of them.

Since in the purpose of God, the Holy Catholic church, while one spiritually, must be divided into many separate parts in order to perform many functions, as the body must be composed of many members having different offices, we, who are a part of one of these members should be thoroughly familiar with the offices expected of us. The History of a church makes clear what these offices are. The Roman Catholic Church has had the task of preserving the faith once delivered to the saints in the dark middle ages when everything seemed to be going to anarchy and destruction. It has its tasks today, which no other body of Christians is in a position to take up. Whatever its errors or weaknesses may have been or are, are matters that concern it and its relation to God and not us. To the Lutheran Church under the inspiration of the noble band of reformers of whom Martin Luther was the chief, was entrusted the responsibility of leading the world back to the word. The churches of Calvin, of Knox, and many other able theological teachers identified with Presbyterian systems, were given the duty of laying foundations, logical and theological for mighty spiritual forces. The Society of Friends was sent to lay emphasis upon the neglected and almost forgotten doctrine of the inner life. The Methodists came to rescue Christianity from formalism and indifference and to enthuse their converts with a spirit that has shown the world noble and successful attempts at evangelistic effort. Every church then has its own special responsibilities. So, too, has ours. Its history, if it shows anything, proves that God has given it a place to attempt and to accomplish definite things for Him. In order to be as useful in the future as it was in the past it is "up to us" to acquaint ourselves thoroughly with its history. There are four considerations in relation to our church history to which we will direct our attention; 1. Its decent. 2. Its development. 3. Its doctrine. 4. Its destiny.

1. An ancestry may be either a folly, a hindrance or a blessing. Pride of ancestry is a folly when there is nothing to it but an ancestry. To live in the past alone is a sure sign of decay. It is only when one finds that he has utterly outlived his usefulness that he gets satisfaction in "croaking" about things because they are not as the once were. When the dead of yesterday command more affection than the living of today, then it is time for the dead to bury the dead. It becomes a hindrance when it is made a standard to measure the present by. If John thinks he was a better and more useful citizen when he was 6 than he is at 36, if at 36 he still loves the things of his childhood and thinks as he did then, he is no more a child, he has become childish and is unfitted to take up the burdens that those about him must bear. The same is true of a church. It must be a developing power. For it to keep to all the affections and problems of its childhood and ignore those that have a claim upon its mature judgment means simply a separation form the world of usefulness.

A good ancestry may be a blessing. The best inheritances are not in money. A long line of culture affects men physically, morally and spiritually as much as it does the grape-vine, the race-horse or the chicken. Brave men come from brave stock; thinkers from those who thought. Devout characters come from those who prayed, sang hymns and read their Bibles. The more we know of our church the more are we impressed with the thought that what there is of good in it, has, by the grace of God been handed down to us through an ancestry given to much praying, to the word, to blameless living and to devotion for a cause and an unselfish willingness to endure for it.

Various theories are advanced concerning the value of a spiritual descent. Those churches committed to a doctrine of apostolic succession get considerable satisfac-

tion out of it, but, unfortunately the proofs they have to advance are convincing only to themselves. If Apostolic succession were a necessary credential I feel that it would not require much of an effort for us to find such a succession for ourselves, coming through a long line of dissenting sects, it is true, but an unbroken succession it would be nevertheless. We build upon a succession in doctrine rather than a laying on of hands. It may be that documentary proof may never be forthcoming to link the church with which Menno identified himself in actual succession with the Waldenses and it may be that the claims of the Waldenses to succession going back to Apostolic times have nothing but their own assertions to sustain them, but it is a well established fact that in every century there were sects of dissenting, non-resisting Christians, committed to anti-pedobaptism and a separation of spiritual things from the secular power. But, without finding it necessary to trouble ourselves about times as far back as the Waldenses we may rejoice in an ancestry noble in its sacrifices, pure in its congregational life and high in ideals, that flocked about Menno when to do so involved losses in property and life and meant becoming despised by the whole of mankind as the offscouring of the earth.

II. Of course, it is but natural that the development of our church should occupy a greater portion of its interesting history. The story of origins only becomes really useful in the light of future developments. An acorn is interesting but an oak adds usefulness to its interest. Multitudes of histories and books bearing on Mennonite subjects have appeared from time to time. Some of these were splendid efforts, when one considers the equipment for the work possessed by those who wrote them, many were inaccurate and not at all scientific, some few were scholarly efforts that were appreciated by scholarly people but neither the history nor the doctrine of our church have received the literary attention they deserve in point of investigation. We are in need of an apologetic as well as a historical literature. Our doctrines ought to be defensively stated to the world by the keenest and best prepared men we have.

In the course of its development the church has spread to many lands. Wherever it has been established the principles for which it stands have been issues of greatest import. Our people have been ready to let their lives be witnesses for these truths but they have not sufficiently devoted their pens to the defense of their principles in order to make a lasting impression. While the Society of Friends has defended its attitude toward the oath in every generation with stacks of literature, with us, aside from a few pamphlets, there is no anti-oath literature. Baptist theologians never let the world in ignorance in regard to their position on baptism: At times we pass through a regular epidemic of immersion literature, but many people outside of our church, who know the Mennonites, are in ignorance concerning the attitude of the Mennonite church toward baptism. Today there is peace literature enough to set the whole world thinking. Do we, the Mennonite people, whose past has been a stand for peace and defenselessness, point with pride to a single piece of peace literature that has made the slightest impression upon the world of thinking people? Our future development along these lines, if we are to continue to stand for them, demands that we produce a literature to assert them and defend them and that we train some of our people to do their best thinking along these lines.

(To Be Concluded.)

NOTES ON THE C. E. TOPICS.

Feb. 11.

The Christian Virtues. II. Generosity.

2. Cor. 9: 6—15.

Generosity need not be a private monopoly. Nations can be generous if they want to. The fact that the United States did not demand and keep a large assessment from the Chinese Empire for damages done in the Boxer disorders has given our nation a power and influence in the Orient that a hundred fleets could not secure.

Generosity in business always pays. The man who gives his competitors a fair chance may expect the same consideration. The end of the greedy monopolist who strains every effort to swallow up the smaller and weaker competitor is on the certain road to a harsh and merciless judgment.

Generosity, or charity if you like, begins at home. The spirit of sacrifice and service that makes the world better and tends to create the "better feeling" gets its inspiration at the fireside where the Christ life is loved and practiced. A home without the spirit of generosity loses its attractiveness and has nothing to give for the betterment of humanity.

A generosity in conduct gives evidence of true manhood. One never loses anything by a willingness to give others the benefit of a doubt. Harsh judgment in the gentleman is preserved as a very last resort to which one is very seldom required to go.

If there is one thing that the spirit of Christ always inspires it is generosity to fellowmen. The Christian is always more anxious to give than to get. He recognizes that the claims of the needy are the claims of his own flesh and blood because all men are brethern and God is the Father of all.

Generosity in spiritual things is the sign of an appreciative life We cannot return to God the value of what He has given to us but we may prove by our gifts that we recognize Him as the most bountiful of givers. Generosity in the cause of the church is required by the plain letter of scripture. The work of spreading the gospel calls for money and service; most of us are in a position to give both, all of us can give the latter. There is at all times a call for liberal giving. Not only must the preacher live but the church must be maintained; not only are there home needs, there are great needs abroad. Not only are there spiritual needs that cost, there are always benevolences of many kinds to which we can never give too much.

NOTES ON THE S. S. LESSON.

Feb. 11, 1912.

The Boy Jesus in the Temple.

Luke 2: 40—52.

Golden Text. Luke 2: 49.

The home of Jesus was a good example of the kind of homes that contain the hope of the nation. It was not one of squalid poverty nor one of luxuriant ease. It was a fair sample of the kind of homes one may expect to find among the good intelligent working classes. He learned the great truths of scripture at his mother's knee and later in the village Synagogue under the direction of some scribe whose business it also was to teach children the letters. Growing up in the village of Nazareth He learned to know life as one only can learn it in a small village where the lives of all are like so many open books. His later life shows Him to have been a lover of nature. Nazareth is said to lie in the most beautiful section of all Palestine. The scriptures, man, and nature, then, were the books from which in childhood He learned the lessons that fitted Him for His later career.

At 12 years, He became a "son of the law," He began to be instructed in the law, to be subjected to the fasts and to attend regularly the feasts. The first journey to Jerusalem, for a child of a keen, open mind, such as He possessed, must have been one continual wonder when every foot of ground over which He passed was teeming with historic interest, but the climax of it all was His first sight of the temple.

In the Temple teachers, commonly called rabbis, sat, here and there, surrounded by their pupils, their method of instruction permitted the informal discussion and and a free asking of questions. Some of the greatest Jewish Rabbis were then living and Jesus undoubtedly sat on the floor in the semi-circle of pupils taking part in the discussion. Jesus amazed His teachers greatly but His mother, when she found Him, had greater reason for amazement either on account of the contrast which the scene presented to the modest boy He had always been at home, or at the wisdom He proved Himself to possess, or at the respect shown to Him by the distinguished doctors.

Of his answer, "Did ye not know that I must be about my Father's business?" Farrar says, "This answer so divinely natural, so sublimely noble, bears upon itself the certain stamp of authenticity. The conflict of thoughts which it implies: the half-vexed astonishment which it expresses that they should so little understand Him; the perfect dignity, and yet the perfect humility which it combines, lie wholly beyond the possibility of invention.—"And they understood not the saying which He spake unto them." They who had protected His infancy, and the mother who knew the awful secret of His birth—understood not, that is, not in their deeper sense, the significance of these quiet words. Strange and mournful commentary on the first recorded utterances of the youthful Saviour spoken to these who were nearest and dearest to Him on earth! Strange but mournfully prophetic of all His life: "He came to His own and His own received Him not."

Observe the many kinds of increase noted in the last verse: He increased in wisdom—developed intellectually; in stature, grew physically; in favor with God—there was a spiritual development; in favor with man—He became more and more a useful, helpful, member of society. Jesus passed through all the slow processes of human development that He might become a practical model and not a mere intellectual ideal.

News of the Week.

U. S. HAS EYE ON MEXICAN REBELS.

Washington, February 7.—While awaiting further word from the state department before moving any of the 34,000 troops now heldin deadiness to advance on the Mexican border, the war department today kept a close watch on the movements of General Orozco, leader of the Maderist forces at Chihuahua, reported by Colonel Steever, U. S. A., in command at El Paso, to be the possible head of a new revolution in Chihuahua.

Should a pro-Orozco uprising commence, federal officials admit, the Mexican situation would be more serious than ever before. With Zapata harassing the south, Orozco in the north and the Gomez, De la Barra and Madero factions struggling in Mexico City, a condition approaching anarchy would exist.

Interests in Danger.

The immense American interests in all parts of Mexico would be seriously menaced and foreigners' lives endangered.

Meanwhile active preparations are being made at the war department for an extended organization. The war department knows that should it become necessary to move on the border, the campaign would last several months, to say nothing of crossing the line to preserve order.

32 INDICTMENTS FOR DYNAMITING.

Indianapolis, Feb. 6.—Union labor officials and agents, said to number between thirty and forty, whom the governments holds criminally responsible with the McNamaras and Ortie E. McMagnigal for perpetrating more than 100 explosions, which occurred in cities from Massachusetts to California, in the last six years, and in which the wrecking of the Los Angeles Times building was incident, were indicted today.

Thirty-two indictments were returned. Capiases for arrests have been issued and all of the men indicted are to be taken in custody on a day secretly fixed by the government, but known to be within a week. March 12th has been set for the arraignment before Federal Judge A. B. Anderson in Indianapolis. The papers for the arrests designate the amount of bond which the defendants may give in the federal districts, in which they reside for their appearance here. The amounts of the bonds in the individual cases were not made known, but it is said in the aggregate they would total $300,000.

Although the names of the defend ants and their exact number were ordered withheld pending the arrests, it was stated probably more than thirty-two and possibly forty men were accused, inasmuch as more than one defendant was named in some of the indictments. Almost all the men, it was declared, were either union officials or men who were charged with affiliation with the dynamiters.

WITNESS TELLS OF CONVICT FLOGGING.

Washington, February 7.—Convict labor in the operation of subsidiary companies of the United States Steel Corporation, particularly in Alabama, was taken up by the Stanley incestigating committee when it resumed its hearings today.

Shelby M. Harrison, of New York, a magazine writer, testified that he had made an investigation of the conditions. He told of the large number of state and county convicts in the camp in Alabama and of the minor offenses for which some of the men had been convicted and put at work in the mines. Men who walked on the right-of-way of a railroad, he said, had been arrested for misdemeanor and ordered into convict labor.

Mr. Harrison said the warden who flogs convicts in labor camps is employed by the steel company. He said that he had seen a prisoner flogged with a three-ply leather strap and had seen black and blue marks on one convict's back. Failure to the required tasks was punishable by flogging, solitary confinement and by other methods, he said.

Mr. Harrison said that convict laborers were forced to lie flat on their faces to be flogged.

1,500 IMPERIAL TROOPS KILLED IN BATTLE.

San Francisco, February 6.— One thousand five hundred Chinese imperial troops were killed or wounded and five hundred captured in a battle at Chui Chow yesterday, according to a cablegram received here today by the Chinese Free Press. Brigadier-General Lim Chang, of the Canton army, led the republican forces, numbering six thousand. The imperial forces, numbering five thousand, were commanded by General Chung Fung.

The revolutionists captured Soo Chow in An Whei province. Chui Chow, the scene of yesterday's battle, is in Kiang Su province.

GOMPERS DECLARES HE QUOTED SHAKESPEARE.

Washington, February 7.—Samuel Gompers, president of the American Federation of Labor, today told the court which was trying him, Frank Morrison and John Mitchell for contempt, that when he wrote "Go to—— with your injunction," he had used the expression in the Shakespearean sense and not a profane one.

"I like Shakespeare and had in mind some of his expressioss when I wrote that," said Mr. Gompers, "such as 'avaunt' 'go to with thy prattle'; it was in Shakespearean sense that I used it and meant no disrespect of this court or its decree. I meant 'go to,' 'wait,' or 'stop' with your injunction."

PUBLISHERS' FEAST BREAKS UP IN ROW.

Philadelphia, February. 4.—The dinner of the Periodical Publishers' Association did not break up until an earthly hour this morning, and its close was marked by a tart denunciation of Senator La Follette by Don C. Seitz, of the American Newspaper Publishers' Association, who acted as toastmaster. Governor Woodrow Wilson was one of the speakers.

Senator La Follette began his speech near midnight, and spoke for nearly two hours. The more than six hundred diners were visibly wearied by the long-drawn out remarks of the Wisconsin senator, and toward the close frequently interrupted him. Much of his speech was devoted to the money power and an attack on the sincerity of the newspaper press of the country.

When he had finished, Toastmaster Seitz said: "I shall not attempt, nor have I the time, to come to the defense of the newspapers of the country which have just been foolishly, wickedly and untruthfully assailed." Senator La Follette made no sign of hearing the caustic remark, which was uttered in a half-angry tone.

FIVE MEN HOLD UP TRAIN.

Memphis, February 7.—Five men plundered the mail and express cars of Rock Island train No. 43 near Hulbert, Ark., early today and made away with their booty long before an alarm was spread and posses could seek their trail. The holdup was so cleverly planned and executed with scuch precision that none of the train employes could offer resistance and few of the passengers knew anything what happened until they awoke to find their train stalled.

At noon it was reported money consigned to a bank in Oklahoma, estimated at between $60.000 and $75,000, had been taken from the express car by the robbers.

NEW CHINESE MONEY.

Seattle, February 7.—Three new ten-dollar treasury notes of the "Chung Haw republic," with its capital at Nanking, China, have been received here. The bills contain on their face the following in English: "The Chinese Haw republic promises to pay the bearer ten dollars in gold on its formation, at the state treasury or its agents abroad. Sun Wen, president; Lee Ghenone Hop, treasurer."

There is also a picture of the blazing sun with rays of light radiating to the four corners. The back of the bills are engraved in Chinese and contain a picture of the republican flag.

EQUITABLE PAPERS SAFE.

New York, February 3,—The security vaults of the Equitable Life Assurance Society were opened today for the first time since the fire that destroyed the socity's building. The vaults contain securities and papers representing $282,000,000, all of which were intact and unharmed. The company says no papers representing investments or assets were destroyed by the fire. The security vault was on the second floor of the building.

NIAGARA'S ICEBRIDGE BREAKS WITH THREE DEATHS.

Niagara Falls, N. Y., Feb. 4.— The great ice bridge that has choked the river channel between the cataract and the upper steel arch bridge below the falls for the last three weeks broke, from its shoring just at noon today and went down the river, taking with it to their death a man and woman said to be Mr. and Mrs. Eldridge Stanton, of Toronto, and Burrel Peacock, 17 years old, of Cleveland, O. Four other persons were on the ice at the time but managed to get ashore in safety.

The bridge was considered perfectly safe. For weeks the great fields of ice had been coming down the river piling up against the barrier until it was from 60 to 80 feet thick and under the influence of zero weather the great mass had become firmly anchored to the shore. The jam was about 1,000 feet in width, and in some places a

quarter of a mile in breadth. For weeks it had offered safe passage to the hardy and today an immense crowd of excursionists came to view the winter wonder of the river. Had the accident happened an hour later in the day hundreds would have lost their lives, for the crowd was moving into Prospect park in the elevators that run down the cliff for the purpose of venturing out upon the ice.

TIME TO HAVE PEACE ON EARTH--LLOYD-GEORGE.

London, February 3.—David Lloyd George, chancellor of the exchequer, took the occasion this afternoon while he was making a speech at the City of London Liberal Club to declare that the reports of a split in the British Cabinet were entirely unfounded.

Speaking on the reduction of armaments he said he believed that the present was an advantageous moment to consider the question. It was in the interest of France, Germany, Russia and Great Britain that there should be a better understanding.

He continued: "I believe that with candor, frankness and boldness it is attainable. The world would be richer for it, taxes might be reduced and the money which would be saved that is now spent on armaments could be devoted to developing the resources of the country and improving the condition of the people. The corner stone of sound finance is peace on earth and good will among men."

CHINESE FEUDS ON PACIFIC COAST.

San Francisco, February 3.—Pacific coast cities from San Diego, Cal., to Vancouver, British Columbia, found themselves today confronted with a Chinese tong war. With three men already shot and an armistice flagrantly violated, mercenaries and leaders of the great Chinese family societies made ready to defend themselves and avenge their friends.

Two distinct feuds must be wiped out before the clans in Portland, Ore.; San Jose, Cal.; San Francisco and other points may lay down their strictly modern automatic firearms, which have replaced the hatchet of former days, and turn over to the occidentals the taxicabs in which they pursue and escape.

SCIENCE VS. WEIGHT.

Boston, February 3.—Mrs. Susan Haynes, ninety pounds, was held today to await the result of the injuries the police say she inflicted on Harry Haynes, her two-hundred-pound husband, who was found badly beaten and unconscious in their home.

The Life of Christ

— By —

Dr. Philip Vollmer

A Textbook of the Life of Christ for advanced students and Bible classes, following modern methods but strictly evangelical in spirit and view point, based on the exact words of the gospels and having for its chief object the nurture of Christian character.

The book contains 351 pages printed on good white paper, bound in elegant cloth binding

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"A thrilling narrative of the life of Christ,"—Religious Herald.

The Crisis of the Christ. *G. Campbell Morgan. Net $1 50.*
"A practical study of seven critical epochs in the Life of Christ."—Outlook.

Christ and Life. *R. E. Speer. Net 80c.*

The Life of Jesus Christ. *James Stalker. 60c.*

The Walk, Conversation and Character of Jesus Christ. *Alexander Whyte. Net $1.50.*

Studies of "The Man Christ Jesus" *R. E. Speer. 75c.*

Bible Studies in the Life of Christ. *H. F. Sell. Cloth, net 50c.; paper, net 25c.*

The Public Life of Christ. *C. J. Kephart. A Chart of Christ's Journeys and Map. Leather 75c.*

Jesus Christ, the Divine Man. *J. I. Vallings 75.*

Our Lord's Teaching. *A. T. Robertson. Net 40c.*

In the Days of Christ, or Sketches of Jewish Social Life. *Alfred Edersheim. $1.25.*

Edersheim, Alfred. *Life and Times of Jesus the Messiah, The 2 vols. $2 00.*

Geikie, Cunningham. *Life and Words of Christ, The. Rev. ed. 2 vols., 12mo. $2.50. The same 2 vols in one, 12mo. $1.00.*

What Jesus said. *All the Words of Christ, Topically Arranged. Net $1.00.*

The Messiah: *A Study in the Gospel of the Kingdom. David McConaughy, Jr. Net $1.00*

The Greater Life and Work of Christ. *Alex. Paterson. $1.50*

The King and His Kingdom. *R. W. Veach. Paper, net 35c.; cloth, net 60c.*

For the Young

The Hero of Heroes. *A Life of Christ. R. F. Horton. Net $1.25.*
"A well written story of the Life of Christ".—Herald and Presbyter

That Sweet Story of Old. *M. E. Sangster. Illustrated. $1.25.*

New Testament Study

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The Gospel of Matthew. *G. Campbell Morgan Analyzed Bible. Net $1.00.*
"The crowning life's work of the author."—Ref. Church Messenger.

A Devotional Commentary on St. Matthew. *R. F. Horton Net $1.00*

The Gospel of St. Matthew. *Smith. Westminster New Testament Series. Net 75c.*

The Kingdom Parables. *Len. G. Broughton Net 75c.*

The Parables of the Kingdom. *G. Campbell Morgan. Expositions of Matthew XIII. Net $1 00*

St. Matthew. *E. O. Exell. Biblical Illustrator Series. $2 00.*

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St. Mark. *E. O Exell. Biblical Illustrator Series. $2 00.*

Lessons on the Gospel of Mark. *A. J. Robertson. Net 40c.*

The Gospel of St. Mark. *S. W. Green. Westminster New Testament Series. Net 75c.*

St. Luke

The Gospel of St. Luke. *A. E. Garvie. Westminster New Testament Series. Net 75c.*

St. Luke. *E. O. Exell. Biblical Illustrator Series. 3 vols. $2.00.*

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Living Messages of the Books, Matthew-Revelation. *G. Campbell Morgan. Net $1.00.*
The spiritual messages of each of the books of the Bible.

The College of Apostles. *J. I. Vance. 75c.*

The Characteristic Differences of the Four Gospels. *Andrew Jukes Net 50c.*

The Twentieth Century New Testament. *16mo, cloth, net $1 00. Full morocco, net $1.50. India Paper Edition, net $5.00.*

An Introduction to the Study of the New Testament. *John H. Kerr. Revised. $1 50.*

The New Testament and Its Writers. *J. A. McClymont. Net 40c.*

Student's Chronological New Testament. *A. T. Robertson. Net $1.00.*

Studies in the Four Gospels. *W. G. Moorehead. Net $1 00.*

A Harmony of the Four Gospels. *C. S. Robinson. 60c.*

MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, February 15, 1912. No. 7.

NEWS AND COMMENT.

On Thursday evening, February 22., the new addition or annex to the Old Germantown Mennonite Church, of Germantown, will be dedicated. Very interesting services have been arranged for.

After the close of the Bible conference in Central Mennonite College, Bluffton, O., Dr. Eaton held a series of Union Evangelistic Meetings, of which the Bluffton News report the following:"

It has been a time of real refreshing and power. Dr. E. L. Eaton has shown himself a real leader, strong and virile. He has preached the full gospel of Christ with great power and conviction. Men have listened with marked attention as never before to the old and fundamental truths illuminated and illustrated in such a clear manner that they became plain and easily comprehended.

Many will inquire about the results of the meeting. We are living in a day where great achievements are supposed to be quoted in large figures. In the moral and spiritual realm figures may not always reveal what has been accomplished. Two inquiry rooms have been used almost from the first when it was soon found that one room would not contain the people. Numbers have gone there for the first time to accept Christ as their Savior, and many others for a fresh baptism of the spirit to enable them to do better work in their church and the community. All went away happy.

Many homes and hearts are happier in Bluffton today than before Dr. Eaton came and before this meeting began; and out of these new and changed hearts will go blessings through the ages to all mankind.

In consequence of these meetings a Bible Study class was to be organized, in which many of our people may receive a blessing and inspiration.

Unveiling Mormonism. We are glad that the Interdenominational Council of Women for Christian and Patriotic Service has taken up in earnest the work of exposing Mormonism, in order that the spread of this insidious evil under the guise of religion may be checked and thousands saved from becoming victims.

Perhaps the Most Remarkable. Going through the long list of large givers, from Andrew Carnegie with $43,000 000 down, the one that seemed most significant was that of Bishop Abraham Grant of the African Methodist Church, who died in Kansas and left his $250,000 estate to two negro educational institutions. See what his life illustrated: Born a slave in Florida in 1848, he was sold at Columbus, Georgia, for $6,000 in confederate money during the war. After the war he became a clerk in the Florida grocery store of the man who formerly owned him. Leaving his employment he became steward of a Florida hotel, this occupation giving him a chance to attend night school. He acquired a good education and was licensed to preach in 1873; was elected bishop at Waco, Texas, in 1888, and amassed his fortune in Indiana and Texas.

The Men and Religion Movement. Reports of practical results are beginning to come from the campaigns of this movement in various cities. For example, the owner of a brick industry went out from one of the social service talks and ripped the roof off his long, dark plant, and put on a glass roof, so that the day's work can be done without damaging the eyesight. The owner of one branch of a great food trust lowered the price and increased the size of the loaf of bread he was selling. Labor men on strike were plainly told the truth, and groups of capitalists were as plainly told other truths especially applicable to them. Unquestionably the leaders in the Movement are fearless. The appeal to men is responded to in an encouraging manner. The missionary note is among the emphatic ones.

The Giving of 1911. The known gifts of the year for philanthropic purposes by American men and women totaled $252,000,000 in 'round numbers. Of this total $100,000,000 was devoted to the advancement of religious work; education received about eight millions less; and the general good had sixty millions to its account. The compilers of these statistics state that of the gifts for religious purposes, $51,000,000, or a million more then one-half of the vast amount, came from fifteen million individuals through eight Protestant missionary societies. Forty millions were raised for work at home and eleven millions for foreign missions. Of course the home work is inclusive of all benevolences and charities supported by funds secured in the churches. The fact that religious gifts exceed educational this year is in decided contrast to years immediately preceding, when the educational movements have been at the front.

China Not Unprepared. Those who know China best are the most confident that the country is in a remarkable degree prepared for even so great a change as that involved in the establishment of a republican form of government. The actual transition to perfected forms of administration and wide extension of suffrage must be gradual; but there are educated leaders—not a few with Western training—in all sections of the vast country, and respect for law is a prominent characteristic of the common people. Indeed, as respects the control of practical local affairs China has long been selfgoverned to a remarkable extent—a democracy with a superimposed despotism. The new Christian life in China and the great educational movement to which Christian missions are making an influential contribution are among the factors which will inspire hope for the future. The appeal to western Christendom for strong reinforcement of these great agencies is truly powerful.—Missions.

Your renewal and one new subscriber together for $2.50

A CALL.

To the Congregations of the Gen. Conference. The conference proceedings have been published in supplements for our church papers. Soon the later supplements are to appear, which will contain the papers read at our last conference. The printing and mailing of these supplements must be paid for out of the general treasury of the conference. But this treasury is just now well nigh exhausted. We have postponed this call for contributions because the "General Statistics" of the Mennonite church of N. A. had been mailed. and we wished that our congregations would first pay them. But the bills for the first supplements have now come in, and we can wait no longer. We therefore request our congregations to forward contributions for our general treasury to Bro. C. F. Claassen, Newton, Kan. We also would like to call attention to the fact that because of several resolutions passed at the sessions in Bluffton, our conference treasury will have more obligations to meet than heretofore.

H. D. Penner, Pres.
G. N. Harms, Sec.

FROM OUR CITY MISSION.

On Jan. 23rd our Bro. E. F. Grubb writes as follows:

Sec. Home Mission Board and Brethren of the Board:

Beloved Brethren:— Wish you a Happy Whole Year—1912. As this report is too late this time, perhaps you thought there has been no work to report. But there has been so much work I have not had time to report.

Many problems have come in this year and I may report that not all have been solved, some of them are of the "to be continued" sort.

As to helpers, our greatest needs —the Lord has answered prayer and blessed the work as only the Lord of the harvest can. The following persons have helped in the work the past year — some only a few times and some for several months and one all the year: Rose Welty, May Bell Meyers, Christiana Sudermann, Inez Feigner, D. C. Welty and wife, Ed. Roberts.

Albert Seigle, J. B. Epp; also in the sewing classes assistance has been given by Mrs. Weeks, Mrs. Lander and Florence Roberts. We have had very faithful and very efficient helpers.

Meetings were held regularly all the year: Sunday morning and evening with street meetings Sunday afternoon and evening until about December when the weather was too cold. These street meetings will be resumed as soon as weather permits.

Attendance has been 40 and more for the last quarter, the highest attendance on Christmas eve when 85 were present. At the meetings nine persons professed conversion, eight men and one woman. The helping, strengthening and educating results we cannot count.

The relief work has been a help to many. Persons have come and said: "We have nothing in the house to eat." Some have been without clothing. We have helped last year 91 persons with 334 garments. Our bread list— a loaf of bread a day and sometimes a bottle of milk in addition—has cost about a dollar a day through December. This we find the best systematic help. Often it is nearly all they have to live on. Sometimes we must give them groceries in addition. In one family of 10 where the father is a cripple he and the oldest daughter earned some money by cracking walnuts and picking the kernels. They were paid 40 cents a bag—about two bushels— and could crack three bags a day. But now that work is over . The relief work is very effective, because if we can help them in bodily needs they will listen to our help in spiritual needs; if our church comes to minister and not to be ministered unto it will have a readier hearing.

Among hindrances to the work we note: The shifting population; there are railroad men and single men who are moved or can easily move from one place to another; others go to escape the summer's heat as they have come from other places to escape the winter's cold. Then we have a shiftless part of people spending their money as fast as earned—spending for entertainment and expensive clothing, showing lack of balance. When there is so much on the outside of the head there is little inside.

Then there are places of attraction and distraction—from the penny arcade to the refined (?) theater, where people see the world and its lust and pleasure and chase its fleeting phantoms to the loss of life and spirit.

Then our work is no longer a new thing and attractive because new. But this latter is also a help. We have persevered in this place where others have quit. We have showed a willingness to help all who came, and have gone to help without waiting to be asked. We know many of the people and still more of them know us. We are trying to preach the gospel without asking them to pay to support the work. No collections are held — it would be of no use and a hindrance, for these people have nothing to give.

We are helped by words of appreciation from visitors from various churches, who have stopped to know us and see the work and by words of thankfulness from people in the district. Then we have been urged on by the need of this kind of work in this district. Here there seem to be more fightings, violence and murders than in any other part of the city. Here is vice in many forms. Here is superstition and ignorance in religious things. Here is need of the light and power of Jesus Christ. And we have been only one man sent to do this work. To gather in a strange city sufficient helpers for the work, and to do the hardest kind of work, is to be very grateful to God for the gift of helpers and the favor to do the work.

We have begun a "workers' meeting" on Sunday after our Childrens' Bible Classes. Here we talk over the Bible lesson (Luke for 1912) and tell our difficulties and plans with our classes and with our work. We hope that we may interest some of the parents in these meetings. We also plan public "mothers' meetings" for 1912 probably once a month with topics and speakers of interest.

We have other plans and expectations for 1912 but will report after they are worked out.

Very respectfully yours for more work,

E. F. Grubb.

Beloved congregations: You undoubtedly feel very grateful with us for the above report. Our city-mission is growing, it is established, it has manifested itself in the district and applies itself to the wants and needs of the people. The district could not be without it. The people want it, not because some are fed and others are clothed, but because it supplies many other needs besides spiritually. Satan is raging in the district. He has his forces well organized and tries to put hindrances of many forms into the way of the Gospel. But if our workers can say: "We are urged on by the need of this work in the district," we are safe to say what St. John, the captain of love among the apostles, wrote: "And this is the victory that overcometh the world, even our faith."

One of the bloodiest battles of history was certainly the one faught at Sedan 1871. Germany's famous General, Moltke was to bring about the decision. At daybreak the battle began, and Napoleon was to "kiss the dust." The day was bloody. Every now and then new forces were thrown into the fight and both sides fought like lions. Evening was nearing. Thousands upon thousands had been mowed down like grass during harvest time. It became doubtful whether Germany's braves would win the day, when suddenly great clouds of dust rose in the northwest and the cry went forth: "The crown prince comes with reinforcements!" Alas! Though a bloody day, it was a day of glory, not only for one nation, but for many.

How will it be when our, "Crownprince cometh," when He comes with reinforcements with heavenly hosts to finish the bloody battle of centuries. How will it be when the prophecy of Psalm 110 shall be fulfilled, when "His people shall be willing." Bless the Lord for the assurance of His return.

Meanwhile we are chosen to do this work for Him and to seek after the lost, to bring even a few into His fold. We praise His name that reinforcements were sent us, that our prayer for workers was heard and answered. Sister Elisabeth Braun, of Redley, Cal. and brother Albert Seigle, of Los Angeles, are willing to apply themselves to the work. We ask your cooperation with them through your most earnest and hearty prayers. We close these remarks with the words of the apostle: "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

"Remember our Home Mission!" "Remember our City Mission!" With brotherly love in the name of the Board.

Yours in Christ,

Jacob J. Balzer, Secy.

For the Mennonite.

EVANGELICAL PREACHING.

By A. B. Shelly.

Paul, the great apostle to the gentiles, admonishes his spiritual son and co-laborer Timothy: To preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 2 Tim.

This exhortation, which admits of general application, contains a number of points worthy to be noted by all whose calling is to preach the gospel of Jesus Christ. In the first place it tells them what to preach. Preach the word. Preachers are to preach that which the Lord has revealed to them by the word. They are not to preach the wisdom of man, nor the wisdom of the world, nor their own wisdom. Not man's ideas and human judgements but the truth as it is revealed in God's holy word. This implies then, that preachers, aside from all other attainments, must have a thorough, clear and comprehensive knowledge and understanding of the word. The Bible, the word of God, must be the subject of their constant study so as to be enabled to present the truths thereof to their hearers in a clear, intelligent manner, proving from the word the truthfulness of the doctrine taught.

In the second place we are told when the word is to be preached. In season and out of season. Evidently this refers to regularly appointed times and to occasions not regularly appointed. Preachers are to make use of all the opportunities given them to proclaim the word. Not only in open assemblies but also on private social occasions as well as to individual persons where an opportunity is offered to do so. Herein we have the blessed example of our Lord and Master, who on many occasions spoke to the multitude, but at other times spoke to His immediate disciples, after having them called away from the people, and at other times to individual persons as to Nicodemus and to the woman at Jacob's well. The most noted of His sermons, the sermon on the mount, was spoken to His disciples only and the most important doctrine, the doctrine of regeneration, was revealed to Nicodemus.

Further we are told how to apply the word. "Reprove, rebuke and exhort with all longsuffering and doctrine." Preachers are to apply the word as it is suited for their different hearers, for persons of different characters. To reprove the ungodly, to rebuke and exhort those who have become lax and indifferent and to instruct the ignorant and erring ones from the doctrine taught in the word. His preaching must not be all reproof, nor all exhortation, nor all doctrine. But combining all these be made applicable to all kinds of hearers. While the doctrine of salvation by faith in Jesus Christ should never be missing an exhortation to godly living should never fail. While sinners are to be warned to flee from the wrath to come, saints must be admonished to press onward to a higher

state of Christian living. While the law whereby sin is revealed and the need of a savior is made manifest, dare never be eliminated, the grace of Gad manifested in Christ Jesus must be the theme of all evangelical preaching. While it must be made plain to all, that by the observance of the law no one is saved, but only by faith in Jesus Christ, it must be made clear with the same amount of emphasis, that faith without works is dead and that by a dead faith no one is saved. That where there is a true saving faith a holy, consecrated life will accompany the same. While it can never be too strongly emphasized that salvation is not the result of good works, yet it must not be ignored that good works are the fruit of salvation.

Such a preaching of the word will draw and hold the people. In spite of a vast amount of carelessness and indifferences existing in our time, there is still a seeking among the people after the way of salvation. The question, what must I do to be saved? is still uppermost with many an unsaved soul. An answer to this question is desired. But people are not satisfied with a human answer. They wait for a divine answer to this their all-important question. And the preacher who is able to give them such a one from God's holy word is the one who draws them and holds them. It is the old, old story of Christ crucified as an atoning sacrifice for the sins of the world, which though old is ever new, people delight to hear.

There is much complaint and faultfinding in our time on account of poor church attendance. These are not entirely unfounded. The church attendance in general, even among professing Christians, is not what it should be and what it formerly was. There must necessarily be a cause for this. One is inclined to ascribe it to a want of interest in religion and in religious exercises. Undoubtedly this is the case with many. Others ascribe it to the many outside worldly attractions, especially on the Sabbath day. This also no doubt has something to do therewith. Others contend that the church has lost its attractiveness, especially for the younger generation and as a consequence they endeavor to introduce into and connect with the church what they consider to be attractive elements to draw the people. Some endeavor to remedy the evil by introducing sensational preaching, operatic music, church socials and church entertainments, etc. All of these may make a stir for a moment. But they will not last. They will soon wear off without accomplishing the object for which they were introduced. The church will find that it can not compete with the world in its attractions of this kind, and instead of drawing people away from the attractions of the world it will nourish a desire for them.

The only attraction a church can offer in a devout consecrated service and the preaching of the pure, unadulterated gospel of Jesus Christ accompanied by consecrated Christian living of its members. Besides this, this is the only way in which the church fulfils its mission. People want to be fed and need to be fed by the nourishing food contained in the word of God.

Quakertown, Pa.

Home Circle.

PECULIARITIES OF ENGLISH LANGUAGE.

When the English tongue we speak,
Why is break not rhymed with freak?
Will you tell me why it's true
We say sew, but likewise few;
And the maker of a verse
Cannot cap his horse with worse?
Beard sounds not the same as heard;
Cord is different from word.
Cow is cow but low is low;
Shoe is never rhymed with foe.
Think of hose and dose and lose,
And of goose—and yet of choose.
Think of comb and tomb and bomb,
Doll and roll and home and some.
And since pay is rhymed with say,
Why not paid with said, I pray?
We have blood and food and good;
Mould is not pronounced like could.
Wherefore done, but gone and lone?
Is there any reason known?
And, in short, it seems to me
Sound and letters disagree.—Selected.

BOY SCOUTS.

Thefollowing is the sort of boy scouts recommended by The Inglenook.

What America needs today is a hundred thousand boy scouts who will scout around the woodshed for their mother and keep the wood box well filled. They need to scout around the barnyard for their father and save him a good many steps. Boy scouts are exceedingly useful when they scout in the proper direction, but they must not get tired of scouting too soon. Of course there is not so much novelty about this kind of scouting as there is about some of the more popular forms, but the genuine value of the boy is tested better by this method than by some of the more novel forms. Boys get so accustomed to affairs about home that they forget the possibilities that lie all about their doors. They leave those for some other chivalrous knight while they themselves look for promising fields of adventure in a more luring world. The scouts that are at all worth while are those who will look carefully and become real knights in the home. The boy who does not care for his father and mother is not at all a promising citizen of tomorrow. What he now is in the home will be magnified in him in his relations with his neighbors when he gets a little older. There is little call in the competitive world for a selfish boy. There are too many there now. The call is for considerate men who will give their fellows a square deal.

Marriages.

Fry—Schumacher.—On Feb. 4, 1912, in Bluffton, O., by Rev. W. S. Gottshall, Thornton C. Fry, of Findlay, and Alma Schumacher, of Bluffton.

Hoover—Rau.—On Jan. 29, 1912, in Philadelphia, by Rev. N. B. Grubb, Harvey George Hoover to Miss Ella Rau, all of Philadelphia, Pa.

Heffelfinger—Schnell.—On Feb. 8th, 1912, in Philadelphia, by Rev. N. B. Grubb, Arthur Heffelfinger to Miss Carrie E. Schnell, all of Philadelphia, Pa.

Gwynette—Griswold.—On Feb. 8th, 1912, in Philadelphia, by N. B. Grubb, Anastarius M. Gwynette, of Sparrows Point, Baltimore, Md., to Miss Isabel Griswold, of Germantown, Pa.

Grim—Beidler.—On Jan. 21, 1912, at the home of the bride's aunt in Quakertown, Pa., at the celebration of the golden wedding of the bride's grandparents, by Rev. A. B. Shelly, Jesse B. Grim and Lillian M. Beidler, both of Allentown, Pa.

Deaths.

Burkholder.—On Jan. 30, 1912, in the Huron Road Hospital, Cleveland, Ohio, whither she had gone to undergo an operation of the Thyroid gland, Bessie, daughter of Eli and Caroline Burkholder, aged 21 years, 2 months and 5 days. Funeral services and burial at the Ebenezer Mennonite church, conducted by her pastor, W. S. Gottshall. The funeral services were very largely attended.

Contributions.

FOR FOREIGN MISSION.

In January the following gifts were received:

General Treasury:

Menn. church Lehigh, Kan. $17.92; friend of mission, Newton Kan. $50., S. S. of West Zion church, Moundridge, Kan. $29.59; S. S. Friedensberg church, Avon S. D. $25.30; Friedenstal church, Loving, N. M. $7.; S. S. of Bethel church, Fortuna, Mo. $28.89; Bethesda church, Henderson Nebr. $92.46; S. S. of Zions church, Dallas, Ore. $13.65; S. S. of Springfield, Eakly, Okla. $10.17; Springfield church, Richland Center, Pa. $13; sewing society of Ebenezer church, Gotebo, Okla. $50; Herold church, Bessie, Okla. $9.66; friend of mission Gotebo, Okla. $100; Alexanderwohl church, Gossel, Kan. $46.38; S. S. of Nord Blumenfeld, Goessel, Kan. $3.25; Chr. J. Kennel, Trenton, Ohio, $0.50; S. School, Donnellson, Iowa $4.35; Ebenezer church, Mt. View, Okla. $13.55; Hillsboro church, Kan. $16.79; church and S. S., Deer Creek, Okla. $20.46; Swiss church, Whitewater, Kan. $29.79; S. S. Reedley, Cal. $15.; Menn. church, Reedley, Cal. $16.35; West Zion church, Moundridge, Kan. $21.90; Friedenstal church, Tampa, Kan. $22.-50; friend of mission, Altona, Man. $2.; Y. P. S. of Menn. church, Newton, Kan. $7.; S. S. near Rocky Ford, Colo. $40.; S. S. of Alexanderwohl, Goessel, Kan. $26.; Sichar church, Cordell, Okla. $5.; friend of mission Emmaus church, Whitewater, Kan. $25.; S. S. of St. John church, Bluffton, O. $38.; 69; S. S. of Hillsboro church, Kan. $46.; Thanksoffering, Abraham and Helene Neufeld, $25.

For Lepers in India.

Abram Braun, Strassburg, Man. $1; Mrs. Johann Buhr, Edenburg, Man. $5; S. S. of Menn. church Escondido, Calif. $23.35; S. S. of Upper Milford, Zionsville, Pa. $12;

For Orphans.

Y. P. S. of Bethel church, Fortuna, Mo. $6.82; friends of mission, Hoffnungsau church, Buhler, Kans. $10.06.

Society Treasury.

S. S. of Upper Milford, Zionsville, Pa. for Annie Funk's school $12; S. S. of Hereford, Bally, Pa. for Annie Funk's school $15.40; friends of mission, West Zion church, Moundridge, Kans. for communion set, P. A. Penner, India $15; Sewing Society, Bethel College, Newton, Kan., for Penner's sick and for medicine $10; Sukhwara society, ditto for Sukhwara, India. $20.

Gratefully aknowledged,
Gustav Harder, Treas.
John G. Regier, Ass. Treas.

For India:

Mt. Lake, Minn., Bethel Y. P. A., $35; for Beladula teacher; Rev. Jac. Schartner, Marion, S. D., for lepers $75, for fence $25.

Gratefully acknowledged, All is well in Champa. With Greetings,
Yours Gratefully,
P. A. Penner.

HOME MISSION.

A. General Treasury:

Church Lehigh, Kans. $9.67; J. J. Johnson, Meno, Okla. $5; Church Carson, Sask. $40; Church Langham, Sask. $35; S. S. Reedley, Calif. $15; Church Summerfield, Ill. $20; Church Wayland, Iowa, $8.20; S. S. of Saron church, Orienta, Okla. $15.68.

B. City Mission:

Swiss congregation, Whitewater, Kans. $44.02; Christmas collection, Meno Okla. $13; Neuhoffnungstal church, Ringwood, Okla. $10.43; Church Paso Robles Calif. $7.48; Sewing society of the Bethel College church, Newton, Kans. $6; Grace Menn. S. S., Pandora, Ohio, $25; S. S. of the Dallas, Oreg. church $6.41; church Summerfield, Ill. $13.50; Bethel College church, Newton, Kans. $15; received and reported by Br. E. F. Grubb, $64.24.

C. Church Building Treasury:

Hoffnungsfeld Eden, Moundridge, Kans. $26.

Gratefully aknowledged,
M. Horsh, Treas. Upland, Cal.

The Mennonite.

Rev. C. van der Smissen, Editor.
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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LIVING FOR OTHERS.

Why shall we live for others? Did not God give us life for our own use? What is real life? Is it mere existence? Is it mere enjoyment of existence? Or is it the consciousness of living in communion with God, in His favor, living so as to be a blessing to others?

What interest have we in others? The reasons why we should be interested in others, may be very different. They may be our neighbors, our pupils, they may be in business relation with us, or may be our near relatives, in whom we naturally ought to be interested; but if no such relations exist, others are our fellow-mortals, whom Jesus loves, for whom He has died. If God loves us and loves others, and we love God, we must love others.

If it is our duty to love others how can we learn it? Or is it impossible to learn to love? Must love not come spontaneous, without any effort? Christ says: "Thou shalt love." Christ's "thou shalt" must be answered by our "I will."

If we are willing to love others, because we believe it our duty, how can we do it, if we have no interest in, or sympathy with others? We must look for the points of contact. There may be a similarity of circumstances, or of former experiences. Fellowship and sympathy must begin at the points where we agree with others, not where we differ from them.

Perhaps they come from the same region as we, or as some of our friends, and quickly we find points of contact; or they were at the same school as we, or some of our friends, or they are in the same business or profession. We must find the bond of sympathy, and thus become interested in others and make them be interested in us.

But if there seems to be no connecting link, how can we love others whom we ought to love and to whom we ought to show love? We can try to put ourselves into their position, and do to them, what we would like to have them do to us in such a case. But not all feel or think alike. So we must study others so as to understand them; their characters, thoughts, feelings, circumstances and needs. As we learn to know their lives and needs, we can intelligently pray for them, interestingly speak to them, because we are interested in them and can help them by word and deed.

We ought always to try to find the best side of others; so that we can love them easier. We must marvel, how Jesus knew His fellowmen and spoke of what interested them, because He loved them. See how Paul is interested in the Isthmian games or the armor of the Roman soldier.

We must study men, women and children as they are, to be able to show our loving interest by praying and doing for them. We have to try by God's help and our earnest endeavor to be all things to all men, so as to bring them to Christ and into His service.

We must be forgetful of self, and think of others, feel for others, live in others, because we live in Christ and Christ in us. Others must see, that we are living for them, that their interest is our interest. We must be interested in what others tell us about themselves. What they say about themselves quickens their interest in us because it shows their confidence.

To love others and to show our love as we ought to do, we must forget self, study others and learn to love them, by living for them for Christ's sake.

Correspondence.

Philadelphia, Pa. — A special meeting, in the First church of Philadelphia on Wednesday evening, Feb. 7th, with a view of familiarizing the congregation with Deaconess work in the church was a marked success, the attendance was fair and the manifested interest was good.

This meeting was arranged for by the pastor at the request of the congregation, who acted favorably upon the pastor's recommendation in his annual report to the congregation given at the congregational meeting, on New Years evening.

The object of the meeting was to have the members and friends of the congregation become familiar with Deaconess work as carried on by our own denomination as well as other denominations. The work in our own denomination was ably presented in a letter from Miss Frieda Kauffman, of Kansas; the work as carried on in the Methodist church was forcibly presented in a letter from Mrs. J. Shelly Myers, of Chicago, and the work as carried on by the Lutheran church was very impressively presented by the Rev. Dr. Bachman, of the deaconess Mother House of the Mary J. Drexel Home of Philadelphia. All three speakers spoke in the highest terms of the blessed achievements of deaconesses although it is a work not yet so generally carried on in many churches.

Dr. Bachman, in the course of his address, emphasized that he strongly believed that the Mother House method of conducting deaconess work was the most effective because it relieved the deaconess of the cares of her own welfare. The writer believes that he voices the sentiment of the meeting when he says that we should give this matter serious and prayerful attention and not cease until we have established the office of deaconess in as many of our churches as is possible. Would it not be a step in the right direction to make this an item on the conference program?

Joseph B. Bechtel.

East Swamp near Quakertown. To the Mennonite: It has been a time since this place has been heard from. The past year has been in many ways a successful year for our church. There has been active work, by every department of our work, and a very encouraging attendance at all of our services, several times we were called upon to mourn the loss of dear ones; sister Clymer, who had been organist for 32 years and Bro. Schleiffer, who was for many years a Trustee, were called to their reward.

January 3, 1912 we held our annual meeting, and as appreciation of the service of our pastor Rev. W. H. Grubb, his salary was doubled to enable him to relinquish his business interests and devote his time to the work of the ministry. The matter of building a parsonage was also considered, but was laid over for another year.

H. E. Hallman.

Grace church, Pandora, O., Feb. 12. Since the last letter by our former correspondent to the Mennonite, we have enjoyed both spiritual and material blessing, so that we can truly say with the psalmist: "Serve the Lord with gladness; come before His presence with singing."

While the conference was in session at Bluffton many of the attending pastors visited us, bringing with them many words of cheer and encouragement. Our interest in missions was awakened anew by our personal acquaintance with the Missionaries Ediger and Linschied, each of whom gave inspiring talks on their work in the mission field.

During the holidays, Bedras Apelion, of the Oberlin Seminary, held a series of meetings in the evenings. The forenoon services were conducted by local pastors.

Announcement has been made that Rev, Schneller will be here in the near future.

The people not only take an active interest in church affairs but in municipal affairs as well. Last week the annual farmer's institute was held; also a lecture course is being supported by the people in general. One of the speakers on the lecture course was Capt. Hobson, of Santiago fame. His lecture on "The Destiny of America" was quite well received, especially the stand he took for prohibition. His attitude toward the military and naval policy is opposed to Mennonite principles.

The extreme heat last summer is being balanced by the severe weather that we are having; the temperature hovers around the zero mark and at times registers twenty degrees below. Sleighing is ideal.

PREACHER'S SALARIES.

The Rev. Dr. James L. Hill, writing in the Christian Endeavor World, touches this subject in the following paragraph, referring to the recent Christian Endeavor Convention:

"In advocating relief for needy, aged ministers Dr. Rice said that out of 4,875 Congregational churches that reported there were more than 1,300 churches that pay their pastors a salary of $500 or less. Believing that where they have a labor-union they give better pay for less hours, I stepped up to a telephone, and called up the shops of some plumbers, and found that they paid two or three times as much. Dr. Rice told me of two brothers of apparently equal ability. One entered the ministry, and received a salary of $1,200. The other, a lawyer, received a salary of $100,000 a year."

A preachers salary is not all paid with money. A salary of $1,200 for a preacher, plus the favor and blessing of God, is more than a salary of $100,000 for a lawyer, minus ——. The money standard for everything now-a-days is vitiating and degrading. Jesus says: "A man's life consisteth not in the abundance of the things which he posesseth," and

money stands for and commands all "things." If there be a preacher of the Gospel whose life does not move on a higher plane than that of the jostling crowd of money-getters, he is a man unfit for the holy office he misrepresents.

Over against this, on the other hand, is the sacred obligation of ministers in spiritual things, to the people, to whom the preacher see to it that he is liberally supplied with means to enable him to give himself wholly to his one great work. To stint and starve an ambassador for Christ, and make his life hard and painful, is an affront to the Lord of the harvest, and a reproach and shame, if not a crime, to the people who are guilty of it. —The Evangelist.

WHAT OUR BIBLE IS.

Next to it's author, the Bible is the very greatest gift the human races possess. It is the book which makes men aquainted with God, their creator, and Christ, their saviour. It is the book of remedies for our sin-sick souls. The power of God unto salvation. Rom. 1: 16. It is the deed to an eternal heriage. It contains the great catalogue of promises for all the needs of our lives. It is our guide to every step we should make; every deed we should do; every word we should speak. Col. 3: 16, 17. It is our business manual. It is our etiquetical instructor. It is the statute book of our government, at least as it should be. It is the spiritual council of the Christian church, which never fails, never misleads. It is a complete encyclopedia for every Christian, for his life and work. If our Bible is all this, it is worth while for every creature to make himself acquainted with its sense. To know the word of God is not sufficient, it must be loved. And it will be loved after a person is led into its truth by the Spirit of God. The Spirit often uses the agency of human teachers for this purpose. Faith commeth through the hearing of the word as well as through the reading of the same P.

BIBLE CONFERENCES.

I. Their Object.

(A considerable interest in Bible conferences is developing in the Eastern Conference, which it is hoped, will result in the establishment of a conference conveniently located somewhere in Eastern Pennsylvania. We are glad to present an article on the subject prepared by one of our ministers. He fully brings out their opportunities and advantages in his study. It is to be hoped that our readers will give the matter prayer and thought along the lines he suggests. G.)

I wish to give not less than eight reasons for holding a Bible Conference.

1. To create a desire for a systematic Bible Study. The systematic Bible Study is of a great importance. It is in fact the only way by which we can faintly grasp the contents of the Word of God. We must admit that the Christian church is awakening now towards the importance of this kind of Bible study. The Sunday school, the C. Endeavour and other Bible Study classes begin to study the Bible more systematically, but none of these study it as it ought to be studied, for lack of time and the lenght of the period which is used for the study of a subject or book.

At a Bible Conference ample time may be taken for this purpose and within a few days some portion or some book of our Bible may be studied in such a practical way, so that its contents may find its lodging place in the hearts of the hearers where it may always abide and also whereby we may learn how to study the Bible systematically.

2. To teach the Bible itself. One of the greatest needs of the Christian church today is more Bible knowledge and love for God's Word. Some one may say we all know more of it than what we obey and keep. But this is no argument against my statement. The more we know of God's Word the better we will love and live it.

3. To deepen our spiritual life. It is always a blessing to meet devout Christians, to hear some of their experiences. A true Bible expositor may make his audience see God's holiness and their sinfulness and thereby create a desire in them for a deeper consecration unto God and His work.

4. To teach and learn methods for Christian work. Different workers have different methods of work. Each man has his own personality and individual characteristics and if he is himself everybody else may learn some thing through him and his work. We cannot have the knowledge of too many different methods of work. Indeed, this is the very key to success.

5. To learn to know and love each other. There i sa great blessing in knowing people intimately and in contact with others, some of whom may have the same experiences as we, some may have different ones from ours, which may inspire and strengthen us in our Christian life and work.

6. To promote the spirit of Unity. Bible conferences have been the means of bringing all protestant churches closer together. Most lecturers will lecture at these Bible conferences irrespective of tenets and creeds. They simply teach and emphasize the fundamental doctrines of the Bible and drop non-essential things. Denominational conferences draw the bond of love and unity lighter around its own church.

7. To provide a suitable place for a vacation or recreation. Everybody needs a vacation once in a while; a change of surroundings. And in our day most everybody will spend a few days in some resort. Not all people are fond of fishing, or of hunting, or of climbing hills. Some would rather have their recreation where they can sit quiet and rest for a few hours and at the same time feed on spiritual things; hear a good sermon or a Bible lecture. A Bible conference may just meet this desire. And I would advice all of our people to spend their Summer vacation at such a good place.

8. To reach otherwise unreachable people. The Bible is a neglected book by many prosperous people. I believe that all we ministers of the gospel with the help of God, try to teach His word as best we can, but not many people hear us. There are more about us who do not attend any kind of church services. Something extra, out of ordinary shall I call it, is necessary to draw their attention. A Bible conference may do this mission.

Looking over these few points given, I would think there is enough reason for establishing a Bible conference in our own community and for the benefit of our own people.

II. How to be Conducted.

This depends entirely on the nature of the audience of such a conference.

If such a Bible conference is to be brought into existence and carried on successfully there should be an organized body. Such should have different committees, to carry on the business part of such a conference and to arrange a program, etc.

Further, the success of such a Bible conference will depend greatly on a) our prayerfulness. It should be prayed into existence and upheld by prayers. b.) The kind of men that are secured as speakers. c) Advertizing and announcements.

The Bible conferences are no more in an experimental stage. They have been tried long enough and found to be a great help and blessing to all classes of people. If this is true that others can make it a blessing to a community as well as to all who attend the same, why may we not by the grace of God?

For a denominational Bible conference in our community a program, something like this could be arranged.—Let us say, we might have two addresses in the morning, and the same number in the afternoon, and one or two in the evening. A principal speaker could be engaged, such may be one out of our own denomination or one of another church. He should be an eminent Bible expositor, and should be willing to speak two or three times a day. An expert on mission could be engaged if possible for an address on this subject. Then further, the ministers and Christian workers of our own District could assist in leading and teaching of some phase of work.

I am sure that every one of us ministers, if we had enough time to meditate on a subject as other lecturers do you could also produce something which might be used by the Holy Spirit and be made a blessing to many. I should think a Bible conference ought to last at least for a week.

During this week a few hours could be given to the ministers and their work. A few hours to prayer and devotion, to the S. School and its cause, to Christian Endeavour and its cause, to Ladies Aid and their work, etc.

An hour could be given to the aged, another especially to mothers, another to parents, another to children, etc.

In closing I wish to say, that I hope, these few expressed thoughts will lead us all to a hearty consideration and discussion of the subject. May our dear Lord give us enough faith and courage to undertake the establishment of such a Bible conference in the future. The possibility is here if we will do our part, God will do His.

S. P. Prieheim

THE VALUE OF HISTORY AND LITERATURE TO OUR CHURCH.

(A paper read at the Eastern District ministerial conference.)

(Concluded.)

III. Sometimes we are asked. "What doctrinal literature do you have?" In a sense we have not been committed to formal creeds as, for example, the Presbyterians are to the Westminister confession, or the Reformed to the Heidelberg catechism, or the Church of England to the Thirty-nine articles, but we have formal statements on the things in which we agree. The long confession in the martyr's mirror, which has appeared in separate print as, "The Mennonite Confession of Faith," deserves the dignity of being called a statement of Mennonite

theology; so does the Ris confession. The more popular Dortrecht confession of 1632 is too short and too incomplete in subject matter to amount to much theologically. I often sigh for an Ursinus, a Watson, a Hodge or a Shedd to do for the dogma of the Mennonite church (if I may call it so) what these men have done for their own items of faith. Our catechism, as a catechism, serves its purpose admirably but it hardly covers enough or delves deep enough to give the one whose life is devoted to teaching the principles to which Mennonites are committed, the necessary information or arguments required for such a calling.

IV. Have we a destiny? Destinies are not contained in books or histories. The past only throws so many straws in the way to show the drift of the current—but currents change sometimes. Here is an example. Menno devoted, or rather wasted, considerable time and effort in unnecessary disputations concerning the birth of our Lord: He could not think that the Son of God could be born of human flesh. He must have been, to his mind, created by an act of the Holy Ghost in the womb of the Virgin. Even his followers were impatient at time with him in regard to this matter. It is a wide step from teaching that Christ was too holy to be human to teaching that he was too human to be divine as some of our Dutch Mennonite theologians are doing. Will our development lead us either into a denial of our Lord's humanity or of His Divinity? My prayer is that it will not. In order to make sure that it will not, we should possess and accept a Christology that would forever relieve that part of the Mennonite body with which we are identified of the suspicion of being "off" in our attitude toward the dogma that Jesus our Lord is both human and divine.

The future of our church in America will have to deal greatly with the problems of the Rural church. How is it to hold its own? What will be its influence upon the Christian thought and activity of the Nation? are questions to be worked out. There is one hopeful opportunity. Rural people are not taken up with the very many worldly interests that command the attention of the city people. They may not read as many kinds of books as the city people do but they read more and they have a taste for a better class of literature. Church periodicals and other literature find their best patronage in the country. To hold the rural people, to keep them well informed and well equipped for spiritual work is the opportunity of the church paper. Its readers are most likely to develop a taste and desire for other church literature for the reason that the church commands their affections and interests.

Before coming to a close, a word in regard to the existing literature of the Mennonite Church which should be in the hand of the English student would not be out of order. We need to have the most valuable sources of our information in the language of those who by education have become English in speech and thought. There are splendid biographies of Menuo in the German and Dutch but none of any value that I have examined in English. The literature bearing on the Reformation period in its relation to our church has not been given to English readers. It is my hope that some of those of our people who have the equipment for such work would take up the thankless and improfitable task of translating the most valuable sources of information, and preserving them for use of the student if only in manuscript.

There are some interesting phases of our history in its relation to other denominations that await being discovered and presented to the public by some one with historical tastes. What does the general reader know of the contact our church had with the Quakers, **Congregationalists or** Baptists of England, not to mention the many of its relations with the smaller German sects? I close with the hope that some day these and many other interesting points of our history will be in the hands of the English reader.

NOTES ON THE S. S. LESSON.

Feb. 18.

The Ministry of John the Baptist.

Luke 3: 1—20

Golden Text. Matt. 3: 2.

John was a man of the wilderness. With Tiberius on the imperial throne polluting it with his infamies; with Pilate maddening the fanatical Jews with his cruelties and extortions," with Herod Antipas living in lust and Caiaphas and Annas disgracing the priesthood the whole world seemed to be a wilderness barren of everything but evil weeds. The baptist came to prepare this wilderness for better things. Seven centuries before the prophet predicted that he would come. Isa. 40: 3—5. His isolated life in the wilderness had been a long struggle, a discipline, which gave him the powerful mastery over his impetuous and fiery nature that made him content with self obliteration before the presence of his Lord, and fearless of men. His teaching reflected the wilderness, as the surroundings of men always reflects upon their work. His language is rich with the imagery of the wilderness.—The rock, the serpent the barren tree are a part of the man's life and show themselves in his message.

John's message was first one of preparation: Men need to get ready for God. In their lives are the valleys so easy to fall into, crooked ways; so full of dangers, steep hills, so hard to climb. Correction is required. We must make the easy dangers impossible and the crooked ways of our speech, business, and pleasures must be cut out entirely before the steep places will become easy. There was much of which to repent in the lives of all who came to hear him. The poisonous teachings and evil influences of the brood of Pharisees and Sadducees especially needed cleaning out at that time when a stone was all they had to satisfy the soul hunger of the masses with.

The pride of birth of the Jew meant nothing to John. True repentance was the only thing that proved to him a fitness for the Lord's coming. We grow cold and formal in our Christian homes and churches, feeling that they are all that is needed to prepare one for meeting the Lord. If we give evidence of repentance in our lives our godly surroundings are a help and encouragement to us, if we do not, they mean nothing at all. True repentance is more than a change of purpose, it is a change of mind. There is a sorrow for sin which comes from a fear of sin's consequences; this is not repentance. There is a sorrow that comes from a realization of sin's awfulness, a determination to avoid sin because of this is repentance. God calls all men everywhere to repent. When the several classes of sinners asked John, "What shall we do then?" the gist of his answer was: Prove that you love God by loving your neighbor, we prove love for fellows by using them every day as we expect them to use us at all times.

NOTES ON THE C. E. TOPIC.

Feb. 18.

"No" and "Yes". When to Say Them.

Ps. 57: 1—11.

Two short words with very long meanings. So simple that any one can understand them; so complex in their application that many are puzzled as to which one to use. Men often say, "No" when they should say "Yes". Often they say "Yes" when it should be a no. Sometimes they hesitate because they love the things they should give up. He who hesitates, they say, is lost. It is so in matters having to do with our soul's salvation. To hesitate at an opportunity to identify one's self with Christ's cause may amount to the same thing as to say "No." In a down town boarding house in one of our large cities they found the body of one whom sudden death had overtaken during the night. Her diary lay on the bureau near by. The last entry read: "Tomorrow I will become a Christian, I have been putting this off entirely too long." For her tomorrow never came.

In many things we may say "Yes" or "No" as it suits us but we are often led to say the word which is to our greatest disadvantage. To take a first drink of damnable rum, to join in questionable amusements, to accept the companionship of godless men and women are easily avoided by a firm "No." There are multitudes of lives in misery. in distress, in hopelessness that might be free from the evils in which they find themselves if their first answer had been a firm descided "No" instead of the Yes that brought damnation in its wake. Had Achan said "No" to the first suggestion of the tempter; had Herod said "No" to the demand made by his wife through her daughter, had Pilate been big enough and strong enough to say "No" when he hesitated, how different might have been the course of history. We are Achans, Herods and Pilates so often in the course of our lives and our destiny and the destinies hang upon the choice of either a "Yes" or a "No." When we look longingly upon the forbidden thing, when the tempter suggests that we disobey God, one "No" may save our soul and give us strength to resist other temptations. When the godless would have us be the tool for furthering their wicked purpose an ill-advised yes brings doom to others as well as ourselves. With the question "what will you do with Jesus," on our hand there can be no hesitation, it requires. "Yes" or "No" for an answer.

It is easy to go along with the crowd and say "Yes" to nearly everything but to say "No" and stand alone requires heoric stuff. Nameless graves are filled with the forgotten millions who were afraid to say anything but yes, but, those who are immortal, those for whom monuments are erected and those for whom the gates of heaven swing open are the ones who fearlessly and alone said the emphatic "No" and meant it.

News of the Week.

THREE MILLION CHINESE ON VERGE ON STARVATION.

New York, Feb. 12.—Three million persons in central China are on the verge of starvation," reads a statement issued today by the China famine committee of which Bishop David A. Greer is chairman. Last summer the worst floods in forty years destroyed the crops in an area of 50,000 square miles. Many have already died of hunger, and unless prompt relief is given multitudes of men, women and children must perish. No harvest can be expected until May. Until then the famine will be growing daily more acute.

"There is a strong famine relief committe in Shanghai composed of both foreigners and Chinese of all faiths. Bishop Graves, of the Episcopal church, is chairman; Dr. Wu Ting Fang, former minister to the United States, vice chairman; Rev. E. C. Lobenstine, of the Presbyterian church, secretary, and Mr. H. C. Gulland, manager of the international bankers' corporation, treasurer. This committe will employ as many as possible of those able to labor in building dikes and in such other work as will help to prevent the recurrence of flood and famine. This work is in line with the recommendations of E. C. Jameson, an engineer sent to China by the American Red Cross. All labor is to be paid for in grain, not in money.

SHERWOOD'S PENSION BILL REJECTED, 10 TO 4.

Washington, February 12. — The Sherwood so-called "dollar a day" pension bill was rejected today by the senate committee on pensions by a vote of 8 to 4 and another measure, which would increase pension expenditures $24,000.000 annually, proposed as a substitute by Senator Smoot, of Utah, was adopted. Senators Brown (Neb.) and Curtis (Kans.), gave notice that in the senate they would press the Sherwood bill as a substitute for the Smoot bill.

Senator Smoot's estimate of $24,000,000 as the cost of his plan is based on the pension bureau's computation of age and length of service of the veterans. The Sherwood bill, according to the pension bureau, would have cost about $75,000,000 a year.

On Graduated Scale.

The Smoot bill, adopted by a vote of 12 to 2, embodies provisions to pension civil war veterans, sixty-two years old, who served ninety days or more and any Mexican war veteran who served sixty days or more. The Mexican war veterans would receive $30 a month.

The civil war veterans would be put on a graduated scale from $13 a month, for ninety-day veterans, sixty-two years old, to $30 a month for veterans, seventy-five years old, who served three years or more.

BY ORDER OF THE POPE.

Rome, February, 10.—Pope Pius today issued an order that all cardinals and other church dignitaries must decline to attend social functions where women were permitted to appear in decollete gowns. The pontiff believes his order will have a tendency to do away with low-cut gowns in Catholic circles.

MORGAN'S INVESTMENT IN ART, $100,000,000.

New York, February 12.—The recent announcement that J. Pierpont Morgan would bring part of his art collection from London to New York has led to the discovery that the financier has invested a sum estimated at more than one hundred million dollars in art treasures. These are said to consist not only of paintings, statuary and jewels, but of collections of wide range and enormous value of ceramics, porcelain, bronzes, reliquaries and antiquities of almost every form and conception of every age of barbarism and civilization.

Mr. Morgan's London collections are estimated at more than twenty million dollars in value; his New York art treasures fully twice as high. Paintings and art objects lent to museums swell the estimated fund by $10,000,00, while an equal sum, it is believed, is not an excessive estimate of the value of art objects he has given away. Many hundreds of minor objects, each costing from hundreds to tens of thousands of dollars, are said to compose the bulk of the collection's value.

MANCHU DYNASTY GIVES WAY TO NEW REPUBLIC.

Peking, Feb. 12.—After occupying the throne of China for nearly three centuries, the Manchu dynasty, represented by the child emperor, Pu Yi, abdicated today. Three edicts were issued, the first proclaiming abdication, the second dealing with the establishment of the republic and the third urging the maintenance of peace and approving the conditions agreed upon by the imperial premier, Yuan Shi Kai, and the republicans.

Nanking, Feb. 12.—The proposed republican constitution consists of seventy articles. It follows the American model, except that the president and vice president will be elected by congress, which yill also name the premier, the latter selecting his cabinet subject to the approval of congress. It will establish religious freedom and provide for conscription.

FOLK QUITS RACE FOR NOMINATION.

St. Louis, February, 10.—Former Governor Joseph W. Folk today virtually withdrew from the race for the Democratic presidential nomination A statement, issued after a long distance telephone conversation with Senator Champ Clark, at Washington, is interpreted to mean Mr. Folk from now on will abandon his efforts to keep the Missouri Democratic convention from indorsing Mr. Clark's candidacy.

Mr. Folk, formally announced his retirement from the race for indorsement in Missouri. In doing this he agrees to a proposal made by Speaker Clark, who desired the former Governor to agree to a divided delegation. Mr. Folk did this and at the same time released all of his friends from giving him their support.

24 TO 30 DEGREES BELOW.

Ogdensburg, N. Y., Feb. 10.—The mercury stands 24 degrees below dero here to-night. Early this morning it was 32, rising at mid-day to 15 below. Prescott, Ont., on the opposite side of the St. Lawrence river, reached 40 below.

CONGRESS INVESTIGATES IN BEHALF OF E. G. LEWIS.

Former Postmaster General Cortel-..you "on the Carpet" to Tell Why He Issued Fraud Order Against St. Louis Concern.

Washington, February 9.—George B. Cortelyou told the house committee on expenditures in the postoffice department today of his action in issuing fraud orders against E. G. Lewis, of St Louis, in 1905 and 1907, while he was postmaster general.

A publishing company owned by Lewis and also the United States Bank, of St. Louis, were affected by the orders. Frank Madden, who was third assistant postmaster-general under Mr. Corlelyou, is now counsel for Lewis. Mr. Cortelyou said Madden had refused to issue fraud orders against Lewis and that he has issued them personally.

Mr. Cortelyou denied that any "extraneous influences" had anything to do with his action in the Lewis case.

Attention Called to Platt.

Mr. Cortelyou's attention was called by Third Assistant Postmaster-General Britt to testimony taken in the investigation of the case suggesting that former United States Senator Platt and the express company interests had sought the destruction of the Lewis company bank, and that it was through Platt's influence that Mr. Cortelyou had been made postmaster-general.

"Did former Senator Platt or any express company or express trust," asked Mr. Britt, "either influence you or attempt to influence you in your action in this case?"

No Such Influence.

"Not in any way, whatever," Mr. Cortelyou replied. "Mr. Platt never appeared in the case at any time to my knowledge. There was no such influence introduced that I ever heard of."

Inferences that the express companies had sought to break up the Lewis bank because it did a mail banking business which interfered with the money order business, and that Senator Platt had Mr. Cortelyou appointed to attack the bank and destroy it were emphatically denied by the witness. That anything entered the case execpt the evidence before him through regular channels, he also denied.

Mr. Cortelyou probably will be before the committee several days.

METROPOLIS WILL CARE FOR 1,000 CHILDREN OF LAWRENCE STRIKERS.

New York, Feb. 11.—Members of a committee of the Industrial Workers of the World, which superintended the importation of 119 little children from the homes of the textile strikers at Lawrence, Mass., yesterday, said to-night that the experiment of distributing the litle waifs here had proved so successful that probably upward of a thousand children would be brought to New York.

Ninety homes in various sections of the city to-night sheltered the 119 Lawrence children and the committee was satisfied that most of the children were happily situated. With the flood of applications which came into the committee's hands today it seemed that many New York homes are hungry for the little tots. Over 1,200 applications have been received.

NOT FOND OF SOCIALIST.

Berlin, February, 10.—Dr. Peter Spahn, the leader of the Clerical Center party, who yesterday was elected president of the reichstag, announces that he will resign the chair on Monday. He gives as his reason that he declines to be associated with a Socialist vice-president. The first vice-president of the house, who also was chosen yesterday, is Philip Scheidemann, a Socialist.

CONVERTS IMMERSED IN FREEZING WATER.

Pittsburg, Feb. 11.—With the thermometer registering four degrees above zero, 27 colored men and women, recent converts to the Mt. Zion African Methodist Episcopal church, of Brownsville, near here, were immersed in the icy waters of the Monongahela river today. The immersions were witnessed by several thousand persons, who shivered on the river bark, and huddled close to fires built by small boys.

75 AMERICAN MARINES SEIZE WHARF AND ROAD

Puerto Cortez, Honduras, Feb. 7.—(Delayed in transmission)—There has been a clash between United States and Honduran authorities over enforcement of a government decree directing representatives of W. S. Valentine to surrender to government authorities the railroad, wharf and other properties held under lease by the Valentine syndicate.

Seventy-five marines from the United States gunboat Petrel landed and seized the wharf and railroad. Honduran troops were then ordered to stop all trains. The governor has filed a protest.

FRENCH SENATE RATIFIES. TREATY WITH GERMANY.

Paris, Feb. 10.—The French today ratified the Franco-German accord on the subject of Morocco and the Congo, which was signed on Nov. 5th, last, by a vote of 222 to 48.

The Franco-German accord is an agreement between the two countries. territory in French Congo, while Germany cedes to Germany a strip of many cedes to France some territory on the frontiers of Togoland and Dahomey. The right of France to establish a protectorate in Morocco is recognized on condition that she agrees to safeguard ecomony, equality and commercial liberty for all nations in that country.

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The Life of Jesus Christ. *James Stalker. 60c.*

The Walk, Conversation and Character of Jesus Christ. *Alexander Whyte. Net $1 50.*

Studies of "The Man Christ Jesus" *R. E. Speer. 75c.*

Bible Studies in the Life of Christ. *H. F. Sell. Cloth, net 50c.; paper, net 25c.*

The Public Life of Christ. *C. J. Kephart. A Chart of Christ's Journeys and Map. Leather 75c.*

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Our Lord's Teaching. *A. T. Robertson. Net 40c.*

In the Days of Christ, or Sketches of Jewish Social Life. *Alfred Edersheim. $1 25.*

Edersheim, Alfred. *Life and Times of Jesus the Messiah, The 2 vols. $2 00*

Geikie, Cunningham. *Life and Words of Christ, The. Rev. ed. 2 vols., 12mo. $2.50. The same 2 vols in one, 12mo. $1.00.*

What Jesus said. *All the Words of Christ, Topically Arranged. Net $1.00.*

The Messiah: *A Study in the Gospel of the Kingdom. David McConaughy, Jr. Net $1 00*

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The Hero of Heroes. *A Life of Christ. R. F. Horton. Net $1 25.*
"A well written story of the Life of Christ".—Herald and Presbyter

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, February 22, 1912. No. 8.

LIFE THROUGH DEATH.

Forth from the cold
And drear winter comes
Nature renewed,
Nor can be cold
The beauties rare with which
Earth is endued.

Forth from the tomb
The Lord of life doth come,
To triumph o'er
The prince of gloom,
And to mankind reveal
Heaven's open door.

To mortals here,
Immersed in selfishness
And sin and strife,
He shows a sphere
Of love and joy and peace,
And endless life.

Oh, ye who yet
Are lingering or in doubt,
Believe, and live!
Whate'er your debt,
He will, He hath declared,
Freely forgive.

NEWS AND COMMENT.

THE BIBLE IN PUBLIC SCHOOLS.

Our public schools must always fall short of serving their best purpose to the nation so long as the supreme Book has no place therein. The right place for the Bible in the public school is the place of honor as a text book. There is a growing sentiment in favor of giving the Book its rightful place in the schools.

Governor Osborn, in an address to a State Teachers' Convention, strongly commended the attitude and action of that body favoring the introduction of the Bible into the schools. He said:

"Some of the things you have done should challenge the admiration of the civilized world, and chief among them is the adoption of the resolution that the Bible should be used as a text-book in the public schools. All that is best in our civilization is based upon the truths taught in the Bible, and we are happier as a people and better as a nation. If we have accomplished anything that has lifted us above the level of any of the rest of mankind, we owe it to what we have obtained from that inspired Word. You cannot install the Bible as a text book in the schools without getting some good from it, and it is worth the trouble of your coming here to this convention just to place yourselves on record as favoring restoring the Bible and the Lord's Prayer to every day use in the schools."

—The Evangelical.

A ROMAN CATHOLIC DREAM.

What is to be the greatest Roman Catholic nation in the world? To answer this would puzzle most of our readers, and if anyone were to answer "the United States," it would only provoke a smile. And yet this is the answer which a Frenchman, Abbe Felix Klein, gives in his book entitled "The America of Tomorrow." The book has just been issued by a leading publishing house in the United States, and in it the author discusses the growth of Roman Catholicism in the United States, and dwells upon the successful work of the Catholic Extension Society. His closing words are worth pondering, as they reveal the dream of an aggressive Roman hierarchy. This is what he says: "With the increase of funds the power for good of the young society is rapidly augmenting, and it will not be long before the Church of Rome will have nothing to envy the Protestant churches as far as their home missions are concerned; and if already without this means of diffusion it has developed two or three times as fast as the most prosperous of the Protestant sects, what will not now be its progress! It may in a quarter of a century prevail over all the other confessions combined; it may make of the United States, according to a dream that is no longer merely visionary, the first Catholic nation of the world" We confess we do not share the belief of the good abbe, as we think the present day facts point rather to a papacy which shall speedily become as politically powerless as she seems spiritually decadent, but we think it well that our readers should know the dreams in which some of our Roman Catholic friends love to indulge.

—Christian Guardian.

FROM OUR MISSION FIELD.

Bro. J. A. Funk writes Jan. 22: Praise and glory to the Lord our God, who has blessed us with heavenly things! His word has also in the year just passed been a lamp to our feet showing us our heavenly calling and the goal of our faith.

O how painful it is for one born of God to hear the holy word of God torn to pieces in the pulpit as well as in the schools to confirm human plans and teachings! No wonder, that so many Christians suffer shipwreck as to their faith. It is not sufficient for man to be taught all the wisdom of Egypt like Moses in Pharao's house, no he must be taught by God Himself like Moses on Mt. Sinai.

Now, to what extent our Christian Indians during the past year have been spiritually blessed we do not yet know. Four of our church members died and four were received by baptism. One member of the Baptist church has applied for admission into our church. There are two others who intend to do so, but it is hard to tell how soon they will have fully decided to come. Some of the excommunicated members also seem to be willing to come back. Frank Harrington with his family has joined the Baptist Church and will undoubtedly work for the same. His farm he has lost through overindebtedness. We get along very well without him. But Bro. Matthew Spottedwolf, who died last year, is missed very much. We know, however, that God makes no mistakes.

It almost seems to me that all our Indian congregations are entering upon a critical period, which may prove to be a sifting time for them.

On Thanksgiving Day I accepted an invitation to visit the Otoes at Red Rock. On account of the late train I did not arrive in time to witness the Piota (Mescal Bean) eating which lasted all night. Three times I was given opportunity to preach in their church, which I gladly did. At this place there has been organized a Piota Church and they call themselves "The Church of the Son of God." It is probably only a lodge, but they also baptize, about which there is much confusion; one baptizes in the river, one in the church and a third one claims to baptize with the Holy Ghost. A veritable Babel. Their "Supper" they call Passover, using Piota juice instead of wine. They also have a Mormon preacher among themselves. Our Piota Indians are as yet not so fully organized as the Otoes, but they may soon do so, especially if Congress gives the permission. Should this happen, then this Piota religion would sweep like a prairie fire through all Indian tribes burning up all the straw-Christians.

In spite of the cold weather we had a happy Christmas with the Indians who came in good numbers to receive the gifts sent by the dear serving societies. We also express our thanks to Bro. Bixel, Bluffton, O. for $10.00 and to sister Krehbiel, Clarence Centre, N. Y., for $8.00.

May the Lord in the ensuing year bless his cause to His name's honor to the salvation of our Indians and to the joy of all of us.

R.

CITY MISSION NOTES.

A Sunday school two Sunday school classes and several persons have sent money to the Mission this year and asked that I write them telling how the money was used, I have written a little in each instance to the contributors. So that more may know and those may know more I give a little of last week's work most of it from one day—Thursday.

Thursday of each week is sewing class day for girls from 6 years to 14. Because of shortage in helpers I gave my assistance to Mrs. Grubb. Before class time a lady came in to see us reporting a case of need and distress. A family had moved near the Mission — the man had gone from home to find work on Tuesday leaving the family well. Soon after he left the year old baby had taken sick and died. The father could not be located; they had no friends and no money, strangers and did not know what to do. After a hasty consultation and prayer arrangements were made for funeral services and

burial. Services were held in the Mission; an undertaker helped in arranging details for burial and we paid for grave and carriage for family, in all $17.50. In the home there was no chair or table, only a few boxes. There was no stove to warm the house of three rooms and the baby was teething, caught cold and pneumonia took it away.

After sewing classes one girl lingered, then went out and then came slowly back and asked timidly if we could send them some groceries. In reply to our question, if they get bread (we had been furnishing one loaf a day) she said "yes, but the children eat that all for breakfast and we don't have anything else." There are three children younger than this eleven year old girl. The father has no work, so we filled a basket for her and ordered more groceries next day.

Then there was a sick call. A woman very bad, they said. We went to the house and found a woman sick, dying, so the city nurse said. On a bed in another room were two children sick, one of our S. S. girls about 10 and a baby of a year. That night the mother died. Here we supplied food but no funeral expense. In this home, from baby to grandmother were ten persons. They had two beds. There was a comforter and a spread for each bed but no mattresses. We asked a neighbor girl who was helping where the children slept. She said: "on the floor, on their mother's skirt." We gave them some bed clothing so they might be more comfortable.

It is not every day that so many such calls come but we think of some families whose need does not come to our knowledge but we are glad we can help some. We are glad they come to us in confidence and trust.

These are cases where the need of material things is great. There are many more where the spiritual need is greater but men can famish their spirits with less pain than they can their bodies. We are here to minister by the grace of God to men for soul and body. We trust we may have the prayers of the people for a spiritual awakening in the district.

E. F. Grubb.

4900 Aldama St.

For the Mennonite.

THE BLESSINGS OF DIFFICULTIES.

It is not a hard task to be cheerful, when everything is going well, in such favorable environment it is only natural to be cheerful. It is when difficulties beset our path, that it requires more than an ordinary effort to go about with a smile on our faces; this is the time when cheerfulness becomes a real virtue. to be cheerful and able to smile are often considerable gifts, but it must not be forgotten, that it is not so much the gift as the spirit of the giver. the hero is he, who can be cheerful when difficulties fall to his lot.

Confronted by greater difficulties every day, the horizon of life presents no sign of better things, and that is the time when character shows itself.

Ill health seems to be a great difficulty in this age of physical strength. Now if this lot should fall to us, we should not begin to look at the dark side of life. Ill health is one of the greatest agents to rob a man of happiness and cause many to develop a gloomy disposition. For this reason Thomas a Kempis said, "Few spirits are made better by the pain and languor of sickness; as few great pilgrims become eminent saints." We know that a sick man is not altogether to be blamed. because he has not got as much resisting power as the healthy man, and succumbs more easily to temptation. Shakespeare says: In sickness let me not so much say, am I getting better of my pain? as am I getting better for it. It is considered a fact, that if there would be more cheerfulness in this world there would be less sickness.

If God permits this difficulty to come in our path, it is to teach us something. Often we are so wrapped up in our daily duties that we do not even stop to think, whether the path on which we are going, is the right one. Then God is obliged to put difficulties in that path so that we will have to stop and think, and if necessary turn back. Daily we transgress God's laws of health without ever thinking about it. By constantly doing this we weaken ourselves until finally ill health results. If we use the God-given reason, which has been so bountifully given to us and care for the body, we can reap the fruits that are only possible to a healthy body and mind. We must not forget that this body is the temple of our soul. Therefore God requires us to take good care of this dwellingplace of the soul.

We are all naturally inclined to have a selfish disposition and only look for ourselves, to elevate ourselves to a social position, as if the world had been created for our special advantage. When misfortune puts us in such a condition, that we often are required to wait on the service of other people, this causes us to change our attitude toward ourselves. We learn that to truly live, we must open our hearts. quicken our sympathies, we must cherish each thought of loving kindness which knocks at the door of our hearts for entrance. Always ready to stoop to minister to a poor brother lying robbed and wounded by the wayside of life or seek to help an erring sister and to save her from degradation. In this way we shall indefinitely enlarge our own limited personality.

We all have a calling in this life. To this we must be true, and very attentive to the small voice within. When great difficulties confront us, we are inclined to disregard our calling and enter upon an other vocation for the sake of ease or gain. Just at the time of hardship, it is very important that we keep on working and not be discouraged. To disregard our talents is a very serious thing, for by so doing we not only lessen our opportunities, and affect our position in life, but our position will also affect others. For it is difficult to harm ourselves without harming others. What excuse will we give at the final reckoning for not having used the talents entrusted to us? Can we say there were too many difficulties? It is a known fact, that if we do not use our talents, they will be taken from us. Therefore it is very important, that we overcome the difficulties and cultivate our best talents, in order to be able to perform our obligations.

Why should we not be happy and try to look on the bright side? Always wearing a smile and being cheerful is the best way to overcome difficulties. We will all have to meet difficulties, but it is not to be despised, it strengthens a man and brings to the surface the good dormant qualities. It brings out the better man. if we learn to know our own weakness, and to rely on Him, who has promised to be strong in our weakness. We must not forget that happiness does not consist in health or wealth, but in making the best of our opportunities, trying to do the will of God. In showing our appreciation for life and its blessings, and thus give praise to the Author and Giver of every good and perfect gift.

G. S.

FAITH AND WORKS.

A comparison of James 2:21—24 and Rom. 4: 1—8

Faith and works are two great scriptural themes. To the cursory reader it may appear at times as if one or the other were unduly emphasized. So the partial student may lay undue stress on one or the other as his fancy may lead him, and pretend to have Scripture to support his assertions. However the real searcher after truth, the impartial student will find no discord but perfect harmony between faith and works and strives to lay proper stress on each in its relation to the other and to other scriptural subjects. It is our privilege in these two assigned passages to look for that harmony and lay the emphasis properly on each.

It is noteworthy and highly significant that the two apostles—Paul and James— use the same incident and the same words in the life of Abraham, the "father of the faithful," of both the new and the old family of saints, as argument to enforce their assertions which to some readers appears contradictory, but which in reality brings into harmony the two extremes of "faith" and "works." Paul, insisting on faith specially, and James on works also, stand not face to face, fighting against each other, but back to back fighting opposite foes; they are both on the same side, although for the time they look and strike in opposite direstions. Paul's argument is not truth at rest, exhibiting her countenance in full; but truth in conflict with the heresy of legalism. In like manner, the argument of James in the passage under consideration gives not a portrait in full; but a glimpse of truth in the act of doing battle with the Antinomian heresy. In the former we see one side, and in the latter another of the same truth.

Paul speaks of the justification of the ungodly in relation to their acceptance by God; James of that of the godly in their relation, to their approval by God. Paul of justification in the sight of God; James of it in the sight of man. Paul of faith, with its effects; James of its ripening fruits. Justification is the very hinge and pillar of Christianity; and an error about justification is dangerous, like a crack in a foundation, or an error in a medical prescription, justification by Christ is a spring of the water of life; and to have the poison of corrupt doctrine cast into this spring is damnable.

In Rom. 3 and 4 Paul is arguing not against what in other scriptural passages is termed "good works," of which Jesus asserts they should be seen of men that the Father may be glorified, but against justification by the deeds of the ceremonial law, while James does not have the ceremonial law in consideration at all, but is arguing for the fruits that come from a justification through faith.

In the time of Abraham the law of Moses was not given, but God spoke to Abraham, still a Gentile, making requests of him and giving him directions. Abraham believed God and so acted. The argument in Romans then is:—Abraham, who lived and was called of God before the ceremonial law was instituted, was justified by faith in believing God and His promises, which led him to act accordingly in special reference to circumcision—that is the point of law Paul has in consideration. He was therefore counted righteous because of his faith, being yet outside of the covenant of cirumcision.

James perfectly concurs with this when, in verse 23, he says—"Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God." James in referring to Abraham does not refer to the law of circumcision, but to his obedience to God in whom he believed with an unalterable faith and trust in offering his son Isaac, and so he asks, was not Abraham our father justified by works—by the act of obedience? In verse 17 he asserts that faith, if alone, is dead. By it he means that faith that does not produce a godly life and deeds of love and mercy cannot be a real living faith, only a profession. Deeds, as the fruit of faith, shows its reality. That James does not mean to emphasize works above faith is very evident from other passages as chap. 1. v. 3, 6—8, chap. 2: 1—5 chap. 5: 7, 14, 15.

That Paul does not teach antimonianism becomes very clear when we further study his writings. If these first chapters of this epistle might appear to unduly emphasize faith, the idea that Paul denies the need of works must certainly vanish when we come to chap. 12 and to the end of the epistle. Perhaps the strongest writings along the line of works by Paul is his epistle to Titus. See chap. 1: 13—16, all of 2 and 3. Two conditions of salvation were preached by the apostles; one of which, repentance, pointed to a return to duty under the divine law, and the other, faith, pointed to trust in the divinely appointed atonement for sin. No preaching is wise, is safe, is, properly speaking, evangelical and after the apostolic pattern, which does not insist with equal explicitness on both of these conditions. For this John Wesley was most unreasonably blamed by certain hyper-Calvinists, who charged him incorrectly with teaching "salvation by works." He made the proper distinction in reply, when he said: "Not by the merit of works, but by the works as a condition." That is as one of the two conditions required in the Gospel. In closing I wish to quote a few writers on these themes:

Menno Simon wrote very emphatically on faith and works; a few quotations are, "where there is only nominal faith, and no righteousness, or change, or inward penitent life, there is in truth nothing but unbelief, hypocrisy and lies."

"Where there is sincere and true faith there are also the sincere gospel fruits of an evangelical nature."

"Observe if we had a firm faith, like Abraham the father of the faithful and a sure confidence like the godly man, that we could trust God in all He says to us, and in the way He leads, how little should we trouble ourselves with such heathenish cares as what shall we eat, what shall we drink, wherewithall shall we be clothed. Such faith and trust prompts us to do our duty in the way of good works and of a righteous life of love to God and man."

John Selden:—"It was an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle and they are both gone; one remains not without the other; so it is betwixt faith and works."

Erskine:—"Faith and works are contrary in point of justification, and yet when a man would see your faith, he will look to the contrary part, and see how it appears in your walk and work; and if it appears not there, the beauty of faith is not seen."

Faith and works are the two oars needed to move the boat of a Christian life in progress, and into the haven of eternal rest.

A. M. Fretz.

Home Circle.

TO-DAY'S FURROW.

Sow the shining seeds of service
In the furrows of each day,
Plant each one with serious purpose,
In a hopeful, tender way;
Never lose one seed, nor cast it
Wrongly with a hurried hand;
Take full time to lay it wisely,
Where and how thy God hath planned.

This the blessed way of sharing
With another soul your gains,
While though losing life, you find it
Yielding fruit on golden plains;
For the soul which sows its blessings,
Great or small, in word or smile,
Gathers as the Master promised,
Either here or afterwhile.

Sow this day the seed of service
In some life, as you can spare;
Bend above the soul you strengthen
For a moment's silent prayer.
Trust that somehow God will nurture
Deeds which love and faith accord,
Till the angel hands shall reap them
For the garners of the Lord.

—Presbyterian Journal.

VOLTAIRE BUILT A CHURCH.

Just as a traveler comes out of one of the most beautiful canyons in Switzerland on the sunny borderland of France, his attention is called to a little stone church on the edge of the Swiss village. If you alight and brush away the dust from the marble slab above the door, you can read there, engraved in deep letters: "Built by Voltaire."

Voltaire tells why he did it. He was not a believer in the divinity of Christ, and decided to go out of Paris one summer and spend some weeks in a village in Switzerland writing books against Christ. It was on a Sunday morning, and as he looked out of his window in the direction of the ringing of a church bell he saw the people going to prayers. It seemed that every man, woman, and child in the village was going to the church. For a while he listened to the music and the prayers, and at the last the throng came out and the people quietly went to their homes. Voltaire was interested and began to study the lives of the people. He soon found they lived the life of Christ in that community, and the more he studied their simple, honest lives the more he became convinced that he could not write books against Christ, so he spent the rest of the summer among those people. To perpetuate the memory of the happiest time of his life, he asked that he might build the villagers a stone church in place of the frame meeting house.

The lesson is plain. The presence of the church-building has its influence when the throngs that pour out to attend the service are witnessed by the unbelieving and careless, and especially is this true when the people who attend the services live the Christ life.

Exchange.

CHARACTER OF JESUS REVEALED IN HIS PRAYER.

A man's character is revealed in his prayers more than in the songs he sings. Jesus points this out when He tells of the self righteous Pharisee and the penitent publician. Lk. 18: 9—14.

So we learn of Jesus as we study His prayer in John 17. See what is revealed of

I. His person.
1. Is the glory of God—1, 4,5. Heb. 1: 3.
2. Has authority over all flesh—2. Mt. 28: 18. Jn. 3: 35.
3. Not of the world—14.
4. Came from God—8.
5. Goes to God—11. 13.
6. One with the Father—21, 22.
7. Sanctified—19.
8. Had glory before the world was—5.
9. Returns unto glory—24.

II. His work.
1. Glorifies God—4.
2. Manifests Father's name—6, 26.
3. Gives Fathers word—8, 14
4. Gives eternal life—2.
5. Sends apostles—18.
6. Keeps believers—12.
7. Gives joy to believers—13.
8. Gives glory to believers—22.
9. Gets glory through believers—10.

E. F. Grubb.

GOOD ADVICE.

Work while you work,
Play while you play;
That is the way
To be happy and gay.

All that you do,
Do with your might;
Things done by halves
Are never done right.

One thing at a time,
And that done well,
Is the best of all rules,
As many can tell. —Ex.

Contributions.

For the Treasury of the Pacific District Conference.

By P. R. Aeschliman: Henry Willer, Ruff, Wash. $2; Friends near Quiniy, Wash. $5.

Gratefully acknowledged,
S. R. Aeschliman, Treas.

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The Mennonite.

Rev. C. van der Smissen, Editor,
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial

TEMPTATION.

Since our S. S. lesson brings us to consider the temptation of Christ, we naturally think of temptations as coming to every human being. In the temptation of Christ we find our own temptation; and by studying it carefully, we learn to know ourselves, and the way to overcome temptation.

Christ Himself teaches us to pray: "Lead us not into temptation", because He had experienced the power, and realized the danger of temptation.

Why had Jesus to be tempted? Because He was human. Must every human being be tempted? Yes, because we must choose between the will of God and our own will, which really is prompted by the will of Satan. Could Jesus, the sinless Son of God, be tempted? The Bible says: "that He hath been in all points tempted like as we are, yet without sin." What is temptation? It is a trial of faith. These trials approach us in many different ways. Jesus had to be tried and we need to be tried. Temptation shows what we really are. Jesus had to show Himself as the Son of God become man in the full sense of the word. He is tempted in all points like we are.

How was He tempted? The first temptation was doubt. How little did His present condition as a hungering man in the wilderness correspond with His claim of being the Son of God. We are not sons of God in the same sense. and yet does Satan attack and tempt us on that point. John in his epistle finds it necessary to assure us: "Beloved, now are we children of God, and it is not yet made manifest what we shall be." How does our present condition correspond with our claim of being the son of God?

The next temptation is not doubt, but presumption, misusing the promises of God. How the devil knows how to quote the Scripture; but as in the first temptation, Jesus uses the sword of the Spirit, the word of God. So can we only by using the word of God break the power of the temptation.

The third temptation is to serve God and the devil at the same time. Why shall we fight the devil, why not make him our friend and use him? Has not that been the temptation time and again? Why draw a sharp line between the church and the world? Why not try to come as near as possible to the world and make use of it to save souls? Are souls saved by worldly means? It is the foolish preaching of the crucified Christ, and it alone, which saves souls. We find the three temptations similar to what John says: "The lust of the flesh, and the lust of the eyes and the vainglory of life."

We must meet temptation, let us prepare for it by having the word of God in our heads and hearts; and Satan will not be able to harm us, on the contrary it will apply to us what James says 1, 12: "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love Him."

THE INFLUENCE OF ROME.

A number of papers call our attention to the fact, that President Taft has suspended an order issued by the Commissioner of Indian Affairs prohibiting the wearing of a religious garb in schools sustained by the government.

The order was in full accord with the laws and traditions of our country which demand a strict separation of state and church. Why did the President suspend the order? Because of the powerful influence of Rome, which becomes more aggressive every year. Beware of the subtile influence of the power of Rome. It is a dangerous enemy, even if we do not believe in the prediction of the French priest, that the United States of America will become the worldly power which Rome will wield.

ANNIVERSARY BANQUET.

The sixth anniversary banquet of the YoungMen's Bible class of the First Church Sunday school of Philada. was held at the home of the teacher, Mr. D. M. Landes, on Thursday evening, Feb. 8th. The early part of the evening while the men were gathering was very pleasantly spent in a social may, the constantly increasing number present being entertained by a choice variety of stories, jokes and a discussion of the woman suffrage question and the presidential question. The arrival of the pastor during the time was the signal for a rising salute in greeting.

At 8:40 the call to the banquet tables was given and thirty-four splendid and hungry young men sat down to the well filled tables. The spacious dining-room, reception hall and parlor had been converted into a very attractive banquet hall. Orange and black, the class colors, festoons and streamers formed a very pretty decoration for the ceiling, walls and chandeliers, while the tables besides the many palatable dishes were decorated with handsome bouquets of red. white and pink carnations.

Prof. S. M. Rosenberger acted as toastmaster and in a most able manner interspersed the various courses with selections by the male quartet, speeches by the teacher, pastor, superintendent, and different members of the class and a good report by the class secretary. The toast-master had a good assortment of choice anecdotes primed for the occasion. The different speeches were a happy combination of the humorous and the serious. Prominent among the former was a rendition of "Bonastiel's visit to Philada," an interesting incident written in the Pennsylvania German dialect. On the serious side attention was called to three lines of activities for men, namely good fellowship, such as is manifested at a banquet occasion, service which can be done every day and worship. These three form the cohesive force in church work and it is essential that the men be busy along these three lines.

Men's work with and among boys was emphasized. Men should be leaders of boys and endeavor to lead them aright. The suggestion was made that each man bring a boy along to Sunday-school on some selected day. The pastor's need for men's help was emphasized. The necessity of learning to know the Bible and living its teachings was also emphasized.

The class finances were touched upon and this report showed that during the past six years the class had contributed a very considerable amount of money to the Sunday-school, church and charitable work. The class has also been the means of establishing several similar men's classes in other Sunday-schools.

This report would not be complete without a word about the male quartet. This quartet rendered a number of excellent selections and added greatly to the enjoyment of the evening. We feel that it is an honor to our Sunday-school and church and we may very rightly feel proud of it.

The importance of the class business meetings was emphasized and strongly urged upon the attention of the members. Class athletics also came in for the proper share of attention.

Each one present was presented with a carnation and after singing one verse of "Blest be the tie that binds," all adjourned to the large sitting room for another short social time before leaving for home.

The spirit of good fellowship and earnestness was quite marked. May this spirit be stronger than ever during the year ahead so that another anniversary may find the class stronger than ever. These banquets serve a good purpose. There is a spirit of get-togetherness manifested when a body of men get their feet under the same table, that can not be had any other way. May this spirit be with our men all the year through. This occasion again served to more closely unite our men and was pronounced a good, happy occasion by all present.

One who was present.

Correspondence.

Donnellson, Iowa, February 19, 1912.—Dear Mennonite! — Our church services and S. school, also the Young People's Meetings are being held regularly as usual with fair attendance. Our business meeting was held January the 15th when brother Edward Loewenberg was elected elder of the church for a 4 year term.

On Thursday, the 15th inst., Miss Mary Kelly (a relative of ours,) a Missionary of 15 years' work in Nanking, China, arrived here on a visit and at our request gave a lecture in our church, in which she explained her mode of teaching the Gospel, also the customs of the Chinese and the true causes of the overthrow of the old dynasty. Miss Kelly is an earnest faithful worker among the heathen. She left here on Saturday for Ill., where the Mission board of the Christian church has sent her on a lecture tour in their churches. She returns to China in August.

F. H. Krebill.

Bluffton, Ohio, Feb. 12, 1912. The spiritual condition in our churches here as well as of the other denominations in town, is progressing and very encouraging. For two weeks and a half we had in our midst lately Dr. E. L. Eaton, of Madison, Wisconsin. The first week of his presence here he gave a series of Bible lectures to the students of Central Mennonite College. These lectures were open to the public and largely attended. The full scope of their spiritual benefits cannot be estimated, but they were certainly "Showers of Blessings." The ten days following the lecture course Union Evangelistic Meetings were held in the First Mennonite Church, conducted by Dr. Eaton, ably assisted by the pastors, Rev. Gottshall and Dr. Mosiman of the Mennonite churches; Rev. Lahr, of the German Reformed church and Rev. Butler, of the Methodist church. These meetings were well attended by members of the churches besides many others. The spacious church auditorium was filled nightly and great interest was manifested. Dr. Eaton is a noted lecturer and revivalist. He preached the gospel of Christ with great power and conviction. Many were strengthened in their allegiance to God.

Our pastor, Rev. Gottshall, lately organized three catechetical classes; one in the St. John's, one in the Ebenezer church and one in the First Mennonite church. Considerable interest, under his able instruction, is manifested, and good results toward the upbuilding of Christ's Kingdom and His church are anticipated.

The College Choral Society will commence to rehearse the sacred oratorio, "The Last Words of Christ," by T. H. Dubois. This oratorio will be rendered sometime during commencement week.

The Ladies' Missionary Society met at the First Mennonite church, Tuesday afternoon. A very interesting program was rendered.

John Bracy has been suffering with paralysis the past weeks.

A jolly sled-load of students from the C. M. College were entertained last Monday night by Sam Hilty's.

Last Friday evening, Bluffton was given a rare musicial treat when Bernard Sturm, the noted violinist from Cincinnati, gave a violin recital at the College Chapel.

Rev. Butler, of the Methodist church, gave the address at Vespers at the College Chapel Sunday afternoon.

Vida E. Amstutz.

Editorial.

In spite of the spectacular epidemic of popular movements in church, designed to sweep everything before them, the ancient deaconess work is gradually coming into its own; and so it should. It has a sound scriptural basis, a good common-sense backing, it does not get beyond the use and control of the local church as some other movements have done, and the good it accomplishes is of the lasting practical kind that makes the church stand for more than mere enthusiasm, big conventions, bubbling oratory, and interdenominational committees that scarcely do more than see visions.

Many of our people have little information about deaconess work; it may be, perhaps, because the church as a whole has not given the work sufficient emphasis. As reports in these columns have shown, the First Church of Philadelphia, desiring information on the matter held a special meeting to study the subject. We believe that a letter written by sister Frieda, upon the request of the pastor for that occasion should have a wider circulation because it so clearly portrays the work and because our English speaking churches know so little about it.

G.

Rev. N. B. Grubb,

Dear Brother in Christ:— Your letter of the 15th inst at hand, and I am happy to note that the interest for the deaconess work is growing rapidly, and that your congregation is also becoming interested in this woman's service under church auspices.

There are two distinct types of parish deaconesses, the one serving as pastor's assistant, the other serving the sick in the congregation.

The service of the parish deaconess as a pastor's assistant is along the following lines: Work in the Sunday school, the Junior League, the Missionary Societies, Woman's Temperance meetings, calling on church members in their houses, visiting the sick and afflicted in the congregation and devoting her time in a special way to the women of the church, young and old, as a spiritual helper. All this work she does under the direction and supervision of the pastor.

In the English speaking M. E. church this form of the deaconess work has reached its greatest development. This church has four training schools for the deaconess work, three of these under the auspices of the Woman's Home Missionary Society. The other the largest, the independent Lucy Rider Myer Training School in Chicago. The young women of the church who feel called to the work enter these training schools and after completing their course, place themselves under the supervision of a special committee, which receives the calls from the congregations for deaconesses and stations these sisters to the best advantage. The congregation is supposed to furnish room and board for the parish deaconess and to pay her $10. per month as an allowance for her expenses. Just how this is raised and provided for remains to the congregation for decision. Sometimes the Ladies' Aid Society. of the church takes the responsibility upon itself to provide for the parish deaconess.

This form of deaconess work is well adapted to the city churches where the pastor usually finds himself so burdened with work that very little time can be devoted to such families in the church district who are without a church home, and who could be brought into the church, at least the children into the Sunday school, if they were visited and an invitation and helping hand were extended to them in spiritual lines. This district work is a very important feature in the deaconess service.

The second form of parish deaconess work is the one which has attained such remarkable growth and development in Europe and in many German churches in America. These deaconesses receive such Biblical training as will render them capable of being a spiritual helper to the sick, but they also receive a very thorough training in caring for the physical needs of the afflicted, they have an excellent nurses' training in other words. You will readily see that these sisters who must give from 2 to 3 years to prepare themselves for this service cannot be expected to render the same as the other type of parish deaconesses. The nurse deaconess cares for the sick in the congregation, the well-to-do paying a definite price into the church treasury for her service, the poor members receiving her services free of charge. When she is not busy in the congregation, she can serve the sick in other districts, she can serve the poor and needy sick, interesting the "well-to-do" to provide those things which are necessary and the poor cannot afford, she herself laying in a supply of such things in this way which can be used time and again. and which will solve many problems for the poor. She can serve in district work also, in visiting families to invite them into the church and to bring the children to the Sunday school. The congregations in Germany usually employ two parish deaconesses, the one to do the kindergarten work, the other to care for the sick, the two being able to assist each other in their various labors and it is found that the work can be carried on to better advantage in this way. These sisters are usually self-supporting or nearly so, since the payments which are made for their services are usually sufficient to pay the monthly allowances of the sisters and their household expenses. The congregation usually owns the small dwelling place of the sisters, the kindergarten is connected with this as a rule.

This gives you a very brief outline of the parish deaconess office, yet so far I have not touched the most important question, "Where can we find the young women who will consecrate themselves to this service?"

Many varied organizations and forms of the work have been tried.

The Apostolic method was to elect or choose the deaconess in the congregation and this method has been tried repeatedly in many different locations, but with little success, since the Lord's word about a prophet and his house, seems to be true in regard to the deaconess also. Even though the deaconess may hold the love, respect and confidence of the congregation, her relations may be overzealous in upholding her and thus the work may be hindered in many ways. Though the deaconess may be able and competent, history shows that it will be almost impossible to carry on the work for any length of time in this manner. You will understand these difficulties if you give the matter thought and consideration.

The form of work outlined to you as being especially developed in the English M. E. church presents many difficulties as to the future care of the deaconess since the congregation though willing to provide for the sister, if she should become ill or disabled in the work, will usually find that the deaconess will not be willing to look foreward to an age of dependence, and they are thus forced to take up other work, since it is impossible to provide for the future on a monthly allowance for clothes etc. of $10.00. When you look over the list of duties as outlined for a parish deaconess, you will readily see that it will take a very capable woman to fulfill them all satisfactorily. It is therefore of great importance that a parish deaconess who holds the most difficult position in the field of labor open to deaconesses, should be a woman of experience. We like to have experienced Sunday school teachers, experienced Missionaries, and certainly we need experienced deaconesses as well. Therefore the Methodist church is putting forth efforts to have a pension backing for the deaconesses, but until now it has not been able to supply this need. The cause suffers through lack of it.

There is still another way to do deaconess work, and this seems to be the best in the present time, at least it has proved successful

for the last seventy years. This is the mother-house form. The sisters who volunteer for the work enter a mother-house, an institution which will train them, which will provide them with work adapted to their capabilities, and which will also guarantee to care for them during sickness and old age, should they remain in the work. This form of the work has proved so successful because it gives the deaconess a permanent backing and home more so than a committee, since the property of the mother-house is really her property. The various gifts and capabilities of the sister can be used to great advantage in all forms of the work, since there is more than one field of labor upon which she can enter upon the auspices of the house. There are many other advantages. The parish deaconess work under this form is conducted without much difficulty. The congregation receives the deaconess from the mother-house, pays a small sum to the institution for her service enough to pay for the sisters' monthly allowance with a little more which the institution uses to provide for the future needs of the sisters and the congregation needs to assume no further responsibilities.

As far as I know there is no Mennonite deaconess in America trained as a pastor's assistant for parish work. But I am convinced that there are many women in our congregation who could do this work, if they only knew that there is such a work for them. How can we find them? How can we make them see that there is a great field of work, and that there is an institution among our people that will care for them in every way, where they can have a happy tie of fellowship with others in the same work? Of the second type, the nurse deaconess, there are quite a number among us, none of these having taken up the parish work because there have been no calls for their service in this capacity, and they have found themselves very busy with the work in hospitals and private families. A number of such sisters stand under the Western District Conference Committee for Deaconess Work, the secretary of the committee being the Rev. H. R. Voth, of Newton, Kansas. The Beatrice, Neb. Mennonite Deaconess Home and Hospital and our institution here in Newton are both mother-houses.

Asking God's blessing to rest upon you and your congregation and your labors among them, I beg to remain

Sincerely yours,

Sister Frieda.

NOTES ON THE S.S.LESSON.

Feb. 25.

The Baptism and Temptation of Jesus.

Mk. 1: 9—13; Matt. 4: 9—11.

Golden Text: Heb. 2: 18.

"The Baptism itself had an important significance for Jesus. To the other candidates who underwent the rite it had a double meaning it signified the abandonment of their old sins, and their entrance into the new Messianic era. To Jesus it could not have the former meaning except in so far as He may have identified Himself with His nation and taken this method of expressing His sense of its needs of cleansing. But it meant that He too was now entering through this door into the new epoch, of which He was Himself to be the author. It expressed His sense that the time had come to leave behind the employments of Nazareth and devote Himself to His peculiar work." Stalker.

"The opened heavens revealed a new revelation of God to man, which must be proclaimed; and in the holy symbol of the dove—the pledge in Noah's day that wrath had turned to mercy—the chosen emblem of the spirit of God, a vivid lesson was given that peace could be won back to the troubled soul, and the soul itself renewed, only by the soft and gentle influences of heavenly grace." Geikie.

The voice from heaven was God's approval of a sinless life. It is the credential of the all-knowing one that the silent years of Nazareth were without sin. Later on God was to speak again from the mountain of Transfiguration His approval of the years that followed baptism.

Of the Lord's answer the suggestion to change the stones, which resembled loaves of bread in their shape. Neander says, "To understand these words rightly we must recall their original connection. (Deut. 8: 3) viz., that the Jews were fed in the wilderness with manna in order to learn that the power of God could sustain human life by other means than ordinary food. They longed for the bread and flesh of Egypt, but were to be taught submission to the will of God, who was pleased to supply their wants with a different food. Applying this thought to Christ's circumstances we interpret His reply to the tempter as follows: "Far be it from me to precribe to God the mode in which He shall provide me sustenance. Rather will I trust His omnipotent creative power which can find means to satisfy my hunger even in the desert, though it may not be with man's usual food.—He had no wish to free Himself from a sense of human weakness and dependence. He would work no miracles for that purpose." Of the temptation on the pinnacle he says: "The words of Christ involve the principle that a miracle may not be wrought except for wise ends and with adequate motives; never, with no other aim than to display the power of working wonders and to make a momentary sensible impression, which, however powerful, could leave no religious effect, and, not penetrating beyond the region of the senses must be but transient there. On this principle Christ acted always, in not voluntarily exposing Himself to perils; in employing wise and prudent means to escape the snares of His enemies; and in going forth, with trust in God and submision to His will, to meet such dangers only as His Divine mission made necessary." Of the last temptation he says: "We find here the principle that to try to establish the Messiah's kingdom as an outward, worldly dommion, is a wish to turn the Kingdom of God into the Kingdom of the devil; and to employ that fallen intelligence which pervades all human sovereignties, only in a different form to found the reign of Christ. In rejecting this temptation Christ condemns every mode of secularizing His Kingdom as well as all devil-worship which must result from attempting that Kingdom in a worldly form."

NOTES ON THE C. E. TOPIC.

Feb. 25.

The Home Missionary That Has Most Inspired Me.

Acts 10: 23—35.

The home missionary bears an important part in the work of winning the world for Christ and holding men to Him, but men think too little about him and his work. He is too near home and we remember what the Master had to say in regard to the honor a prophet receives in his own country.

Missions are missions the world over whether they be in the heart of the beast infested jungles of Africa, in the densely populated centres of the great modern cities or on the thinly settled frontier. Those who undertake to enter the field of missions in response to the Master's call are doing noble and inspiring work in all of these places. There are many fields and many lines of work in home missions; among them, city slum work, work among the foreign elements speaking strange languages and holding to the undesirable institutions brought with them from their fatherland, work among the Jews, work among the negroes, among the Chinese and work among the outcasts of all colors and nationalities. The latter calls for as much self sacrifice and as much noble effort in Christ's name as any foreign opportunity. In some churches work among the Indians is classed as home mission work because it is in the homeland that the Indians are found. Mennonites conduct their Indian missions as though it were a foreign work because the Indians are a heathen people. The work might more properly be designated, Heathen Missions.

The foreign missionary is listened to with greatest interest because of the novelty of the things he has to tell about, the strange habits of the people, the tropical surroundings in which he works etc. The home missionary can back up his work with incidents and surroundings just as interesting. What could be more impressive than a mission to fallen women in full activity as you can see them in every large city? Impressive because the people to whom they preach Christ come from homes and families such as ours! A visit to any of the hundreds of the missions to the down-and-outs and a little study of the efforts and methods of the consecrated laborers there will convince any one who loves the Master that a call to this kind of work is a call to the noblest service for God and humanity. There are negroes in our own U. S. as ignorant and as superstitious as those in Africa. Any one who works among them deserves greatest credit for taking up a noble work which so many Christians refuse to support because they despise and neglect the negro.

The pioner preacher, those who plant the flag of Christ in new settlements among the miners, the ranchers, the scattered people in the thinly populated sections and in the rough hard camps of the lumber regions might be the most inspiring personalities at work for Christ were it not for that Christ-like humility that most of them show in strictly attending to their work in their God-given field and making no effort to attract the notice of people who might praise them and "gusto over them.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

News of the Week.

U. S. SUPREME COURT DECISIONS.

Referendum is a Question For Congress to Solve.

Washington, D. C., Feb. 19.—Only congress and not the supreme court of the United States may object to the initative and referendum method of legislation in the states, so the court itself decided unanimonsly today.

That tribunal held that the question of whether a state still maintained a republican form of government guaranteed by the federal constitution, after it adopted the initiative and referendum method, was a political problem for congress and not a judicial one for the courts.

The decision was based on the claim of the Pacific States Telephone and Telegraph company that a tax upon it, imposed by the initiative and referendum method in Oregon, was unconstitutional. The initiative and referendum provisions in Missouri, California, Arkansas, Colorado, South Dakota, Utah, Montana, Oklahoma, Maine and Arizona hung in the balance. An adverse decision would have affected proposed legislation of that character in many other states.

Steamship Lines Must Return Rejected Immigrants to Europe.

Washington, Feb. 19.—There is no loophole by which steamship companies can evade the express of returning rejected immigrants to their native shores, according to a decision of the United States supreme court today, in a case against the North German Lloyd Steamship Company. That company was indicted for seeking to evade the law by compelling immigrants before sailing for the United States to furnish money sufficient to cover the cost of their return in case of rejection. The federal court for southern New York held that the company could do so and ruled against the indictment. The supreme court found the lower court in error and sustained the indictment.

For the second time, the supreme court of the United States today declined to declare unconstitutional the "Carmack amendment" to the interstate commerce law, passed by the congress in 1906, and making railroads on which shipments originate, liable for loss or damages incurred to the goods during any portion of the route.

Blow to Oklahoma.

A serious blow to Oklahoma corporation legislation was delivered today by the supreme court of the United States holding unconstitutional the Oklahoma gross revenue law of 1910, applicable to public service corporations, other than railroads. The law had been regarded as an essential unit of Oklahoma's system of taxation.

PANIC IN MOVING PICTURE SHOW.

Wheeling, W. Va., Feb. 20.—In an explosion and panic in a moving picture show at Albrightsville, Preston county, W. Va., twenty-nine persons were injured to-night, one fatally. Some of the injured are said to be fatally hurt.

RAILROAD WRECKS

5 Killed, 11 Hurt in Rear-end Crash

Ft. Wayne, Ind., Feb. 17.—Pennsylvainia limited express No. 5 crashed into the rear of a wreck train at Larwill, twenty-five miles west of here, at 5:40 o'clock this morning, killing men and injuring eleven others. All the dead and injured were at breakfast in the caboose when the big engine of the limited plowed through the coach.

No. 5 is the counterpart, westbound, of the limited express which was wrecked at Warriors Ridge, Pa., on last Thursday, and, oddly enough, all those killed in the earlier wreck—five—were in the dining car. In the Larwill wreck, as was the case at Warriors Ridge, the heavy steel conshruction prevented severe toll being taken from the passengers. No one on No. 5 was injured.

The wreck was due to the fog, which was so dense that a flagman sent back from the wreck train was not seen by the engineer of the limited.

Fast Pennsylvania Train is wrecked.

Harrisburg, Feb. 20.—The Pennsylvania special, east-bound, the eighteen-hour flyer, between Chicago and New York, on the Pennsylvania railroad, ran into a draft of freight cars that had been shifted to the passenger tracks through an error, a short distance west of Middletown, nine miles from here, early today. The engine of the special and the shifting engine handling the freight cars were demolished, and two firemen were seriously injured. None of the passengers was hurt, although many received a severe shaking up, due to the sudden application of the brakes.

The first car of the special, a combined baggage and smoker, was battered. Being of steel it withstood a shock which would have smashed a wooden car. The jar threw passengers out of their berths, and two of the crew in the diner, who were preparing breakfast, were cut and bruised.

Trains Crash in Tunnel and. Burn; Four Dead.

North Adams, Mass., Feb. 20.—Foru trainmen are dead and Hoosac tunnel is so effectively blocked that it may be several days before the tracks will be cleared, as the result of a rear-end collision between a freight train and a Boston-bound express in the Boston and Maine railroad tunnel lat today.

The passenger train was not seriously damaged, with the exception of the electric engine, which was drawing it, but several cars of freight were demolished and the wreckage took fire. The smoke pouring from the east portal of the tunnel drove back those who sought entrance from that end, while the heat made it impossible to go beyond the central shaft from the other end. Hours after the crash the wreckage was still burning. The heat was so great that portions of the tunnel rock were cracked off and fell to the tracks.

COLOMBIA MAY ASK FOR. $100,000,000.

Washington, Feb. 20.—Whether it would be dangerous from the standpoint of facing an enormous indemnity verdict for the United States to submit to The Hague tribunal the claims of the republic of Colombia for the Panama canal strip, is a question which the house committee on foreign affairs will thoroughly consider before making a report to the congress of its investigation of Colombia's claims. The indemnity, it is said might mount up to $100,000,000.

The hearings on the Rainey resolution urging submission of the dispute to The Hague continued today.

President Taft and the members of his cabinet today discussed the Colombian situation at some length, but no statement was given out as to any phase of the matter. — Unless there is a special invitation from the Colombian government, Secretary Knox will not visit that country during his proposed tour of the countries bordering on the Caribbean sea.

Senor Pedro Nel Ospina, the Colombian minister, has disclaimed in a public statement any intention of insulting either the United States government or Secretary Knox by his personal notification to the state department that a visit to his country by the secretary would be "inopportune."

The minister declares his letter was "intended to be couched, and is couched, in polite and considerate language and was written to avoid any possible unpleasantness to Secretary Knox by a visit to Colombia." Senor Ospina reiterated that he thought the trip inopportune "because the citizens of Colombia are naturally deeply aggrieved to find their country the only one, in the whole world, with which the United States refusees to enter into a treaty of arbitration."

BOMB CONSPIRACY OFFICIALLY RECOGNIZED BY IRON WORKERS.

Indianapolis, Feb. 19.—That the dynamiting plots were brought to the attention of certain committees at the International Association of Bridge and Structural Ironworkers' convention in Rochester, N. Y., in 1910, came to light today as one of the government's charges against the fifty-four indicted men.

It is charged by federal authorities that a resolution demanding that "no more bombs or explosives of any kind be exploded while this convention is in session," was written out in regular form by a delegate at the convention, was secretly referred to a committee and without the action on it becoming known, was later found by the government among the papers taken from the ironworkers' headquarters in Indianapolis. The government claims to have the original resolution.

The charge it that a delegation at the convention, known to the government, demanded that the explosions temporarily be stopped at a time when many steel and ironworkers structures under erection by "open shop" contractors were being blown up and that in that way many officials, including President Frank M. Ryan, Herbert S. Hockin, vice-president and members of the executive board had the subject brought to their attention.

What was the exact motive of the delegate in offering the resolution was not divulged, but it is pointed out that J. J. McNamara, the convicted dynamiter, and Ortie E. NcManigal were on their way from Indianapolis to Rochester, when, according to McManigal's confession, McNamara decided to leave off at Cleveland a suit case, containing twenty quarts of nitroglycerin. McManigal asserted McNamara had mapped out a series of explosions, "wh'ch were to be presents to the convention."

Information from delegates who had arrived in advance at Rochester is held by the government as having induced McNamara to change his plans. That information, the indictment charges, was that the international officials, including President Ryan and business agents, were fully aware of the dynamite plots and that some of the men now indicted objected to any unusual number of explosions while the convention was in session.

EIGHT DEAD IN PATH OF TORNADO IN LOUISIANA.

Shreveport, La., Feb. 20—Eight persons are dead and about fifty injured as the result of a tornado which swept through the western outskirts of Shreveport, late today. All the dead are negroes with the exception of the two-month-old baby of A. J. Manheim, whose home was demolished. The baby's body was found a block from the Manheim residence. A number of negro cabins were destroyed in the outskirts of the city and on nearby plantations.

The tornado approached Shreveport from the southwest, sweeping a path through two negro sections and crossing Red river, struck two plantations where negro cabins, barns and outhouses were destroyed. In the city proper no damage was done.

BIG FIRE AT HOUSTON, TEXAS.

Houston, Texas, Feb. 21.—It is estimated fifty residences have been destroyed by fire which is sweeping the populous section of the Fifth ward of Houston at 2:30 this morning. Five hundred persons are homeless and the loss will approximate a quarter of a million dollars.

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BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, February 29, 1912. No. 9.

"GO WORK TO-DAY IN MY VINEYARD."

By Lillie M. Hadden.

Rouse you, Christian people, listen!
Do you value as you ought
Precious souls for whom Christ suffered?
This is worthy earnest thought.

To redeem the world from bondage,
Jesus Christ, the Saviour, died;
Willingly endured affliction;
On the cross was crucified.

For our misdeeds was He wounded,
And He bore the sins of all:
Can you fathom such compassion?
Can you e'er such love recall?

There are countless souls around you,
Groping on in darkest night;
Waiting for some hand to lead them
Into God's eternal light.

'Twas for these the Lord of glory
Came to earth; oh, bring them in
To the knowledge of the Saviour,
From the weary ways of sin.

Are you not your brother's keeper?
Will you not your Lord obey?
Ah, He calls you to His service,
"In my vineyard work today."

Do not wait until tomorrow,
There is danger in delay;
Without Christ some soul may perish;
While you idle time away.

Lift your eyes and look about you
On the fields already white.
"Thrust the sickle;" God will help you
Bring the lost ones to the Light.

"Inasmuch to me ye did it,"
Thus the blessed King shall say,
When we gather in His kingdom,
At the final judgment day.

"Inasmuch as ye have done it
To the least, 'twas done to me"—
Unto God be all the glory,
Now, and through eternity.

—Selected.

NEWS AND COMMENT.

The German Young Men's Unions have erected at Muensingen in Wurttemberg a soldier's home and temperance restaurant which is frequented by 300 soldiers daily and 1000 on Sundays. There are now thirty such alcohol-free soldiers' homes in Germany.

All newpapers, magazines and periodicals in Peru are carried by the postal service without charge. This to stimulate education and enlightenment. A Protestant press has been set up at Arequipa, and a beginning is being made with free distribution of religious literature through the mails, but financial help is needed for the extension of the work.

The French Protestant Churches received in 1905 from the State 2,007,000 fr. and raised themselves 309,934 fr. for Church purposes. The present year they raised, without State aid, 2,979,000 fr.—more than 900,000 fr. above what they received from the State five years ago. And their contributions to foreign missions, home evangelization and to solidarite, or social work, have also increased.

The great Dutch chemist, Van T'Hoff, in an interview in Het Vaterland, says:

"The question in what measure the Biblical accounts square with scientific truth is one which I put in the back-ground. In all situations of life, religious principles have provided me the best and surest rule of action. My particular occupations in the field of science have kept me from dealing directly with religious problems, yet whenever life has struck me hard blows I have always been impelled to religion for support."

The Crusade of the Swedish Students.

The last few years have seen the rise of a movement among the Swedish Christian students which is full of promise. It comes out of the old university town of Upsala, and owes its initial impulse largely to the encouragement of Professors Kolmodin and Soederblom. The visits of Mr. Mott and of the Danish pastor Skovgaard-Petersen contributed too, to its launching. In the summer of 1909 fifty students started out, two by two, to hold meetings throughout the country among the youth. They aimed especially to counteract the anti-Christian agitation which the Young Socialist party has been carrying on for a number of years. The crusade was opened on Ascension Day in the Cathedral of Upsala, and continued to All Saints' Day (November 1). In all, 245 parishes were visited. In the Swedish Norrland, far up the Gulf of Bothnia, there were genuine revivals. Great numbers of young people came to the communion services and compelled the speakers to continue long after the stated time. In many instances the young evangelists went to the socialist gathering-places and crossed swords with freethinkers, refuting their arguments against the Bible and Christianity. The campaign closed with combined meetings in thirty Stockholm churches and chapels.

The following year seventy-five students volunteered and the number of parishes visited reached 415. The effort this year was, however, more intensive. The crusaders stopped longer at single points, held Bible courses, engaged much in personal conversation and organized advanced courses, which included instruction in psalmody and in the history of the Swedish Church, as well as in the Bible. These student evangelists are accustomed to meet each morning during the University season in the Upsala Cathedral for a short chapel service. The aim of the movement is summed up succinctly in the motto Sveriges Folk ett Guds Folk (The People of Sweden, a People of God).

"When God planned our world of men and nations," writes Manfred Bjoerkquist, an Upsala instructor in philosophy, who has taken a leading part in this enterprise, "He had a place for Sweden. Sweden's people represent a thought of God. Of this they must be fully conscious and to this end our Crusaders are working."

For the Mennonite.

FEDERATION.

Some time ago, December 12—13, I had the privilege of attending the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held in Pittsburg, Pennsylvania. Rev. A. S. Shelly, who is the regular member of the Committee representing the General Conference of the Mennonite church could not be present, and so notified me to attend as alternate.

This annual meeting of the Committee is held largely for the purpose of adjusting the finances and of hearing the reports from the various Committees of the Council that are at work carrying out the policies of the Council. It is rather a difficult matter to report such a meeting in an interesting way. However it is always a privilege to come in contact with men like Bishop Hendrix, and Wm. H. Roberts, veterans in the larger work of the Christian church.

Twenty-one denominations were represented at this meeting by some thirty delegates. Each session was opened by a devotional service, led by one of the delegates. The sessions of the first day, morning and afternoon were given over to the reading and discussion of reports from the various committees. The reports were limited to the work that had been done during the past year, or at best which had been attempted. Progress can be reported along two lines especially.

In the first place, the work is more strongly organized than ever before. There is now an Eastern, a Middle and Western District representing the Federal Council in each of these territories and each with an administrative secretary.

In the second place, successful attempts were made to secure the co-operation of the various denominations to aid in improving the social conditions throughout the land by legislative enactments, investigations and by other means. In the interest of this work, the Commission on the Church and Social Service held a meeting in Chicago last Nov. which it was my privilege to attend, and about which I reported in the Mennonite at that time.

The Federal Council has adopted, among other specific principles for which it asserts the Church must stand, the following as being the most urgent.

First: A release from employment one day in seven. The Church stands upon the principle that it is the right of every man to have one day out of seven for rest and recreation of body, soul and mind, and that it is the obligation of every Christian employer so to arrange his business

that each of the employees may have one in seven without diminution of wages. The Federation urges all Churches to use their influence to have laws placed upon the statute books of each state granting to workers this privilege.

Second: A living wage. It is the obligation of every Christian employer, a part of the essential Christian teaching of the brotherhood of man, to pay every employee a living wage. that is a wage on which not only the worker but the average family can live under proper sanitary conditions and with reasonable comfort.

Third: Reasonable hours of service: The Church should use its influence toward securing legislation forbidding unreasonable hours of service.

Fourth: The regulation of child labor as well as the better protection and care of children that have become wards of the state.

These are a few of the lines of work that the Council has been laying especial emphasis upon, and along these lines the most has been accomplished.

On the first evening Bishop Hendrix, D. D., gave an address at a meeting open to the public on the subject "Government by Discussion or International Peace." As an introduction to his adress he read a letter from President Taft, in which the President urged the various churches to instruct the public in the ethics of International Peace. The Federal Council has sent out literature to nearly all pastors urging them to send petitions to their respective Congressmen or Senators demanding the ratification of the pending peace treaties between the United States, France and England. Thus far I have noticed the name of but one Mennonite Church among the hundreds that were sent in. What are we doing with our peace principles?

Dr. Wm. H. Roberts spoke of the obligation that the Churches of America have to bring the gospel to all nations. In the work of foreign missions the Federation is seeking to establish principles of comity both among the workers on the field as well as among the various societies at home.

Various resolutions were passed at the different sessions. One that deserves special mention was introduced by Bishop Walters, a negro urging the Churches to take more active part in the suppressing of lynching in this country.

A great part of the second day was spent in discussing the financial problem. $23,000.00 were needed for the work last year and an equal sum is needed for the work of the present year. Most of this is raised by a pro rata apportionment among the different Churches that belong to the Federation.

The Council holds its general meetings every fourth year. The regular meeting will be held in December 1912. in the city of Chicago.

In a conference representing so many denominations one can frequently see that each still guards the interests of his own denomination. Nevertheless, there is much work that the church ought to do that demands the united action of the whole Christian body, and which must remain undone to the detriment of the Church at large without the fraternal co-operation that is necessary.

S. K. Mosimann.

REPORT OF THE MENNONITE DEACONESS HOME AND HOSPITAL AT BEATRICE, NEBR.

Looking back upon the half year of its existence, we have great reason to thank God for the great mercy and manifold help with which He has blessed our new undertaking.

The Western District Conference refused to accept the work here as a conference work, but will continue to help us as it has done so far We look with great hope into the future and trust that the Lord will bless this deaconess work for His honor and the benefit of suffering humanity as well as for the sisters, which are working here and our denomination.

Nine sisters are working in the hospital, three are full deaconesses; three, which had passed their time of probation, were on Monday, February 5, in our church in Beatrice, endued with the garb of their profession, thus being entitled to wear the garb of the deaconess. The services connected with this ceremony were impressive. The church was well filled and many earnest prayers for the sisters were offered before the throne of grace, Rev. John Penner made the introduction and Elder Penner was the speaker of the day. Following his address our Lady Superior, Maria Wedel. with a fitting passage of scripture fastened on them the white caps. Sister Elise Hirschler spoke a suitable declamation. Rev. J. K. Penner, who gives the religious instruction in the hospital, addressed the sisters and admonished them lovingly and Rev. P. Reimer closed with prayer. The services were interspersed with songs by a double quartet and the congregation.

We were sorry not to have more visitors for the occasion. Besides the six sisters, which we mentioned, we have three more sisters on probation, which mostly find their work in the kitchen and washroom There have been many applications for sisters to work in private families, which we could seldom grant, having so few sisters.

Until January 26 there had been in the hospital 74 patients, 11 had been nursed in private families and 5 special cases. Two we accepted without remuneration, 6 paid part if the bill, five were taken at reduced prices. So far as the religious confession is concerned, there were 4 Mennonites, 12 Methodists, 8 Presbyterians, 8 Christians, 4 Lutherans, 3 Episcopalians, 3 United Brethren, 5 Baptists, 4 Catholics, 1 Congregational, 1 Mormon, 21 belonging to no church. 31 operations were performed.

Since some of the subscriptions to the hospital have not been paid we were obliged to borrow $4000 from the bank to pay the last bills for the building. We have been able to pay $2000 of it, the other $2000 are secured by subscriptions, which will soon be paid, so that in reality we have no debts.

As far as the running expenses of our institution are concerned, we are in a favorable condition, the income being sufficient to pay the necessary expenditures, but such a new institution needs always many improvements to complete the furnishings, therefore gifts for that purpose are very acceptable. To mention a few things needed: bed clothes, covers, pillows, an elevator, a cistern, stable, fire escape etc., but God will make hearts willing to supply such wants. We are especially thankful, that the sisters have enjoyed good health. We know that the work has spiritually not been in vain, as many patients testify.

We consider it a special privilege, that in this materialistic age we have been permitted to begin such a work as this deaconess, home and hospital. Let us watch and pray and be steadfast in love and we will succeed to God's honor and glory.

Fraternally,
Gerhard Wiebe, Secy.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

MINISTERS' SALARIES.

A New Hampshire layman says that the average salary of Free Baptist ministers in that state is less than one dollar and a quarter per day. Laborers in his own town who can scarcely write their own names get from one dollar and a half to four dollars per day.

A writer in the Morning Star says he knows of young men in the West running a butter factory with a salary of $100 per month, while the preacher, who has expended $2,000 for his education, gets $700 per year. More than this might be said. What is promised comes slowly, and sometimes comes not at all. The writer says further that he has had several pastorates, and in only one, and in that as a result of express stipulation, was he ever paid promptly each month, and in several they were deeply in debt to him at the end of his service, and his resignation was put in in part because he would not see the church running in debt any longer.

Nowhere in the country are the members to the church better off materially than in certain portions of the West, yet nowhere is less responsibility taken by the average church member, nowhere the minister more absolutely left to shift for himself. The writer is acquainted with one Western preacher, originally from New England, who can do a dozen things and do them well. He can graft trees, paper rooms, take photographs, draw architectural plans for a house, build the house, make a suit of clothes for a little lad, put a typewriter to rights, fix a clock, doctor a patient according to the rules and laws of homeopathy. He has done all these things within the past three months. Such a man can get a living. He has no time to spend among his parishioners, and they are too busy to have him, so they are both suited. People who will vote for the saloon because its revenues help pay taxes are quite willing to have their pastor earn a good part of his salary. Great worldly prosperity has made the church niggardly and. sad to say, growling so. Brethern, let us pray for adversity, short crops, grasshoppers, anything to bring the people who are mad for money to their senses.

But there is a little sunshine. No man will now enter for the loaves and fishes. Men never covet starvation fare. I am not one who believes that a single candidate worth having in the ministry is kept out by the prospect of small salaries. I know a number of men, who years ago

left off teaching at $1,000 per year to go to preaching on $250 or $300. I do not believe the spirit of men has changed during the past thirty years. The reason why God does not call more men, or being called, more men do not respond, is because fathers and mothers are getting so worldly that they have left off praying that the Lord of the harvest thrust forth laborers into His harvest. The dearth of candidates comes from spiritual dearth in the churches. Church members are far more anxious for fine crops than they are for clergymen.

The test of the preacher will not be his poverty, but to keep his spirit sweet in spite of his poverty. He preaches the indifference to wealth; here is his chance to live it. It is not easy to deny one's family the things that are needful and which his parishioners' children have and only half appreciate. Schooled himself to self-denial, he does not mind his own going without, but he cannot see his wife overworked or his children underdressed without pain. One thing, the minister is sure of that chastening which for the present does not seem to be joyous but grievous. but which, he is assured, "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Another salve to the minister's feelings: he, as a rule, is not spending money for beer, tobacco, lodges, and many other self-indulgences. He might be if he were a mere layman. Thousands of laymen are doing those things. Almost everybody smokes in the West. Many members of the churches are more earnest and loyal patrons of the lodge than they are of the church to which they belong. It is safe to say that more money is spent by the average church west of the Mississippi for the above mentioned and kindred objects than for the support of the ministry, and it is spent less grudgingly. Three cigars per day at five cents apiece amounts to more than fifty dollars per year. Twenty church members puffing away at that rate would be able to support a preacher worth a thousand dollars a year, were they paying instead of puffing. Ministers seldom smoke. Once in a while one does just for "his stomach's sake and his other infirmities." I have noticed that the "infirmities" always keep pace with the smoke. The minister who does not smoke may well reflect upon his savings and thank God!

The church is undoubtedly in an unconscious conspiracy to keep the ministry from worldliness.

—The Christian.

Home Circle.

THE SONG OF WINTER.

Oh, I am the friend of the boys and girls!
I am the fellow they love,
When there's plenty of frost on the earth below,
And plenty of sunshine above.

To me they look for the frozen pond,
All ready for skate and slide;
To me they turn with their sleds so swift
For a coasting-hill so wide.

I deck the trees with a fringe so bright
That they glisten in sun or shade;
And I scatter my snowflakes in the air,
Till they fill each valley and glade.

I am the friend of the young and strong,
And a merry old soul am I,
When there's plenty of snow on the frozen ground,
And over it all blue sky!

WHAT IT MEANS TO BE A CHRISTIAN.

Margie Lane was sauntering home from school, strangely enough alone, her school satchel dragging at her side. She had serious matters to consider, and her dreary, absent-minded air had driven the girls, one after another, to seek livelier company.

"I wish I could think of some way," she thought, "to show the girls that I am a Christian and to help them to take the same stand." For only the week before Margie had set her feet upon that narrow way that leadeth unto life.

"There is Carrie Morris," she went on to herself, "what a conceited prig she is, just because she happens to stand at the head of the class. And Bessie Jackson is silliness itself, always giggling about something. How I would like to interest them in better things!

"But somehow there doesn't seem to be any way. If I reprove them it only makes them angry and does no good whatever."

And Margie sighed an honest, regretful little sigh, for she was very much in earnest, though she had still much to learn of the Master's loving dealings with the children of men.

"If I were a missionary now, full of stories of the good things that are being done in so many places," she continued, "or a nurse in some hospital for poor little children, I might be able to make them think; but I am only a little girl, so what can I do? I shall go right home and talk it over with mamma."

But when she reached home she found that her mother had gone to see a sick neighbor, and there was no one about but Mina, the German woman, who did the ironing, and Gretchen her cousin, a poor widow, and the mother of several children. Mina gave Margie a pleasant greeting, explaining Mrs. Lane's absence, and then went on with her ironing and her conversation.

"Ach! and it's glad I am you came to me with your trouble the day," she said to Gretchen. "And is it not good dat Missus Lane, like de kind lady she is. should haf given me mine dollar dis mornin,' so at once I can gif it to you. Gladly would I gif much more if I could, but dis vill keep de little ones from hunger yet a few days till ve can earn more."

"I dank you so much," said Gretchen, "and so gladly vill I pay it back ven I can." And she hurried away, longing to feed the hungry little mouths at home as speedily as possible.

"Why, Mina," said Margie. "how can you spare so much money when you need it so badly yourself?"

"She has so far greater need," said Mina simply.

"But you have been saving so long to get you a new stove," said Margie. "And your other one is so old and rickety you can hardly use it. I have heard you say so many a time."

"It is not so bad as de little children to be hungry." said Mina. "Ach! Miss Margie, take it not avay, mine only chance to help de goot Master above So hard must I vork, it is so little I can do for him, but to lof my neighbor and to gif a cup of cold water to des little ones. I cannot go to preach I cannot teach. I cannot be missionary, but one ting can I do. De Master say himself, 'By this shall men know that ye are My disciples, that ye haf love one for another.' I can haf lof, Miss Margie; I can do good in his name, and it is more joy, O yes, then the money could ever be."

It was a very sober little girl who knelt by her bed upstairs a few moments later and murmured this earnest little prayer:

"O Lord, help me to be so loving and kind that people may know I am trying to follow thee."

—The King's Builders.

A LITTLE ACTION AND ITS INFLUENCE.

By The Rev. John T. Faris.

The St. Louis train was waiting at the junction, when a young man entered. In looking for a seat his eyes rested on an elderly man who sat immediately in front of me.

"Are you not Dr. V—?" I started as the young man mentioned the name of a Christian known and loved in many states. "I thought I could not be mistaken. I was a student at X— College when you were a resident of the town. Once I saw you leave your home for your office. As you passed the window, you raised your hat to a lady within, whom I supposed to be your wife. A moment later, before turning the corner, you looked back and once more raised your hat. I passed that way frequently at the same hour, so I saw you leave home many times. Always the graceful act which had attracted me was repeated.

"Now I have the opportunity to thank you. Your action not only made me think of the reverence due from every man to every woman, but it made me realize that the members of our own families should be treated with the same deference and courtesy which is frequently reserved for mere acquaintances.

"It was many years before I had a home of my own. But I am married now, and my wife is a happier woman, because of your object lesson in courtesy.

Dr. V.— was evidently much moved. His voice trembled as he responded:—

"My dear sir, your words make me glad. How I longed to do somethingf or those college men! But I could see no way to help them. Is it possible that one of them was helped by the simple, everyday acts of my life? I have always taught the importance of guarding conduct in view of the unconscious influence exerted on the lives of those round us. The truth, however, was never brought home to me so forcibly as now. I must tell my wife"—

The train had gathered headway again, and I heard no more.

—Forward.

Deaths.

Scheid.— At the home of his daughter, Mrs. Elmer Souder's at Souderton, Pa. on Monday, February 19, 1912, John R. Scheid, aged 62 years, 8 months, 28 days. Funeral services were held at the house of mourning, conducted by Rev. A. M. Fretz, Rev. Mekels and the pastor, and at the Rock Hill Mennonite Meeting house, where the funeral sermon was preached by the pastor, H. W. Shelly from Ps. 90, 12. Interment on adjoining cemetery.

If you will send us the names and addresses of such persons who are not subscribers to THE MENNONITE we will send them sample copies of the paper free

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Rev. C. van der Smissen, Editor, Berne, Indiana.
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Editorial.

HOLIDAYS—HOLYDAYS.

Holidays were originally holy days, days of worship, rest and amusement. Do we need such days? It seems so, for even the practical American begins to have more and more legal holidays. Washington's and Lincoln's birthdays, Decoration day, Fourth of July, Labor day and Thanksgiving day.

These days, except Decoration day and Thanksgiving day, had no religious meaning, but were national holidays. This year I was impressed by the fact, that many papers brought articles on the moral and religious influence and the character of Lincoln and Washington. so that I thought, if the memory of these men has such an uplifting influence, it is beneficial to celebrate these days.

On the contrary I have noticed that the church-holidays are not as much kept holy as formerly. Sunday is generally observed, yet there are towns and cities where one can hardly see the difference between Sunday and weekdays.

It is true a perfect Christian needs no Sunday, every day is a holy day. A perfect Christian needs not to celebrate Christmas, Good Friday, Easter, Ascension day or Pentecost; since he constantly thinks of the events of which these days shall remind us.

But we are not perfect, we need Sunday as holiday. As day of rest and as a day of cummunion with God.

Christmas reminds us of the gift of God in His only begotten Son. We know the fact, but we can not often enough be reminded of it.

Good Friday, which is not as much observed in America, of which day some Christians hardly know the meaning, reminds us of the sacrificial, atoning death of Jesus. And as our thoughts dwell beneath the cross of Jesus, and we read the story of the crucifixion, we can not help but receive a blessing from that day and its reminiscences. Wherever it is possible especially in rural congregations, this day ought to be celebrated.

Easter is perhaps celebrated by most Christian churches. It is the day of new life, the spring-festival of the heathen. The joy, that we have a living Savior, pervades that day, and ought to gladden every Christian heart.

Ascension day, though well known to our fathers, is hardly mentioned in this country, except in congregations which have brought the remembrance of this day from the old home. Yet this day, 40 days after Easter, 10 days before Pentecost, reminds us of the important fact, that our home, our citizenship, is with Christ, our Head and King in heaven.

Pentecost, the day of the outpouring of the Holy Spirit, is very necessary to be celebrated in our materialistic age.

Our fathers had many good things, which some of us have neglected and which we would do well, if we would see, whether we have not lost a valuable blessing by gradually losing the church-festivals.

FROM OUR MISSION FIELDS.

I.

Bro. P. W. Penner writes Jan. 10: O how the time flies! The year 1911 was full of work with both joy and sorrow. How could it be otherwise, especially in a heathen country, whose inhabitants live in darkness of sin. If a missionary forgets this, he can easily misinterpret the cause of his troubles and misjudge the ability, customs, and conditions of his people. This again does often cause mistakes in dealing with them.

The past quarter was full of blessings, the favorable weather permitting more direct work in the distant villages. During the 2. and 3. quarters it is almost impossible to do such outside work on account of climatic conditions.

Sister Funk has been busy with schoolwork. The attendance was good considering the circumstances. Early marriage of the girls and strong prejudice against schooling the girls puts many an obstacle in their way, so that their attendance is very much restricted. In addition to schoolwork Sister Funk has continued her visiting the women which also is no easy task.

Sister Braun's health has wonderfully improved, thank the Lord! She has together with the Bible women taken up visiting the senanas of the neighboring villages.

My dear wife teaches once a week, if possible, a woman's Bible class and also goes with the Bible women into the nearby villages. If she cannot go with them, they go alone. She teaches in Hindi, mostly the Gospel.

Until the middle of Nov. I was occupied with reparing the church. After that was done, my dear wife, a Bible woman, an evangelist, a colporteur and myself made a missionary journey through the villages of our district. My wife was soon compelled to return and Bro. Suckau accompanied me into the thick jungles, 45 miles south. In many of these villages the people had never seen a missionary, nor heard the gospel. It was, therefore very difficult to give the heathen some idea of Christianity. They live here in the forest, being unable either to read or write. A real picture of misery!

We preached in 57 villages, the people on the whole listening attentively for a short while. Some asked questions, especially those who opposed our teaching and wanted to interrupt us. But the Lord is able to use even such catchy questions to His glory. In one of the villages a proud Brahmine tried to stop our preaching by witty questions which led the evangelist to dwell more on sin and redemption than he otherwise might have done. We thanked the Lord for his wonderful guidance.

Our evangelist Rufus on the by-station Seorinarain gains friends and does well, as far as we can see, both in the village and in its vicinity. An attempt is being made to establish more such by-stations, which would help to bring spiritual food to many more people.

During Christmas time we together with our Christians undertook a flying trip through the villages 25 miles from here to our third station Mauhadei, where we held a campmeeting with the Christians of all the three stations, 107 of which had made their appearance. Some had not come. On the way coming and returning we preached the Christmas story both in song and sermon, distributing also tracts containing the story with separate instruction to read it.

Amardas the orphan who married lately, has charge of the school on the campus. The S. School was held every Sunday afternoon. The forenoon services were also regularly held and well attended, the former on the average by 63 and the latter by 53 persons.

On Christmas Eve a program was given in the church by the Christians. Many visitors had come. We could give a present to all Christians and also to some of the poor heathens. All visitors were treated with some sweets.

Although the government hospital is only about half a mile from our station, we have in 1911 entered the names of 2140 patients upon our record, which is not even the whole number treated. Before beginning the medical work at 9:30 in the morning, we sing and speak to the patients, offering also tracts and parts of the Scripture to them. The government surgeon told me lately that since the opening of our mission his number of patients had constantly decreased, which is really a good testimony for our mission. Even serious cases which we would want to have the surgeon treat can hardly be got rid of. Unless we write a personal letter to the surgeon about such cases, they receive no treatment at all, as a rule. We need a missionary surgeon. Remember us in your prayers!

II.

Rev. P. A. Penner writes Jan. 11: Greetings in Jesus' Name! In looking over the past quarter we have very much to be thankful for. In my last report I mentioned about a few candidates for baptism. They were 4 in number, two girls (sisters), one an outcaste and one a caste Hindoo. Every Sunday after the regular church services, I instructed these 4 in the truths of the gospel, keeping a close watch as to the interests they would manifest in what was being said, and how serious they seemed to be. The outcaste man seemed to us to be the most indifferent, and so we asked him to wait 5 or 6 months since we did not feel that he was ready for this holy rite of baptism to be administered unto him. This displeased him and the very next day he left for parts unknown. We are glad that we did not baptize him. I do not care for numbers only in the church. The three then were left and we were ready to baptize them. On Dec. 16th, Saturday evening, the evening prior to their baptism, I had the three in my office and once more talked to them very earnestly about the step they were about to take. I prayed with and for them, and when we arose from our knees, one girl said: "Sahib, if you baptize me, I expect you to furnish me with a house in which to live, because all my friends will despise me." You may be sure, dear brethren, we were much surprised to hear her say this. I then pointed out to her that Jesus, whose follower she was now about to become, was also ridiculed, and that she ought, for His sake, to be willing to bear reproach of her friends. But all our words were left unheeded. We were very sorry, but we left the matter rest for the evening and took it to the Lord. The next morning I felt that it would not be right to baptize this girl if she were not willing to give up unreservedly to the Lord. Bro. and sister Suckau, my wife and Miss Braun thought likewise and so we told Sukhin the next morning: Unless you are willing to take the cross of Christ and follow Him, we cannot baptize you. She did not yield. So she could not be baptized. On Dec. 17th, then, we had, instead of 4 candidates, only 2. And though our hearts were sad, yet there was joy in knowing that as far as we knew these 2 were soundly converted. The girl whom we did not baptize, was also present, but showed no sign of being sorry. Brethren, I stand today where I stood 10 years ago, rather than to baptize unworthy members knowingly into the church, I will not baptize at all. The girl, now our sister Dukhin is in school studying. We trust that she will in time to come make an efficient worker for the Lord. Will you please, help us pray for her, so that the Lord may make her faithful? But will you not also pray that the other girl may come back repentant? Will you also pray that this year we may have even more visible results than we had in the past year?

The leper asylum has not given us as much pleasure as at other times. We have met with many discouragements as well. About 20 are still under instruction preparatory for baptism. We are glad that the government is taking such interest in leper work, and has been pleased to select our asylum to carry on some experiments with a new leper serum. The Civil Surgeon of Bilaspur has been living on our compound for about three weeks and during this time he has selected and thoroughly examined 31 lepers in whom the disease has not yet made great headway and with whom he wishes to experiment. The first injection was made yesterday. Twice daily we are supposed to take the temperature of these patients and give injections once a week, noting down any changes in their health and physical conditions. We are watching these experiments with a great deal of interest. There are now in all 150 inmates in the asylum. This evening we have received the Power of Attorney from the Mission of Lepers and now intend to acquire 3 more acres of land and extend the boundaries of the asylum.

Recently I visited the school in Beladula and found it in a very good condition. The advance made by the pupils has been marked, and the attendance has been very good. I believe for a village school it is the banner school. On the first of this month we got a Christian teacher for this school, after having had a non-Christian for a number of months, not being able to find a suitable Christian.

Cholera has stopped its ravages in Champa. An exact number of deaths cannot be ascertained, since the native tries to hide all cases.

Services have been regularly held on the compound and in the asylum, Bro. Suckau also taking some meetings. He also leads the S. school on the compound. Bazaar preaching is never neglected. During Nov. and one half of Dec. two of our evangelists were out preaching as far as 50 miles from Champa, preaching to hundreds and hundreds of people. They also sold quite a number of books. On Saturday afternoons I generally instruct our native brethren. We worked through the Acts. On Tuesday afternoons is singing in the asylum, on Wednesday prayer meeting, on Thursday Bazaar preaching. The medical work is still an important work in the mission. Only too bad that we have no doctor.

Our Christmas holidays were times of refreshing. But about these, I will write to the papers.

R.

Your renewal and one new subscriber together for $2.50

Editorial.

To every home there comes at some time or other, that sad trying time when they and their friends are called together to perform the last rites over the body of a loved one whom God has called out of time into eternity. The Christian faith has in it that which, even in such a sad and trying occasion, can bring hope to the heart and make death mean an occasion for rejoicing in the fond assurances of life after death without misery or distress and a blessed eternal reunion of the separated ones.

One of the most pathetic things on earth is a funeral without a Christian service and a burial without prayers. It is such a hopeless thing. It emphasizes misery and is a surrender to the power of death, a power, which if it were not for Christ and His resurrection would make us, indeed of all men the most miserable." But a religionless funeral for one who led a godless life among his godless associates is at least a consistent proceedure. Generally those who ordinarily do not have a particle of time for religion or the church are anxious to give the burial of their friends all the appearances of a Christian funeral. An element of vanity is permitted to enter even in their funerals. What they want is to make a display of their sorrow. Often such people are the most unreasonable in their demands upon the minister who is called upon to officiate. They expect him to say nice things of the dead, when in all likely-hood he never knew the departed. If it can possibly be arranged they want the funeral on a Sunday in order to draw bigger crowds. The fact that they seriously interfere with the minister's regular Sunday arrangements and that they impose unnecessary Sunday labor upon the undertaker, cemetery help etc., are not a consideration with them. Very often at such funerals there are disgusting and noisy demonstrations of hysteria and grief altogether out of keeping with the regard and affection they had for the one they are burying. At the funeral of a non-Christian to which the writer was invited to come and participate some time ago there were two preachers neither of whom had ever seen or heard of the man to be buried. Besides the address which the clergymen were espected to make, three lodges were requested to be present and render a full service both at the house and at the grave. The preachers not knowing the subject in question talked, but discreetly said nothing. The lodge "teams" mumbled through their rituals composed of meaningless pantheism and plagiarized poetry with here and there a verse of scripture sandwitched in: there was a display of flowers far out of keeping with the family fortune and a long procession of cabs and the family felt that they had a successful funeral. We grant that the calling of a clergymen to the funeral of a non-church member is a recognition of religion and a compliment to the church and that sometimes he gets an opportunity to present the truth to people he could not otherwise reach, but it is an imposition to call him from his regular duties on the Sabbath to take part in a funeral that might just as well be arranged for some other day and that would not only save the minister's appointments but give those who must do the work a funeral impose the opportunity to observe the Sabbath. An undertaker recently told the writer that the only reason why he had not attended a regular church service for many years was because people would have Sunday funerals. Many cab-drivers, grave diggers etc., no doubt have the same excuse to offer.

Aside from those who are non-Christians there are reforms that might be introduced in all of our funerals. Funerals are an expense at all times that imposes hardships upon the poor. They are becoming more so, especially in cities, where burial places are costly and the means of transporting the mourners to the grave are more so. Silver-handled caskets, floral designs, mourning clothes and many other things are not absolute necessities but custom makes them so. The rich can afford them and are willing to submit to what custom demands. The poor cannot afford them, but for the sake of their standing in the community, they must provide them. The time calls for people brave enough, even in their sorrow, to set themselves against silly customs and insist upon simplicity in their funerals.

In rural districts there exists the abuse that makes the funeral an occasion for feasting. It surely is no compliment to the departed one for his friends to get together on the day he is buried and fill their bellies. His friends should give more thought to the loss they have sustained and less to what is coming on the dinner-table after the funeral. There does, to be sure, exist the necessity of providing for the bodily needs for the care of those who have come from a distance and their horses but there is no excuse whatever for a neighbor living within walking distance hitching up his horses and driving with his whole family to the funeral house there to be fed. Custom has made these things what they are, but a bad custom that imposes unnecessary and unreasonable hardships upon friends in sorrow should be abolished as soon as possible.

SOMETHING INTERESTING ABOUT THE HOPIS.

Our people are naturally very much interested in matters that pertain to the Hopis because our Board has been laboring so long among them and the missionaries occasionally give us interesting

facts about their labors. If reports be true, even the Hopis are capable of great advancement. We reprint a very interesting account given in the Philadelphia Press of a dozen of them at the famous institutions founded by Gen. Pratt at Carlisle, Pa.

Hopis, at Carlisle, Lose Wildness In Respect for White Man's Progress.

Carlisle, Pa., Feb. 10.—That a misunderstanding of the white man's motives has been one of the causes of the Indian's backwardness in adopting civilized methods and of fighting education is being demonstrated here at the Government Indian School, where twelve members of the Hopi nation, sun worshippers, who came here five years ago virtually as prisoners of war, are now preparing to go back to their people and spread the doctrine of the new life which they have gladly accepted.

These twelve Hopi Indians, when they came here five years ago, were crude specimens of a low order of civilization. Long hair hung down their backs, they were garbed in discarded khaki army uniforms and blue army overcoats and none of them could speak a word of English. Today these same Indians, after having gone through the white man's melting pot, are considered among the best students in the school, have renounced sun worship and have joined Christian churches, are precise gentlemen in their conduct, and one of them has achieved international fame.

Caused Trouble in Arizona.

A half dozen years ago the Hopi nation was causing considerable trouble in Arizona. Internecine strife had divided the tribes and a troop of United States cavalry was sent post haste to the Keam's canyon region to restore peace After pow-wow and conferences, in which the Indian leaders sternly refused to adopt the white man's education, twelve of the most obstinate "stand patters" were taken as prisoners of war and sent from the Moqui Agency in Arizona to the Carlisle Indian School, the party arriving here January 26 1907. All of these Indians were members of the Oraibi band of the Hopi nation. Among them were several priests and head men of the tribe.

When these savages arrived at the Carlisle school they would have nothing to do with any of the other students and began to live their lives apart. As they could speak no English they expressed their thoughts by gestures and in garbled language. In order to experiment, the authorities of the school did not order these Hopis to have their long locks of hair cut but waited to see if their association with the advanced Indians at the school would not have some good effect upon them.

In less than ten days one of the Hopis indicated by gestures that he would like to have his hair cut like the other students, and on the same day another Hopi was discovered snipping off his own locks with a hunting knife.

Advanced Rapidly.

From the moment the Hopis showed their first interest in education they advanced rapidly and became eager in their desire to learn more. They entered the lowest grades in the classrooms, but as they were attentive to their studies, were kindly disposed to their teachers and caused not the slightest trouble, they climbed steadily to the top of their slasses. All were assigned to devote some portion of their time to vocational training, some entering the blacksmith shops or carpenter shops, and Louis Tewanima, the crack Marathon runner, is developing into an expert tailor.

The Hopis are small people and those at Carlisle average about five feet five inches in height and weigh from 125 to 130 pounds. All of them are amazing runners. Four out of five comprising Carlisle's cross-country team are Hopis.

Louis Tewanima, one of these same savages five years ago is today one of the greatest long distance runners in the world, and two years ago, while representing America at the Olympic games in Paris, won the main Marathon event. He will represent this country at the next Olympic games.

Washington Talyumptewa has also achieved a national reputation as a long distance runner.

The twelve Hopi Indians who have been so wonderfully transformed in five years are: Tawa Ventewa, William Nahongva, Pon_aqua Tewa Andrew Hermequatewa, Lauis Tewanima, Archie Quamala, Edward Tewane, Wallace Hoyuma, Glenn Josytewa, Joshua Hermeyesva. Tala Yamtewa and Washington Talyumptewa."

NOTES ON THE C. E. TOPIC.

March 3.

The Christian Virtues.

III. Patience.

2 Thess 3: 1—5

Scripture gives us many examples of patience. God is a patient Father. When Israel vexed Him, He patiently restrained His wrath. When His erring children came to Him after having grieved Him they were always welcome to His bosom and His heart. The only reason why Israel was not utterly blotted out was because their God was patient with them beyond measure. Every new prophet and every message he was inspired to bring was a new evidence of God's great patience. It is only because patience is a godly quality that grace, the mercy of God to those who do not deserve it, is available.

In Jesus we find patience exemplified for our benefit and imitation. Though He felt the sting of poverty He was not embittered by it. Though He was disappointed in men as no one else has been He continued to love the whole world to the extent of giving His life for its redemption. Though He was misunderstood and misrepresented by the leaders of the church of His day He did not forsake the temple and regard those who were a part of it as unfitted to be noticed by Him. Though He came to an awful, an agonizing and a disgraceful death on the cross He remained serenely patient to the end. "He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

Patience is a quality we so much admire in others and show so little of in ourselves. If God our heavenly father whom we so persistently wrong by our unholy lives is patient and spares us we certainly are not under an unreasonable restraint when we are expected to be patient with our erring brethern whose wrongs to us are insignificant when we compare them with the wrongs we offer to God. Patience while possessing a quality more lasting than some of the other things we enjoy may wear out. God often finds it necessary to say, "Thus far and no further." Sometimes His determination comes suddenly and without warning to those who have presumed upon His mercy. Let us not trifle with the patience of God.

NOTES ON THE S. S. LESSON.

March 3.

The Call of the First Disciples.

Mark 1: 14—28; Luke 5: 1—11.

Golden Text. Matt. 9: 37, 38.

In Matt. 14 we read the circumstances of the Baptist' imprisonment. He had fearlessly rebuked Herod Antipas for the sinful relation existing between him and his sister-in- law. There is a significant connection between the imprisonment of John and the Lord's departure for Galilee. A wicked king might stop the voice of a mighty prophet but another mightier than he was abroad. God's voice can not be stilled by puny little man.

The Judean ministry which occupied the attention of Jesus from the time of his temptation until his departure a year later is only mentioned by John. There were three things Jesus emphasized in His preaching. (1) The time (of which John spake, in which the Messiah would come) is fulfilled. (2) The Kingdom of God is at hand. The Kingdom of God means the rule of God anywhere. (3) Repent ye and believe the Gospel.

Simon and Andrew were industriously occupied in their own calling. Men who tend well to their earthly callings, when consecrated, throw that energy into the higher and better callings in God's Kingdom. Jesus used the fisherman's calling as a symbol of the work His servants are to do. Fishing for fish means their destruction while fishing for men means their eternal salvation. The fisherman goes where the fish are, he studies their habits; he does all in his power to attract them, and he knows the season when there is a likelihood of catching them. In fishing for men we must follow men to their haunts, must know their weaknesses and our advantages and must present the gospel to them in the most attractive form we know.

Many are of the opinion that it was at this time that the miraculous draught of fishes took place and the nets which were broken were being mended. Our relation to Jesus may mean the breaking of many earthly things dear to us; it may be our fortune, our business or our associates. He calls His chosen ones away from mending these things to the higher and better calling of saving our souls and the souls of others. In the sons of Zebedee we have examples of surrender without hesitation.

The doctrine Jesus taught in the Synagogue caused astonishment. It was an exhibition of the power of His word. It is the power that we have encouraging us to fight against principalities and powers. Eph. 6: 12. The demons know and fear "the Holy One of God." Sooner or later they must answer to Him. Though the demons recognize Him, Jesus does not want the testimony of unclean spirits. Whatever the world or the unrighteous may testify concerning the greatness, beauty of character or influence of Jesus is not the kind of testimony He demands. Surrender to Him is the only thing acceptable to Him.

News of the Week.

ROOSEVELT WILL ACCEPT NOMINATION FOR PRESIDENT IF HE GETS IT.

New York, Feb. 25.—"I will accept the nomination for president if it is tendered to me, and I will adhere to this decision until the convention has expressed its preference," is Colonel Theodore Roosevelt's reply to the letter of seven republican governors asking him to stand for nomination.

The eagerly awaited reply was given out tonight at Colonel Roosevelt's officies here during his absence on a trip to Boston. It was unexpectedly brief, but definite.

The governors assembled at Chicago two weeks ago and drafted a letter to Colonel Roosevelt, asserting that there was a popular demand for him to be president again, and urging him to declare himself as to whether he would accept the republican nomination if "it came unsolicited and unsought."

For two weeks Colonel Roosevelt considered the letter, indicating plainly that he had no intention of making a hasty reply.

NINE GOVERNORS DECLARE FOR TAFT.

Washington, D. C., Feb. 27.—Telegraphic pledges of support from nine republican governors were given out here to-night from the campaign headquarters of President Taft.

The executive going on record in favor of the president's renomination were:

Eberhardt, Minnesota; Carroll, Iowa; Hay, Washington; Goldsborough, Maryland; Tener, Pennsylvania; Hooper, Tennessee; Spry, Utah; Pennewell, Deleware; Pothier, Rhode Island.

In addition to the signed statements made public, the Taft managers claimed the support of Governors Deneen, Illinois; Oddie; Nevada, and Mead, Vermont.

The announcement from the Taft bureau is taken as an answer to the Chicago conference of seven governors upon whose solicitation Colonel Roosevelt based his formal entry to the presidential contest.

Twenty-two states now have republican governors and all except two are now accounted for in the various statements of presidential preferences. They are listed as follows:

Declared for Taft, 9; claimed by Taft managers, 3; declared for Roosevelt, 7; declared for LaFollette, 1; preference not announced, two.

The nine governors who have come out for President Taft all take the position that his record entitles him to renomination and election.

ABSOLUTE FREEDOM OF RELIGION IN CHINA.

London, Feb. 23.—Replying to a deputation of Protestant Christians, Yuan Shi Kai again expressed his determination to remove all religious disabilities and enforce religious toleration throughout the country, says the Peking correspondent of the Times.

The correspondent says the recent reports of fighting in Manchuria have been much exaggerated. The disturbances at Tiehling were unimportant and order has now been restored there.

ALASKA TO BE WINTER RESORT.

Washington, February 23.—Straw hats and linen dusters are being worn in Alaska during the mildest winter on record, because the Japanese current has unaccountably switched toward the arctic territory. This remarkable condition, which it is said may make Alaska a winter resort, was reported today to Governor Clark, of Alaska, by the navy hydrographic office.

"We now think the warm water of the Japanese current has been diverted to Alaska, causing the unprecedented warm weather. We think it possible that the change will be permanent.

Governor Clark was told that recent earthquakes in the Aleutian islands may have caused the current to strike Alaska. "For the first time in Alaska history no snow has fallen in the southern portion since Christmas," said Governor Clark. "All along the coast there has never been such a mild season."

PLEADS GUILTY IN TIMES BRIBE CASE.

Los Angeles, February 27.—Burt H. Franklin, whose arrest on the charge of bribing a juror presaged the collapse of the McNamara defense in the Times dynamiting case, today pleaded guilty to having attempted to "influenve" Robert F. Bain, the first man passed for the jury box This is taken to mean that Franklin will be the principal witness for the prosecution in the case of the state against Clarence S Darrow, also charged with bribery. Darrow was chief counsel for the McNamaras.

It is reported that Franklin received assurances from the state that he would receive immunity, or at least clemency, if he would turn state's evidence. Franklin had been under two charges, the first of which, that of bribing Bain, having been dismissed a short time ago. It was to the charge of having attempted to "influence" Bain that Franklin pleaded guilty today.

WELCOME FOR KNOX IN CANAL ZONE.

Panama, Feb. 27—The Central and South American tour of the American secretary of state has begun auspiciously with big welcoming crowds at Colon and Panama. Mr. Knox went ashore at Colon from the United States armored cruiser Washington shortly after 8 o'clock this morning and was met by prominent government officials and a great crowd of American residents and citizens of Colon, who greeted him with cheers.

He arrived at Panama by special train this afternoon. The secretary and others were escorted to automobiles between lines of police holding back a great throng. The station was fairly hidden by American flags. As Mr. Knox appeared in the street the party halted and the crowd uncovered as the band played "The Star Spangled Banner." The route to the Tivoli hotel, where the party occupies the presidential suite, was lined with detachments of police and firemen.

Mr. Knox responded gratefully to the speeches of welcome, but reserved his first formal speech for delivery at an official function to-morrow

ITALIAN WARSHIPS BOMBARD BEIRUT.

Beirut, February 24.—Three Italian warships today bombarded Beirut, the principal seaport of the Turkish province of Syria, on the Mediterranean. A terrible panic prevailed among the inhabitants of the city, the majority of whom are Christians.

Shells burst in the principal streets and many residents fled to the interior. Beirut is a city of twelve thousand inhabitants and is one of the most important and interesting towns in Asiatic Turkey.

Sixty people were killed and a large number of others wounded as a result of the bombardment which was brief. These are the official figures, but it is known that there were many more casualties.

None of the American institutions in the city suffered any injury from the explosion of the shells. The professors, missionaries, students and employes are all safe.

The Italian warships appeared suddenly off the port and the commanders of the Italian gunboat Volturno and the armored cruiser Giuseppe Garibaldi sent to the authorities a peremptory demand for the surrender of the Turkish gunboats in the harbor. Before the provincial governor could deliver his reply to the Italian commanders or ask for time to negotiate the cruisers opened a devastating fire.

JUAREZ CAPTURED AFTER A SKIRMISH.

El Paso, February 27.—A thousand rebels coming from the south attacked Juarez at 10 o'clock today and after a brief cannonading the town surrendered to the enemies of President Madero. The investment of the town is complete. All doors to business houses were barred and the rebels were soon marching through the streets, not firing nor being fired at after the surrender.

San Antonio, Tex., February 27.—Three American cowboys were killed, after a bloody encounter to relieve the employes of the Nelson Morris ranch, opposite Sierria Blanco, in Mexico, according to reports received here today.

FRENCH POPULATION AND WEALTH.

France is a nation of great financial resources. Its per capita wealth is great, the tendency to save being especially noticeable in the rural districts. The nation's remarkable recuperative power was illustrated when the people rallied so quickly after the exaction of the stupendous German war tax. A searching desire for wealth is accompanied often by a disposition to avoid the care of children. In France the population for years was at a standstill. In some instances it decreased. The census of March 5, 1911, just published, gives the total population of France, including the Island of Corsica, as 39,601,509, compared with 39,252,245 in 1906, a slight general increase. Of the eighty-seven departments of France only twenty-three show an increase of population by the census of 1911 and sixty-four a more or less important decrease. One of the striking facts shown by the present census is the steady increase in the number of foreigners who live more or less permanently in France. They numbered 1,132,696 on March 5 of last year, an increase of 123,282 since 1906, so that more than one-third of the entire net increase for the whole of France during that period was made up of foreigners, largely Americans. Paris has a foreign population of 204,670.

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TWO MILLIONS OF PEOPLE NEEDLESSLY SICK.

Chicago, Feb. 27.—"There are two million cases of serious illness and a resulting 60,000 deaths that would be easily prevented," Dr. J. N. McCormack, of the Kentucky board of health told the conference of the American Medical association here today. Dr. McCormack was urging earnest support by the physicians for Senator Owen's bill, which would establish a national department of health.

"Consumption and smallpox can be banished if the conditions which causes these diseases can be uncovered and removed," he declared, "and that is what a national board of health will do."

The establishment of a pure food and drugs board of examiners in every state was urged by E. F. Ladd, state commissioner of food and drugs, of North Dakota, in an address on the "essentials of state legislation on foods and drugs."

COLOMBIA INVITES KNOX.

Washington, Feb. 23.—Colombia today virtually r pudiated the action of its Minister General Ospina, by sending through American Minister Dubois, in Bogota, a cordial invitation to Secretary of State Knox to visit Colombia shores on his present trip to the republics on the Carribbean sea. The invitation was forwarded promptly to Secretary Knox, who is aboard the cruiser Washington on his way south. With him rests the decision whether he will change his itinerary to include a call at the port of Cartagena. This, it is accepted here, he undoubtedly will do.

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VOL. XXVII BERNE, INDIANA, March 7, 1912. No. 10.

"TILL HE COME."

By Christ redeemed, in Christ restored,
We keep the memory adored,
And show the death of our dear Lord,
Until He come.

His body broken in our stead,
Is here in this memorial bread;
And so our feeble love is fed
Until He come.

His fearful drops of agony,
His life-blood shed for us we see;
The wine shall tell the mystery
Until He come.

And thus that dark betrayal night,
With the last advent we unite—
The shame, the glory, by this rite,
Until He come.

Until the trump of God be heard,
Until the ancient graves be stirred,
And with the great commanding word
The Lord shall come.

O blessed hope! with this elate
Let not our hearts be desolate,
But strong in faith, in patience wait
Until He come.

George Rawson.

NEWS AND COMMENT.

Professor P. H. Richert, of Goessel Kan., resigned his position in Bethel College, which he held for 14 years, being a very successful teacher. He is living about 10 miles from the college, which made it very inconvenient for him, especially since he has much work at home, being the secretary of the Foreign Mission Board and the pastor of the Tabor congregation. The Board of Directors of Bethel College gave a call for the position to Prof. H. D. Penner, of Hillsboro, Kan. He is expected at Bethel with the beginning of the new school year.

Goshen College has now 203 students, Bethel College 202, Bluffton College 150, Hesston Academy 96, Gretna 50.

VESPER ADDRESSES.

Two Vesper services that will prove to be of more than usual interest will be those held on February 25 and April 21. On February 25, F. W. M. Mason, a former slave, now Secretary of the Freedman's Aid Association of the Methodist Church South, will deliver the address. Those who heard U. S. Senator Vardaman give his address at the College Chapel should also hear Mr. Mason. Senator Vardaman tried to give the impression that a Negro cannot be educated beyond a certain point. Let us hear what Mr. Mason, who is interested in the education of his race, has to say on the subject.

On Sunday, April 21, Judge John N. Hutchison of the Probate Court of Allen county will give an address on the Juvenile Court. There were more than 700 cases that came before the Juvenile Court of Allen county during the last year. Judge Hutchison will no doubt tell us something about the causes of crime among the young people. Parents and young people will do well to hear this address. The lessons from the Court sometimes do more good than a sermon.

The College Library has been enriched by about 100 volumes of miscellaneous books from the library of Rev. I. A. Sommer, and Rev. S. F. Sprunger, Berne, Ind. The college is more than grateful for gifts of this kind. There are no doubt many people that might help the library in this way. Sometimes people have old books that they do not know what to do with. Among them may be volumes that would be valuable in a library, but are of no particular value to anyone else. Why not send such books to the College and let us determine what we can use. Or write to us and tell us what you have, and we will be glad to tell you whether we have any place for them in the library or not.

Our library should also have about $1000.00 for new books. In addition to what we ought to have a fund that would yield at least $250.00 a year for books. We have a beginning of such a fund. We have $1400.00 bearing 5 per cent interest. The fund ought to be at least $5000.00. Who will add to it? If you are interested in increasing this fund, which can be counted with the general Endowment Fund, kindly write to us.

College Record.

Your renewal, one new subscriber and Krehbiel's History of the General Conference for $3.00.

DANGER OF SELF-ABSORPTION.

One of the dangers which besets an earnest man is that of becoming so absorbed in his own work that he will have little or no interest in other men's work. Most of us have met men—good men, too—who were always willing to talk about their own work, but when the conversation shifted to our work they at once grew restless and soon it was rather painfully evident that they were feeling decidedly bored. Such men will talk eagerly for hours about their own little world, that they are not interested in the slightest in any other. This is a defect and a bad one, and yet it attacks very earnest men, and seems to spring naturally out of the very intensity of their devotion to their work.

But we think closer acquaintance will show that it is not necessarily a part of earnest devotion to one's work, in fact it springs, not from our devotion to our work, but from our misconception of the work of others. A man may love his own children dearly, but if he were to plead that as an excuse for ill-treating or neglecting all who are not his children, we would have scant patience either with him or his argument. As a matter of fact we find, at least frequently, that the man who has a little Tommy or Mary at home is so much the more interested in all other little Tommies and Marys. Intensity of interest in our own work cannot be used as an excuse for lack of interest in the work of others. When intensity of interest reaches that point it is plain that the man himself is somehow becoming dwarfed.

The effect of this upon a man's personal life and influence is most serious. We may take it for granted that usually the man who desires to interest other men in himself and his work must be prepared to show interest in them and their work. The teacher who would interest his pupils must first be interested in them. We must give out as much as we take in. The ability which teachers need most is the ability to become interested in their scholars. This applies to the Sunday School and the day school, to college professor and preacher alike.

This means that the lesson, the lecture, the sermon, are the smaller things: the scholar, the hearer, is the big thing. It is safe enough for a man to forget himself in his sermon, but it is not safe to forget his hearer. The trouble with too many of us is that we look upon our work as the chief thing, when the man we want to reach is the chief consideration. The ideal man is Christ-like in the breadth of his symphaties. Christ was interested in all men: the child, the rich Zacchaeus, poor, blind Bartimaeus, Simon the Pharisee and Simon the Zealot, the Jew, the Samaritan, and the Syrophenician, all found in Him a friend.

The measure of a man is the breadth of his sympathy. Christianity is really the triumph of love, and heart-growth is the essential in Christian life. If in any way our work has blotted out, even partially, the figure of our brother, we have made a bad blunder. Christianity means service, but we must take care lest the service becomes the end and so ceases to be service. The Christian must always retain his humanity, with all its tender relationships. There never was, there never can be, a professional Christianity. When it becomes professional it ceases to be Christianity. The love of men is more than the love of work, and the best Christian work must ever spring from a love for men and a vision of their need.—Chr. Guardian.

SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

The second World's Christian Citizenship Conference will be held at Portland, Oregon, June 29 to July 6, 1913. This Conference is no experiment, since a very successful similar Conference, the first of its kind in the history of the world, was held in the city of Philadelphia in the month of November, 1910. Furthermore, the Commercial Club of the city of Portland through its Convention Bureau, has entered into an agreement with the National Reform Association, which is arranging for this Second

World's Christian Citizenship Conference, to pay into its treasury the sum of $15,000 within the year 1912 to aid in the work of preparation for it and has also granted other valuable concesseions to the amount of several thousand dollars. The railroad and steamship companies are heartily cooperating having given assurance of very low rates. Numerous mission boards, many church courts and various Christian civic organizations are also cooperaitng. Of the thousand expected to be in attendance five hundred and more delegates have already been appointed.

On the program of this Conference it is proposed to have from seventy-five to a hundred leading representative Christian statesmen from practically all the great countries of the world, a score and more of whom have already been definitely engaged, including such men as Sir Andrew Fraser, for thirty-seven years Governor of Bengal, India. N'g Poon Chew, Canton, China, Monsieur Charles-Lucien Gautier, Geneva Switzerland, Dr. Armenag Haigazion, Konia, Asia Minor, Turkey, and Charles Merle D'Aubigne, son of the famous French historian D'Aubigne from abroad; and Governors Woodrow Wilson, of New Jersey, Chase S. Osborne of Michigan, and Dr. Samuel Zane Batten, Professor of Sociology in Des Moines, Iowa, College—from our own country. At this Conference it is proposed to have thoroughly discussed by these men and others of their type not only the great moral problems which are indeed world problems and with which government necessarily has to do — such as the weekly rest day, capital and labor laws affecting family life, public education in its relation to morality and religion, vice and crime and the best means of their suppression, political corruption and its cure, etc.—but also and especially the great fundamental Bible or Christian principles of civil government in their application to these problems, which application we believe to be the one and only hope of their solution.

All inquiries concerning it should be sent to 103 Publication Bldg., Pittsburgh, Pa., care of the General Superintendent,

J. S. Martin.

"A MIGHTY FORTRESS IS OUR GOD."

The Story of the Hymn.

The greatest scene of Luther's career was his brave stand before the Diet of Worms, on the seventeenth of April, 1521. It was on the way thither, when warned by Spalatin against entering the city, that Luther wrote back: "Were there as many devils in Worms as there are tiles on the roofs of the houses, I would go in." Perhaps the occurrence of this same sentiment in the third verse of Luther's hymn Ein feste Burg ist unser Gott is what has led so many writers to say that the hymn also was written on that journey to Worms. Picturesque as it may be thus to connect the great hymn with the great event, the claim is not suppported by any actual evidence. Three years afterwards, in 1524, Luther printed his earlier hymns, but this is not among them. One naturally concludes that it had not been written. The date of its first appearance in print is not quite certain, but it is either 1528 or 1529, in a hymn book printed at Wittenberg. It was then set to the glorious tune, believed to be composed by Luther himself, to which it has been sung ever since.

Such a hymn, with such a tune, spread quickly, as may well be believed; "quickly, as if the angels had been the carriers," one enthusiastic writer has said. But they were men and not angels who spread Luther's hymn of faith and courage from lip to lip. It thrilled them like a trumpet blast, encouraging the faint-hearted and nerving the brave to fight the battle of the Lord. It was, as Heine said, the Marseillaise of the Reformation. It was sung in church, against the protest of the priest. It was sung in the streets; and, so heard, comforted the hearts of Melanchthon, Jonas, and Cruciger, as they entered Weimar, when banished from Wittenberg in 1547. It was sung by poor Protestant emigrants on their way into exile, and by martyrs at their death. It is woven into the web of the history of Reformation times, and it became the true national hymn of Protestant Germany, Gustavus Adolphus ordered it sung by his army before the battle of Leipzig, in 1631, and on the field of that battle it was repeated, more than two centuries afterwards, by the throng assembled at the jubilee of the Gustavus Adolphus Association. Again, it was the battle hymn of his army at Lutzen, in 1632, in which the King was slain, but his army won the victory. It has had a part in countless celebrations commemorating the men and events of the Reformation; and its first line is engraved on the base of Luther's monument at Wittenberg. And it is dear still to the German people; one of the hymns lodged in their memories and hearts, ready for the occasion. An imperishable hymn! not polished and artistically wrought, but rugged and strong like Luther himself, whose very words seem like deeds.

The Translator of the Hymn

To translate a hymn into another language, and yet to preserve the spirit and the form of the original, is always a difficult task. But to do it in such a way that a foreign people shall love to sing the hymn in their own tongue is a feat of which anyone may be proud . Very many writers, both English and American, have attempted to do this for Luther's hymn; how many, it would be hard to say. The Rev. Peck has collected eighty different translations in a little book, but there are many more. Of these, some are poor enough; and of them all, only two have proved widely successful.

One of the two is the translation made by Thomas Carlyle, and printed in Fraser s Magazine for 1831. Carlyle's understanding of Luther, and his own gift of downright speech, well fitted him for his undertaking. In many respects, his is the best version of the hymn in English; and in Great Britin it is the one most generally sung, although some changes are made in it, in most cases, to fit it for such a use. The other successful translation is American. It was made by an Unitarian clergyman, the Rev. Frederic Henry Hedge, and first appeared in 1852, in the second edtion of Dr. Furness's Gems of German Verse. A year later, Dr. Hedge included it (just as it stands in The Hymnal, No.121) in Hymns for the Church of Christ, a hymn book of great excellence, edited by himself and the Rev. F. D. Huntington.

The translator did his work well. His version is worthy to stand beside Carlyle's and for church use as a hymn is probably the better of the two. It has become the accepted version of Luther's hymn in this country, and now finds a place in the great majority of recent American hymnals of the better kind. Perhaps we hardly realize that Luther's hymn is gradually becoming one of the standard hymns of the American church. More than once in late years it has happened that classes in our colleges have adopted it by vote as their class hymn. To this growing apreciation of the hymn several things contribute. One is the growth of historical feeling, making more of historical associations. Another is the clear ring of faith in the hymn itself, never more appealing than now. Still another is the quality of the old chorale to which the words are set. But Dr. Hedge's great success, in producing such a version as makes us feel that we are singing Luther's hymn itself, must alone be placed high among the causes which are acclimating the old German hymn.

Dr. Hedge was decidedly a man of mark in New England; a thinker and scholar of influence. His life is linked with Harvard University in a curious way. His mother was the granddaughter of one of its presidents, and his father a professor there for over thirty years. He himself was born at Cambridge, December twelfth, 1805, was graduated in arts by Harvard in 1825, and in divinity three years later. While still pastor of a church at Brookline, in 1857, he became Professor of Church History, and in 1872 Professor of German, in the university. This latter chair he held until 1881, and lived until August twenty-first 1900.

Dr. Hedge reached manhood at a time when there was great intellectual unrest in New England, and much excitment on moral and religious questions. It culminated in what is generally called the Transcendental Movement for a more spiritual philosophy. Dr. Channing was probably the leader of this movement, but Dr. Hedge took a most active part in it. He was one of the founders of the Transcendental Club of Boston, and its eccentric organ, The Dial. Dr. Hedge's particular share in this movement seems to have been to make known and expound the literature, and especially the philosophy, of Germany. Before going to Harvard, he had spent several years as a student in Germany. These made him familiar with the language, and gave him a sympathy with German thought, of which he remained a student all his life. He published, in 1848, a large volume of The Prose Writers of Germany, which became a standard work; and by lectures, review articles, and books, did much to make the philosophers of Germany more welcome than they had been in New England.

This translation of Luther's hymn, therefore was quite in line with Dr. Hedge's special work. For keeping his memory green in the world, it is no doubt, the most effective piece of work he ever did. It was a little piece of work. And yet nothing less than his own religious nature and strong religious feeling, his poetic temperament and gift for making verse, his familiarity with German and practiced skill in translating it—nothing less than all these things, combined in the one man, made success in that little piece of work possible.

Some Points for Discussion

1. Luther seems to have been accustomed to refer to his hymn as the 46th Psalm. This is interesting as showing the source of Luther's inspiration; but can the hymn be said to be a version of that psalm?

2. The following analysis of the hymn has been made: "In stanza i we see our stronghold and its besiegers; in stanza ii our weakness, our Saviour's power and might; in stanze iii the vanity of the Prince of this World; in stanza iv whatever earthly goods we lose we have our true treasure in heaven." Is the analysis satisfactory?

3. It is interesting to compare Dr. Hedge's translation with such others as one has access to. Carlyle's is in his essay, Luther's Psalm, to be found in all editions of his works. A version by Longfellow can be found imbedded in his Golden Legend. Many of the later versions have no individuality, but are merely the old materials worked over and slightly rearranged.—Forward.

Home Circle.

GRANDMA'S ALARM CLOCK.

Grandma looked at the clock. The short hand was at two, the long hand was at twelve.

"It is two o'clock, grandma," said little John, who could tell what time it was by the big clock in the hall, although watches were still a puzzle.

Just then the clock struck "one, two." Grandma smiled, John smiled.

"I was wondering," observed grandma, with another glance at the clock, "I was wondering if I had time to take a wee nap?"

Little John began to feel uncomfortable. He was afraid grandma really meant that he should take a nap. When mother went away that morning, with baby and two older children, she told John that, if he would be a good boy and stay home to take care of grandma, he needn't go to sleep after luncheon. John was sure grandma wouldn't make him take a nap after mother said that, but she might ask him if he would like to have a little rest with her. John was a polite child, and grandma was so much more beautiful than any other grandma he ever saw; itwas easier for a boy to do what she wished than to do as he wished himself. John was sure he would have to lie down and close his eyes if grandma asked him, so he looked at the clock again and frowned.

"Why, I forgot to give my little bantam rooster his dinner!" declared John. "When you said you would tell me stories so I wouldn't get lonesome, it made me forget my little rooster. Now, don't worry about me, grandma. If you want to take a nap, you just take it. I'll have to feed the rooster and then I'll play with my new engine out on the back porch."

Grandma smiled and rubbed her glasses. "Very well," she answered. "And, John dear, you needn't keep too quiet, because I must'nt take a long nap this afternoon."

Sometimes when grandma to went sleep after luncheon, she didn't wake up for two or three hours; so John was glad she didn't intend to take a long nap that day, because the house seemed lonely. He decided that, as grandma said she mustn't take a long nap, he would play that his engine was obliged to be noisy went to sleep after luncheon, she clock to strike three.

If grandma had told John that she didn't intend to sleep more than fifteen minutes, how he would have stared. He didn't know a word about the beautiful surprise awaiting him.

When mother left home that morning, she told John that she was going to Aunt Mary's in the city; that she intended to leave the children before luncheon. John wished to go, too, but mother explained that some one must stay with grandma.

After her boy went to feed the little rooster, grandma looked at the clock again, and shook her head. "What if I should oversleep?" said she. Norah the housemaid, was gone for the afternoon. The house was perfectly still.

"Let me see," grandma continued aloud. "If we meet my daughter and the children at the station in time for the three o'clock car for the beach, John and I must leave here at half-past two. We will need only fifteen minutes for a cat nap." Grandma usually called a short sleep a cat nap.

"I don't know," grandma said to herself, as she settled down among the cushions on the couch, "I don't feel sure that I ought to do this without extra alarm clock on the chair beside me." Nevertheless, grandma closed her eyes and quickly fell asleep.

The big clock in the hall ticked, ticked away the minutes. Grandma was sound asleep. Five minutes passed, ten minutes, eleven minutes. twelve minutes, then grandma dreamed that she awoke. Thirteen minutes—and she dreamed she washed John's face and combed his hair. Thirteen minutes and seven seconds —grandma dreamed she was telling John about the beautiful surprise; how they were to meet mother, Aunt Mary, and the children at the city station, and go on the three o'clock car, the latest car for the seashore, where they were to have a picnic dinner and come home by moonlight.

Fourteen minutes—grandma dreamed that she and John were skimming along the country to the seashore — bumpety-bump, bumpety-bump — such a beautiful, peaceful ride — bumpety-bump, bumpety-bump—over the rails.

Fact is, grandma was so sound asleep she might have slept until five o'clock if something unusual hadn't happened.

Norah left the side screen door open. The little rooster, having eaten his dinner and straightened his feathers, went for a walk when little John began to play cars. He reached the side porch, hopped up the steps, and, if you will believe it, walked in the open door. To be sure he paused politely a moment, with head cocked on one side as if waiting for some one to say, "Come right in and take a chair."

At last, just as the big clock in the hall said fifteen minutes after two, the bantam rooster crowed, "Oo—oo—— ooh— ooh, OOH—OOH!" in shrillest tones.

Grandma stirred uneasily. She dreamed that the car was whistling for the seaside station. She did not like to get off the car. Again came the long, shrill whistle, and she prepared to leave the car. She really sat straight on the couch and opened her eyes in a dazed "Where-am-I?" fashion.

There stood the little rooster on the chair, arching his pretty neck ready to crow a third time, and crow he did.

"There, there!" remonstrated grandma, with a glance at the clock. "That's enough. I'm awake; thank you, sir, just in time. You come in the kitchen with me and I'll give you a piece of custard pie. You deserve it."

Grandma did give the little bantam rooster a piece of custard pie and she didn't make him eat the crust either.

"We wouldn't be here if it wasn't for our little rooster," said John, when he and grandma met mother, Aunt Mary, and the children, in the city station at three o'clock.—Frances Margaret Fox, in Little Folks.

Marriages.

Goodwin—Basinger. — On Feb. 24, at the home of the bride's parents, brother and sister Theophilus Basinger, near Columbus Grove, Ohio, and on the silver anniversary of their wedding day, their daughter Rosa was married to W. D. Goodwin, Rev. W. S. Gottshall officiating.

Deaths.

Croll. — On February 11, 1912, in Lansdale, Pa., Florence Kendig Croll, adopted daughter of Mr. and Mrs. Wallace G. Croll, aged 15 years, 11 months and 24 days. Interment on the 15. at Plain Mennonite Church. Services by the family's pastor A. M. Fretz, assisted by Rev. Newell of the Baptist church, and Rev. Clemmens of the local church.

Crouthamel.—On February 22, 1912 at Fretz, Pa. from a hurt in the severe windstorm, which prevailed, Mahlon H. Crouthamel, aged 40 years. Interment on the 27. at Tohickton Lutheran Church. Services by Rev. Fetter assisted by Rev. A. M. Fretz.

Locher. — On Febr. 22, John Locher of Bluffton, Ohio, left home well and hearty and went to Chicago to transact business and the next morning was found dead in front of the door in his room, asphyxiated by gas. His age was 58 years and 7 months. The remains were brought to his home and funeral services were held in the First Mennonite church by Rev. W. S. Gottshall. The spacious church was filled to its utmost capacity. Interment at Ebenezer cemetery. He leaves a grief stricken wife and five children.

Contributions.

For the Treasury of the General Conference.

For Statistical Compilation.

Canton congregation, Kan., by Tobias Wedel, $2.25; Emmaus congr., Kan., by John Regier, $3.75; Halstead congr., Kan., by Edwin J. Haury, $5.-25; Cordell, Okla., by H. D. Schmidt, $.75; Kingman, Kan., by C. J. Voran, $1.; Garden Tp. congr., Kan., by J. A. Ruth, $3.75; First Mennonite congr., Newton, Kan., $6.75; Salems congr., Dalton, Ohio, by John Badertscher, $3.75; Tabor congr., Kan., by H. Lehrman, $4.50; Burrton congr., Kan., by John Fast, $1.50; Sterling Ohio, by Melvin Krabil, $1.50; Colony, Okla., by J. J. Kaufman, $1.50; Pulaski, Ia., by W. W. Miller, $3.00; Coldwater, Kan., by C. Frey, $1.25.

Gratefully acknowledged,

C. F. Claassen, Treasurer.

For Publication.

From Maria Bixler, Berne, Ind., $10.

Home Mission.

A. General Treasury:

Missionbox, Berne, Ind., by S. F. Sprunger, $2.83; Congr. Didsbury, Can., by J. J. Balzer, $15.65; Upper Milford S. S., Pa., by H. B. Geisinger, $13; Intermediate C. E., Reedley, Cal., by A. C. Eyman, $4; East Swamp congregation, Pa., by W. H. Grubb, $30.

B. City Mission Treasury:

Bethany S. S., Freeman, S. D., by A. A. Wollman, $36.06; S. S, Wayland, Ia., by S. M. Musselman, $6.18; A. N. Sprunger, by S. F. Sprunger, Berne, Ind., $25; Sewing Society, Halstead, Kan., by Anna Dester, $10; collection at the ordination of Sister E Braun, Reedley, Cal., $37.87; Upland S. S., by Arnold Weber, $8.44; a family of the West Zion church, Moundridge, Kan., $50; reported by E. F. Grubb, $89.03.

Gratefully acknowledged,

M. Horsch, Treasurer.

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Editorial

CHRISTIAN EDUCATION. I.

Education is the art of leading out, developing character, by example and instruction. Often there is laid too much stress on the instruction and too little on the moral and religious side of education.

From the beginning religion was the mother of education, later it was the helpmeet, until now in many places education and religion are entirely separated.

The science of education is in its infancy, psychology is taught, studied and applied, yet this science is only too often groping in the dark, or founded on hypotheses.

It is not education as an art, or the science of education, which we wanted to consider, but Christian education. What is the difference between education and Christian education? Christian education is founded on and taught by the Word of God. It aims at developing character into a Christian life.

In the Word of God we find the first example of education. It is said of Abraham: "He will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Israel was the nation of the true religion, and in its best time it was a nation which stood for education. Moses, Samuel, David, Solomon, Hezekiah, Josiah were educators of the people, causing them to be taught from the Word of God and teaching by example, though they all had their failings.

At the time of our Lord Jesus, Israel was an educated people. Every larger village or town had its synagogue, which served as a school for religious instruction. In Egypt, Babylonia and Persia, as well as in India, the priests were the wise men, the educators and promotors of education. The temples in Greece and Rome served frequently as schools.

Since the beginning of the Christian era, the church has been the means of educating the people, but the foundation, on which the Christian church built its education, was the Christian family. What Paul said to Timothy, 2. Tim. 3: 15—17 has been the motto of Christian education: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteuosness: That the man of God may be perfect, throughly furnished unto all good works."

When true religion flourished, education flourished. At the time before the Reformation in the darkness of the Middle Ages, the Waldenses and other evangelical sects had splendid schools, which did excellent work, until Rome suppressed them.

In all Christian families the beginning of education is found at hand. The father and mother may not have studied psychology, but they will prayerfully study their children, of which each one presents a peculiar problem, they will apply Bible rules of education, and some rules which have come down through tradition from their parents.

Never was Christian education more necessary than now, when the public schools are without religion, and the Sunday schools can only partly supply the religious education, while the church finds it almost impossible to give the needed instruction to the poorly prepared youths in the short time generally alloted to this work.

Therefore let us encourage Christian education in the home and build on it Christian education in schools, where Christ is the chief object of interest, the Alpha and Omega.

FROM OUR MISSION FIELDS.

Brother **P. J. Wiens** writes on Jan. 9th: Two days more and it will be just a year since we left Champa to build this new station Mauhadei. We look back with gratitude to our heavenly Father for His guidance and protection and for what He has permitted us to accomplish. We also thank the board and other mission friends for their prayers and gifts.

We now live in a good house. but the rainy season will show whether it is waterproof. With the exception of a few small things the necessary buildings on the compound are now completed. The brick inclosure, however, can not yet be made, for neither the money nor the bricks are ready. The latter will have to stand the test of the rainy season first. We hope that the money will be forthcoming, so that the station can be completed immediately after the next rainy season.

In 1911 we could do very little evangelistic work. This year, however, I go out into the villages together with the evangelists. In February we expect to make a campaign tour through the villages before the great heat sets in.

The Sunday meetings have been well attended, especially the last few weeks before Christmas. On Christmas day, over 600 people from the neighboring villages had come, several hundreds of which (mostly children and masons) received some Indian sweets, in addition to which the masons received a small gift for their faithfulness in the work. Although we received no Christmas goods from sewing societies, two friends and the board made it possible for us to make our people happy. An Evangelical lady friend (Cincinnati, Ohio,) of my dear Agnes had with the help of her Sunday school class and others prepared some gifts and sent them; but through a mistake in Bombay they did not arrive in time. Thus a few women and children received them later as a second present.

In my Christmas address I made the remark that many, perhaps, had come to get some sweets to counteract the bitterness after the fever, whereupon an old Brahmine replied: "No, we have come to hear." Such replies are encouraging.

On December 27th we rejoiced to welcome our co-workers from Champa and Janjgir with nearly all their assistants and Christians who had come to visit Mauhadei. They came singing songs and followed by a multitude of spectators.

Our meetings began on the 28th; over 100 Christians being present. On the 29th we had two meetings and on the 30th another one, which were attended also by many heathens, to whom the evangelists then spoke in after-meetings. On the 31st, Sunday, in connection with the other services, Bro. P. A. Penner spoke the consecration blessings over our son Rudolph and two girls of Pauchkaner. On Sylvester Eve a prayermeeting was held in the school house. During the day our meetings were in the open air. On account of the cool weather, the people wanted to be in the sunshine, and besides, the attendance was very large.

On Saturday we gave to all Christians a common supper, consisting of rice. curry, and watermelons for dessert, which they seemed to like best. On New Year evening our house was dedicated, Bro. P. W. Penner leading the services. The next morning all started for home. As nearly all walked and stops were made at the different villages for preaching, it took them two days each way.

We are now again at work building. Of late many sick came to us and many calls to go out to them, which can be complied with only in exceptional cases for lack of time and means of getting there (except on foot). In many cases such a visit is also of very little benefit. With God's help, however, we have succeeded lately to cure such cases of fever by personal attendance, which they had given up; thereby we have gained their confidence in our ability to help. O that they might also be freed from the fetters of Satan, in order to become willing to be healed spiritually by Christ.

During the last three months 50 persons have died of cholera at Birra. our mail station, 3 miles away; but now very few cases are reported. The Lord has graciously protected us.

On December 20, 1911, we received a message from Russia, that my dear mother had died, very likely of paralysis. of which she has had several strokes before, so that we were somewhat prepared for this sad news. We would like to have seen her once more, but the Lord did not see fit to spare her so long. She was almost 63 years old and is the first in our family whom the Lord has called away. We are 9 children in our family, 4 in S. Russia. Sagradofka Colony, 4 in Sibiria and I here in India. New-Schoensee is my home village, where father and two of his children still live.

We enjoy good health, being happy in our work, and ask all mission friends to pray for us and this work. R.

Correspondence.

Reedley, Calif., Febr. 27, 1912. On Sunday, Feb. 25th, our church here celebrated an event which has a deep significance not only for our denomination, but for the cause of Christianity at large. It was the ordination of Sister Elizabeth Braun, one of our members, as a missionary, who is to enter the service of our city missin at Los Angeles. There were present to assist in the ceremonies, Rev. M. Horsch, of Upland, Calif., member of the Home Mission Committee, and Rev. E. F. Grubb, of Los Angeles, in charge of the mission there. There was a very large audience present at the evening service, when the ordination took place. Bro. Grubb spoke on the work of the mission in a way which at once awakened a wide interest. The sermon was preached by Bro. Horsch on Isaiah 40: 39—41, and he emphasized with remarkable earnestness that they who wait upon the Lord shall renew their strength, and showed that God who holds the great universe in the hollow of His hand is ever able and ready to supply the needed strength for every duty of His servants. After the ordination Sister Braun spoke expressing her intention and readiness to give her life to the service of the Master, and requesting that all keep in touch with the work she was about to enter and to remember her in their prayers. Prof. Wm. Neufeld and Rev. John Berg also made very appropriate remarks. Our pastor, Rev. Krehbiel, made an enthusiastic appeal for our interest in mission work in our home land. He called attention to the millions of foreigners. who come to this country to heathenize us, if we do not Christianize them. He gave an illustration how a certain man began to realize his duty. With a holy earnestness he went to work using his influence and wealth. It resulted in a movement that is sweeping this continent and is extending to Europe with a religious and missionary awakening. It is time that we all get more intensely interested in the salvation of our fellow men. The offering at the service amounted to $37.87. It was evident that all present had received a new inspiration and greater interest in mission work.

Bro. Grubb felt much encouraged in taking to the city mission another worker. He stated that there were so many opportunities, and the work could be enlarged if there were sufficient helpers. His method is the same as is used by other successful rescue mission workers, of giving temporal assistance to the poor and helpless as a means of reaching their souls, administering the bread of life, making this particular kind of work valuable and efficient as a soul saving institution. Let us therefore support our city mission with our means and our prayers.

C. U. Widmer.

Moundridge, Kan., Febr. 26th. During the year 1911 the correspondent of the West Zion church here failed to respond to his trust for various reasons, best not repeated here; therefore he might as well refer to the past year in this, as our pastor's annual report gives material for it.

Our annual church meeting is held in January when business matters as well as the spiritual life of our church are considered. For some years it has been an agreeable custom to have an annual report printed, giving a list of members, pastors, deacons and committees, and I find this very helpful.

This report gives our church 175 members, 25 of whom are residents elsewhere; some of them for perhaps eight years. It was agreed that our pastor should keep in touch with these members through correspondence, to ascertain their spiritual activity and church attendance as well as to offer them opportunity to participate in the expense of their home church so long as they are members.

There were two deaths. of aged members; five young souls consecrated themselves to God in baptism and joined our church and five members withdrew from the church and moved to another home, in the West. Marriages we had two among our members.

Here I wish to say that a report from Canada, compiled, as I suppose by Bro. B. Ewert, came to my hands a few days ago, which gives not only the church membership but also the number of children belonging to the members of the churches, showing how many boys and how many girls there are, and this report appeals to me very emphatically as it gives from year to year, where such a report is kept up, an insight in the numerical vitality of the organization.

Our annual work was considered on separate days, one taking up the business affairs and on the other we were inclined in the grace of God to consider the spiritual welfare of our church. Union meetings with several of the local American churches were considered though the sentiment appeared not to favor union meetings because of various experiences met at the hands of our neighbors. Joining the County S. S. organization did not find favor. A series of continued meetings was planned for to be held some time in this year, seeking another Mennonite minister to lead these meetings.

Young peoples' meetings were held every other week, occasionally giving a program in English, and prayer meetings were observed weekly.

John W. Krehbiel.

Editorial.

It is a mistaken notion that people in some quarters insist upon having, that the churches that do not practice infant baptism by the very act of their denying the rite to children set them (the children) without the pale of the church. If baptism were nothing more than an initiatory rite we might be compelled to accept such a contention, but baptism involves a course of preparation before it is given. The candidate must have been under influence that led him to desire baptism, generally an extended course of chatechetical lectures are provided for his benefit. He has the benefit of interested and prayerful friends who use every influence to have him set right in his relation to Christ and the church. These are not influences from without. They come from within the church for the simple reason that the child of Christian parents is a part of the church, not of the world, a new birth, and baptism are steps within by which the child grows into full church membership as the physical child grows into full manhood or womanhood. The formal admission to church membership that is given at baptism is more the giving of greater responsibility than the opening of the door to new fellowships.

Parents sometimes are puzzled to know what the proper age would be to bring their children into the membership of the church. If they have a proper sense of the meaning of infant consecration they will feel that so far as they have the doing of it, the child is already given to the Lord, he belongs to Him and is therefore a member of the church. The matter of baptism, of public confession is a matter between the individual and his Lord. If the Spirit of God so acts upon the child, whom the parents have already given to God in consecration, and he desires to assume the responsibility that baptism involves, it is not for the parents to interfere. We know of a number of cases where parents discouraged their children when they wanted to take the important step because they thought they were too young. The children were not then baptised — they are out in the world now and the chances are that they are altogether lost to Christ and the church. They were costly lessons the parents had to learn, the sad part of the whole matter is that the eternal happiness of the children may be at stake because of the mistake their parents made.

In our observations the churches that grant full membership to children when quite young are the churches that have a surer hold on them when they are older. For the ordinary child twelve years and even eleven are safe ages. The child knows what he is doing. He is more impressionable at that time than in later years. His vows commit him to Christ before the world and sin will not have an attraction for him. He begins a career in which his attitude is unfavorable to the temptations they hold out to him and at a time when the habits of thought and life then formed are most likely to remain.

Is a preacher justified in giving up a work simply because he has a small congregation and the number of those who come under his influence is limited? Now and then we hear of one who solemnly announces to his people that God has opened a greater field of usefulness to him and he feels that he cannot stand in the way of Providence. No doubt Providence does sometimes open a way for a preacher to pass from a little handful of hearers to a field where multitudes may be reached, but generally when Providence sees fit to change a man's place in the ministry certain inquisitive ones are prompted to ask, "How much more is he getting?" Indeed Providence does see fit to raise a man's wages once in a while, but why not be honest about it and acknowledge that it is the pay rather than the field that makes a new place attractive?

This maneuvering for place is what makes the churches given to an itinerant ministry show up in such a bad light at times. Recently a prominent Methodist layman in Philadelphia, remarked that the ministers of his conference could beat the notorious Philadelphia political gangsters in the game of politics any time they wanted to do so, and he meant it too, for he is aquainted with about all of them (I mean both the politics and the ministers) and knows what place hunters are among them. But the greed for places is not confined to itinerant churches alone, while they have a conference once a year for the understood purpose of shuffling for places. Ministers in other denominations have the chance to be hunting places all the time and many use the chance to the limit.

It is often best for the ministers and best for the church to have an occasional change but money consideration should be the very last instead of the very first. We are none of those who think that the preacher should be kept poorer or richer than the

average member of his church. We are convinced that there is enough scripture to warrant a supported ministry and the church that calls for the best a man has to give in time, talents and experience and then gives in return just enough to keep him in debt all the time and just near enough to the poor-house to break his spirit has no business to exist. The minister on the other hand who is prompted by unworthy motives to take up the work does not deserve much sympathy. Generally he don't need sympathy. He is just "professional" enough to follow up his worldly advantages while the really sincere and consecrated one keeps on plodding in the same old road with no thought of change.

CHRISTIAN EVIDENCES IN THE HOME.

The home is the place where a man and his family live. There they retire to be free from the cares and worries of the world of work and business. The very atmosphere is charged with the character of the people who go to make up that home. A glance into the home when all the occupants are away is all that is necessary for one who desires to know the character of the people who live there.

A certain young minister whom we know had just completed furnishing the house into which he was to take his bride and was showing his parents through for a final survey. The father, an old deacon, turned to his son before he left and said:" Boy, the house is beautiful and comfortable but there is nothing in it to show that Christians are to live here. In your study I noticed a framed quotation from Shakespeare but I looked in vain to see a verse of scripture displayed in a conspicuous place. Your pictures are beautiful classics but none of them are sacred subjects even though sacred pictures are about the easiest to be gotten. Get more of Christ upon the walls to let every one feel that He is in the hearts of those who call the place home." The young man acted upon the father's hint. A place was found for a verse of scripture in every room. A few cheap but tasty pictures having sacred subjects were tastily hung and the air of the home was changed in a way that the visitor could not help but feel that Christ was the real though unseen head of that house.

One does not need to be a busy-body searching out evidences of godlessness to feel that Christ is not much thought of in an un-Christian home. The pictures there are often shameless if not positively suggestive of things a mother would not speak of in the presence of her children, the music on the piano savors of the dance and the theatre; the book shelf groans with its load of silly trash better suited for starting fire than furnishing an occasional hour's profitable recreation, and the table may be more appropriate for a game of card than for eating a meal from. A converted family will not be long converting their home so that the evidence of a Christless life will disappear and the proofs of Godliness will show themselves.

NOTES ON THE C. E. TOPIC.

March 10.

The Christian Testimony That Counts.

John 1: 29—42.

In one of the great political conventions a certain man wanted the right to speak. He was challenged. A number called out, "Who are you?" In answer he mounted the platform and holding up the empty sleeve of his right arm he exclaimed: "I have a right here, I gave that hand to my country at Gettysburg. Instantly he had won the audience which a moment before was not ready to hear him and the speech he made carried the convention. We can only expect to gain respect for a cause which we plead as we can show that we have given something. The person who undertakes to testify for Jesus must have back of himself a record to show that he has given something for Him. There is but one thing that we can give to Jesus and that is our whole life. Having laid that gift upon His altar all else that we possess, our fortunes, our influence, and our energies belong to Him.

Even the natives who were unfavorable to Judson learned to speak of him as the "Jesus Christ man." How expressive that title and what a story of consecration was behind it! When the Christian makes his life show the Christ in his sacrifices, in his service to his fellow men and in his pure, holy living he is giving a testimony that counts for most in his cause.

How do we come to get the reputation of being Jesus Christ's man? It was said of certain ones of old that " they took note of them that they had been with Jesus." Jesus presents Himself to us as the teacher, the wonder worker, the sacrifice for sins, the resurrected victor over death, and the mediator at the right hand of God. In our search for knowledge, in our needs, in our trouble, in our hour of sorrow, and under the conviction of sin we find a place with Him waiting for us. It is a place to which all can go and having been with Him these men are sure to observe that we have been with Jesus.

In a court of justice there are certain kinds of testimony that are thrown out as worthless. The untruthful witness is not tolerated. In the world the one who pretends that he has been saved and is numbered with the children of God but whose life belies his profession is not regarded. He hinders the cause. The world has no use for hypocrites and the inconsistent Christian is the greatest enemy of Christ and the church that men may know. He is forever damaging the cause.

A witness must above all things believe what he says and be ready to prove his sincerity at any cause. The Apostles might have lived unmolested lives had they simply quit preaching the doctrine of a crucified and resurrected Lord and Savior of men which few accepted but the fact that they were willing to make a sacrifice and die for the truths they asserted not only gave them a hearing but set in motion a power that went on and continues conquering and to conquer. It shall continue its victories until the whole world is won. Our testimony must be sealed by our living and by our life.

NOTES ON THE S.S. LESSON

March 10.

Jesus the Healer.

Mark 1: 29—45; Matt. 23: 25.

Golden Text: Matt. 8: 17.

The Catholic church, which claims spiritual descent from Peter, is far astray when it insists that the minister must not be a married man. A ministry for the people must live as the people do in order to do its best for them. Peter was a married man and Jesus was a welcome visitor in his home. Whenever Jesus is in the home great blessings are sure to result. In this case a helpful member of it was restored to her former usefulness. The aged widow or the aged mother-in-law who spends her days in the home of her children is seldom anything but a useful, unselfish member who is ever ready to wear herself out in devoted service for the younger and less experienced members of the family circle.

The ideal home is the one in which Jesus is present. Some homes are without Jesus. It is not necessary to advertise the fact. The home life shows it. There are quarrels, bickerings and petty annoyances of which the whole community is bound to know. Quiet, peace and mutual self-sacrifice come from a devotion that Jesus inspires. A helpful study in the home some evening might be found in going over the Gospels and studying the relation of Jesus to the homes mentioned. Besides the home of Peter, the home at Bethany, the visit to the home of Zaccheus at Jerico or to the other homes where Jesus was entertained would be sure to have something interesting and helpful for our own home life.

In Peter's home, as in every home, sickness was not an exception. As long as we are in this world of sin and flesh, sickness, which is the child of sin, is sure to be a disturber. Jesus always made the sick his special concern. He wanted the weak to know His love and power. He still desires that men shall know it. The greatest proof of Christ's goodness that men saw at that time was His concern for the sick.

Christianity brings a decided proof of its goodness when it concerns itself about the sick. Hospitals are the most numerous where Christ's followers are the most numerous. Missionaries tell us that without the strong right arm of medical mission their efforts would produce very little results.

Jeus did not confine His help to the household of His friends. All who were brought to Him received His attention. He was ready to wear Himself out in serving all who needed Him. There is nothing selfish about the Christ service. Wherever there is misery, there that spirit gets to work.

The solitary place alone with God was an important thing in the career of our Lord. There are times when activity should stop so that God's agents can get new power and encouragement for more and greater work. All great and successful servants of God have profited by the example of Jesus and had time to turn aside and pray. Remember that without prayer nothing is accomplished.

The leper was an outcast. By law, none could touch him His disease was the most dangerous and loathsome. Jesus did not turn in horror from him or plead law as an excuse for not touching him. He knew He could help him and He did not permit anything to prevent Him from giving him that help. The world is full of lepers, moral lepers, the drink-sodden, the harlot and the rake. They may be helped but it is only by the kindly touch of love that the Christian can bring them. They are our brothers for whom Jesus died and for the sake of a miserable perishing brother the child of God must overcome the feelings that loathsome and repulsive conditions prompt and reach out the helping hand.

News of the Week.

LAWRENCE STRIKERS BEFORE CONGRESS.

Washington, March 2.—The story of Lawrence was told today to the rules committee of the house by men, women and children who have been employed in the mills in the strike-ridden city. There were ascore of them, thirteen of whom were children. Representative Wilson, chairman of the labor committee of the house, and Victor Berger, the Socialist from Milwaukee, escorted the strikers' delegation from its hotel to the big office building, where the rules committee had borrowed for the day the room of the Stanley steel committee.

The big room was crowded when Representative Wilson, of Pennsylvania, made the opening argument for the strikers. He said that the action of the soldiers in stopping the removal of children from Lawrence was the beginning of the passport system in the United States. Mr. Wilson said that the federal government had the power to interfere when the power of the state was being used against the citizen.

Samuel Gompers, president of the American Federation of Labor, was present of the textile workers' union. The delegation of strikers and children from Lawrence attracted much attention. Nearly all of the first hour of the hearing was devoted to posing the children for pictures.

After Representative Berger had explained his reasons for asking a federal investigation the first witness was called. He was Samuel Lipson, a weaver. He said he was classed as a skilled workman and earned from $9 to $10 a week. On this he had supported a wife and four children. He told the committee of times when he earned less and his family had lived on bread and water. "The days we eat meat are considered as holidays by the children," the witness said.

"I struck," he said, "because I could not make a living for my family. There was so much slack time in Lawrence that sometimes I got only $3 or $4 a week.

Carmella Teoli, an Italian girl of sixteen years, pretty and shy, was one of the "exhibits."

Two years ago she was caught in a loom and frightfully injured. Her scalp was torn from her head, but no legal proceedings were instituded against the company. She still works in a woolen mill, and, with her father, is the support of a family of seven. The aggregate pay of the father and daughter is $7 a week.

The little boys who work in the mills enjoyed their strange situation today and took more interest in marveling at the luxuriance of the fittings of the committee room than they did in the profundity of the examination by the attorneys who represented them. Moving picture men and other photographers took in their every move.

Mill Strike Continues.

Lawrence, Mass., March 2.&Despite yesterday's announcement of increased wages in all except two of the textile mills the strike of the operatives officially was no nearer settlement today than before the notices of the increase were posted. The attitude of the strike leaders and many of the members of organized labor bodies continued strongly in support of the orignial demands, which greatly exceeded the offer made by the mill owners.

The general committee this afternoon voted to reject the 5 per cent. advance on fifty-four hours work, and to stand by the original demand.

PEKIN UNDER MARTIAL RULE.

Peking, March 3.—Martial law, which has been proclaimed in the capital, is operating successfully. At 1 o'clock this morning quiet prevailed in the vicinity of the legations, but continual cannonading was heard in the direction of Feng Tai, with which communicatation has been temporarily cut off.

A detachment of American troops from Tien Tsin is due here soon.

The legations are preparing for a siege. Direct attacks on the legation quarter are not feared, but the Chinese troops possess many modern guns which might be used effectively if turned on legations.

By the dynamiting of the bridges on the Hankow railway and because of the fighting along the Tien Tsin line, Peking is temporarily out of communication with these places. The foreign guard along the railway will be increased.

The American women and children have been concentrated from the other missions into the ample compound of the Methodist mission, a block from the legation quarter. This compound is surrounded by high walls and can easily be defended. The men connected with the missions remain in their own quarters.

Fires are still burning and now and then the investigators encountered an executioner at work. Looters were frequently surrounded by soldiers and promptly killed.

Yuan Shi Kai has instructed the Tien Tsin viceroy to watch for signs of disturbances an shoot offenders on the slightest evidence of insubordination. Yung Ping Fu, to the north of Lanchau, has been terrorized by troops returning from Hankow. The city fathers endeavored to conciliate the soldiers by presents of pork and flour.

Chink Soldiers Loot Tien Tsin.

Tien Tsin, China, March3.—Rioting of a serious nature took place here last night. The outbreak had been feared and precautions were taken as far as possible to protect residents from harm. Between 9 and 10 o'clock the men mutinied, set fire to a number of buildings and then began looting from house to house. They were joined by the rabble. Shops and banks in all the important streets were looted and some of them were wrecked.

In order to intimidate the populace the soldiers kept up a continual gunfire. The rattle of musketry could be heard throughout the night. Only a few police remained loyal and they were outnumbered and powerless to supress the disorders.

DARROW MAY BE DISMISSED.

Los Angeles, Cal., March 2.—The jury bribery indictment against Clarence S. Darrow, former chief counsil for the McNamara brothers, became so enmeshed in legal tangles today that, according to attorneys, there is a possibility that all charges may be dismissed.

STORY OF MISSIONARIES.

San Franscisco, March 1.—Bringing the first word of the massacre of eight persons connected with Christian missions by fanatical Chinese outlaws last October, twenty-four mission workers arrived yesterday on the liner China, from the province of Shensi, in central China. The victims of the slaughter were George Alstrand, thirteen years old; Mrs. Richard Beckman, Zelma Beckman, twelve; Ruth Beckman, eight; Hulda Bergstrom, thirteen; Oscar Bergstrom ten; Hilda Nelson, sixteen, and George Vantne, teacher at a mission school at Sian Fu.

The story of the massacre was told by the Rev. Philip Nelson, father of Hilda Nelson, of the Scandinavian alliance mission at Pin Chow, who, with his wife and their five children. were passengers on the China.

Saw Wife and Child Killed.

In recounting the outrages of the Chinese Mr. Nelson dwelt on the remarkable escape of Richard Beckman, who, after seeing his wife and daughter clubbed to death, waded into a lake with his three-year-old daughter in his arms, and in the darkness escaped.

"There were about forty persons at the mission," said Mr. Nelson. "We had heard nothing but the vaguest rumors of the revolution until October 21, when news of the revolution reached Sian Fu and the marauders responsible for the massacre started on their career of murder and pillage.

"The mission was one of the first places looted. The gates were stormed at 1 o'clock in the morning and the Chinese surrounded the house before the inmates had time to flee over a ladder placed for such an emergency at the rear wall. The house was barricaded and the bandits went on their way, after setting fire to the outer walls.

Hid in an Outbuilding.

"The women and children then hid in an outbuilding, while Beckman, with his little daughter, sought refuge in the shrubbery. Two marauders returned, kicking in the door of the outbuilding and killed all those who had hidden there, either clubbing them down in the doorway, or beating them to death after a short pursuit. Beckman helped his daughter Zelma and Vantne over the wall, but they soon were caught.

"From a conversation he overheard, Beckman learned that he and his baby daughter were the only ones left alive, and beaters soon commenced to work through the bushes in search of him.

"To escape them he waded into a shallow pond. He heard commands given that the pond be guarded until daylight, except for the north bank, which was too steep to be climbed. Realizing that his only hope lay in that direction, Beckman worked his way there and managed to place the baby on the top of the bank. Before he could climb up beside her, however, the little one began to cry and he had to take her down and quiet her. Again he placed her on the bank and again was frustrated by the crumbling bank. The third time he was successful and made his way to a mission in another part of the city."

The missionaries were shut in at Sian Fu for six weeks before it was believed safe for them to travel.

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PRESIDENT ISSUES WARNING TO AMERICANS IN MEXICO.

Washington, D. C., March 2.— The gravity of the situation in Mexico caused President Taft today to issue a proclamation virtually warning American citizens to refrain from entering that country, and those now residents there to leave when conditions threaten to become in trouble. The decision to issue such a warning was reported at a special meeting of the cabinet.

The proclamation was augmented by a telegram addressed by the state department to Ambassador Wilson in the city of Mexico. The ambassador was instructed to inform Americans in peril to withdraw across the border, leaving their effects in the care of the nearest United States counsul. Copies of the telegram were sent also to all consular agents.

COAL STRIKE IN ENGLAND

London, March 5.—While the many meetings held during the day by the different parties most closely concerned in the coal strike were without result it was reported tonight that the efforts of Sir George R. Asquith, the representative of the board of trade, in association with the recently formed conciliation committee promise a reasonable prospect of the resumption of the negotiations tomorrow, looking to mediation, with some hope of success.

The national coal strike which will go down in labor annals of the United Kingdom as the "black strike" is already costing the stupendous sum of $5,000,000 daily. Additional steamships were tied up all over Great Britain and industries closed down, bringing the total number of idle men this afternoon up to 1,800,000.

England, Scotland and Wales face total trade and traffic paralysis as a result of the steady growing labor stagnation. With prices of the necessities of life soaring the situation has become critical, fearing that a lack of fuel will cripple transatlantic traffic.

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VOL. XXVII BERNE, INDIANA, March 14, 1912. No. 11.

WHAT TO TITHE.

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths rain and shine.

One-tenth of lowing herds
That browse on hill and plain,
One-tenth of bleating flocks
For ten-tenths shine and rain.

One-tenth of all increase
From counting room and mart,
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine,
One-tenth of every craft
Wrought out by gifts of Thine.

One-tenth! and dost Thou, Lord,
But ask this meager loan,
When all the earth is Thine,
And all we have Thine own?
—The Churchman.

NEWS AND COMMENT.

The American Sunday school Union, an interdenominational organization, is doing a blessed work in establishing and supporting Sunday schools, especially in sparsely settled regions.

On March 18 and 19, 1912 the Pennsylvania State Convention of the National Christian Association will be held in the First Free Methodist church of Tarentum, Pennsylvania. A very rich and varied program promises a blessed and profitable time to all who attend the meetings.

Interesting records of the Wayland-Noble and the East Swamp church have appeared, showing the progress of the churches. The congregation in Wayland enlarged its church, the congregation in Noble built a new church. May the spiritual growth of the churches correspond with the enlargement of the church edifices.

In Beatrice, Nebr. revival meetings were held, in which the different churches participated. They were very successful, bringing a decision to many and a blessing to all who attended the meetings. The Mennonite congregation at that place celebrated the golden wedding of Jacob and Anna Martens on February 27. The couple is comparatively well and strong, being able to attend to their duties. There was a celebration at the church and at the house, many friends showing their sympathy by rich and practical presents.

A CALL FOR PRAYER.

The following letter was sent to the secretary of our Mission Board a few weeks ago with a hint to have it published:

At the Conference of Foreign Mission Boards of North America which met at Garden City, N. Y., January 10—12, the relation of prayer to missionary work was emphasized in several addresses, notably in one by the Rev. Dr. R. P. Mackay, of Canada, who was subsequently elected chairman of the Conference to serve for the ensuing year and preside at the next annual meeting. A resolution on the same subject was also introduced by Rev. A. E. Armstrong, M. A., another Canadian.

This call to prayer from Canada is one to which the churches of America and throughout the world will gladly respond, seeking fresh enduement as disciples under order to go and teach all nations.

The secretary of the Conference was instructed to convey in a special letter to the missionary boards the sense of this representative gathering, that the greatest need in the churches today, in view of the conditions affecting its missionary operations, is the need of prayer. The Conference would urge upon the members and officers of the administrative boards that the missionary cause should be so presented to the churches and to individuals, that prayer may appear the essential, constant and dominant factor in awakening and sustaining any and all missionary effort. At this particular time in the history of missions the temptation to rely upon organization and strategy rather than upon the guidance of the Holy Spirit is a real danger.

In making this request it was not the thought of the Conference that he boards needed to be recalled to the practice of prayer or asked to issue any special literature on the subject, but that each board should in the ordinary cultivation of its constituency, keep in the foreground the idea which was expressed in the Minutes of the Conference that **"the supreme need of our time is a wider and deeper life of prayer as the chief means of missionary power."** We must **commune** with Him in order to **communicate** Him.

Kindly read this letter to your board meeting and otherwise if desired, use it in your magazine and church papers. P. H. R.

A LETTER FROM INDIA.

Miss Annie C. Funk, to the Young People of the First Mennonite Church of Philadelphia.

Janjgir, C. P. India, Jan. 9 1912. On Christmas Eve we had our Christmas program. The girls form the village school also took part. They sang Christmas hymns and repeated Bible verses. Was sorry that not all their parents could be there to hear them recite God's word with such enthusiasm, since all of them are heathens. We had bags of candy for all enrolled in the S. S. as well as the girl's school, but the visitors all received some, at least so we thought and some even got twice. It was amusing how they tried to get the best of us. On Xmas morning we had a service in the church and in the afternoon we packed food, etc. for our trip to the new station twenty-five miles away, where we and all our Christians and helpers had a sort of camp meeting. We were a company of 45 including children that marched along. The road lead through rice fields and over mud ridges, which during the rainy season are used to keep the water in the fields and then are opened during harvesting. It is not a great pleasure or comfort to sit on a cart similar to a dump cart at home, when the road is very uneven, even if there is some bedding to sit on, so we walked more than half the distance both ways. We did some singing and preaching as we passed through the villages, and we had good audiences, as not many white people travel through these villages, at least very few women. It was nothing unusual to be questioned as to our relationship to each other, who might be the oldest, and why we were not married, whether our parents did not look after that. The best explanations do not satisfy their minds.

The trip could not be made in one day so we stopped for the night in a mango grove. Crowds always gather at such a place to see what the white people are going to do and say. We were tired and wished to rest so we asked a number of little boys to bring us bundles of straw, assuring them that they would receive pay. After their work was done they asked for their pay. They always ask about three times as much as they ought to have, but these boys to our surprise asked for singing books as their pay. They could all read and it was a pleasure to see them sit in a row by the fire, which had been built and listen to their reading Christian hymns. We sang to them and they to us until our "curry bhat" was ready. After our repast we spread our bedding on the straw and went to sleep under the blue sky. Early in the morning the people began to stir. One of the orphan boys began to sing, "The sun is up, why are you still sleeping etc." Altogether we were quite a happy crowd. After drinking tea the carts were again loaded and we were off again. At three o'clock we saw the new bungalow across the river and saw also the company from Champa march in singing. We could not join because the river was between us. Crossing a river in India takes some time unless one can wade through. The Indian Christians waded through the river but we Europeans tried a sort of a boat for some distance, then we got stuck in the sand, so two got out and waded the rest of the way. Until evening the day was spent in unpacking, pitching tents and general adjustments.

The station is on a beautiful spot at the junction of two rivers. Bro. and sister Wiens and children seem to be quite happy there, even though they are a long distance away from the rest of us.

We had two services daily in the Hindi language for the Christians and then one or two of the evangelists always spoke to the village people, who came in large numbers. On Sunday morning

three children were consecrated to the Lord. One longs that these people may be able to grasp the Gospel message.

On the 2nd of Jan. 1912 we had our carts again loaded and were on our way home by 7:30 A. M. We could all say from the bottom of our hearts that is was good for us to have been there.

Again the river was before us, and as none of us felt like wading in the cool morning, we got on of the carts with two strong buffaloes in front, and we were quite elated to think that we would soon be across, but the beasts did not seem to be likeminded, after going a little distance, they refused to go ahead, they wanted to lie down or turn around and no amount of yelling and the more than gentle use of sticks were of no avail, so another pair of buffaloes were brought and hitched in front of them, and even then for a while we thought we were going backward instead of forward. Such yelling as accompanies a trip across a river is a thing not soon to be forgotten. At last six men tried to help us along. It took us 40 minutes to cross where the natives waded in about five minutes. You see this is the kind of hustling that we do here in India.

On the way home one of the evangelists remarked that the the meetings in Manhadi had been better than our district meetings, because not so many devils had been there. We came to the conclusion that the reason was, because less people had been there.

For our noon meal or lunch we stopped under trees by some water tanks where both man and beast refreshed their bodies. At such places many amusing incidents occurred which one must refrain from repeating.

As we entered one village we heard very sharp talking and screaming so we concluded that someone was getting a beating. Just as we turned the corner of a house we saw a woman being pulled down by her hair with one hand, while in the other hand the man held a heavy stick just in the act of striking, and another man was trying to get her away form the striking man, who by the way was her husband. Seeing us they dropped all, the husband hiding behind some straw, while the woman with her hair all down was scolding, and using such language as would almost frighten a person. Such scenes are not exceptions among these people but are quite common. Both parties know that they should not do so, but each one thinks that the other one has wronged the most, and therefore ought not to give in.

We all had a good time, and we hope and pray that the truths presented at the meetings may become a part of these people and that the seed sown along the way may bear fruit in the hearts of these people. Keep praying, that some day the light will break.

Your sister in Christ

Annie Funk.

A GOOD INVESTMENT.

"Work for the Children Pays Best."

Within the year ending February 28, 1911, the American Sunday-School Union commissioned two hundred and forty-eight missionaries, one hundred and sixty-eight of whom served during the entire year. Through their efforts one thousand eight hundred and fifty-two Union Sunday-schools have been organized, and seven hundred and ten reorganized. In to these schools have been brought ninety-eight thousand nine hundred and fifty-seven teachers and scholars for the study of the Scriptures. The major portion of the time of the missionaries has been devoted to the work of visiting in neighborhoods hitherto unreached. However, obligation has been upon them to care for the work already commenced on their fields. In doing this their reports show that they visited ten thousand three hundred and twenty-six schools, in which there were sixty-two thousand one hundred and forty-five teachers and six hundred and eighty-five thousand seven hundred and thirty-three scholars, in their efforts to maintain Sunday-schools in their several districts. There are always "shut-ins" and others, who, for unavoidable reasons, are prevented from attending the public sessions of the Sunday-school. For the benefit of these, ninety-seven home departments have been stablished, in which there is a membership of one thousand five hundred and seventy-four. In connection with the public services held, twenty-two thousand three hundred and twenty-two gospel addresses and sermons have been delivered. The pastoral work is indicated by the report of one hundred ninety-one thousand two hundred and thirty-seven visits to families. Many individuals and homes have been found without the gospel. Among these have been distributed nine thousand three hundred and thirty-three Bibles and thirty thousand seven hundred and eighteen Testaments.

Within the past year seventy-five churches have been organized where the Union missionary had first held services and organized his Union Sunday-schools. Forty-five churches that have developed from Union schools have erected their own houses of worship. Three hundred and fifteen young peoples' societies and prayer meetings have been established, and, as a signal seal of Divine approval, nine thousand six hundred and eighty-three conversions have been reported on the fiields of the missionaries.

The work has been supported by voluntary contributors, without whose co-operation these results could not have been reported. The society gladly acknowledges its indebtedness to the friends who have made the work possible.

The unfailing devotion to the cause that has been shown by the missionaries is recognized and commended. Above all human agencies, the society recognizes the gracious blessing and Divine favor of the Master upon this work among the "Otherwise Unreached."

Summary.

New schools organized by the American SundaySchool Union in eighty-seven years, one hundred and twenty-two thousand eight hundred and ninety, with teachers six hundred sixty-two thousand two hundred and thirty-three, scholars four million eight hundred thirty-two thousand one hundred and thirty-nine.

Schools founded in ten years (1901-1911) twenty-four thousand nine hundred and seventy, with teachers ninety-four thousand one hundred and twenty-four, scholars eight hundred seventy-three thousand four hundred and forty-nine. Churches of various denominations grown out of these Union Sunday-schools in ten years, number one thousand one hundred and thirty-seven. Conversions reported in ten years one hundred eight thousand three hundred and forty-one.

Contributions for the missionary work of the American Sunday-School Union may be sent to:

J. H. Davies.
Home District,
1816 Chestunt Street,
, Philadelphia, Pa.

HORRIBLE PRAYER MEETING.

The writer was not a little amused and deeply pained by a reference made in a recent article, to a condition that prevails in some of our churches. The writer in substance said that in certain communities Mennonites "look with horror" upon the prayer meeting idea; savors too strongly of Methodism etc.

Amused I say, to think that any one should be afraid, or look with horror upon the act of speaking to God. Funny isn't it that John and Mary should be afraid to speak to mother and father in the church? Amusing that they should talk to strangers there in preference to papa and mama. What is the trouble? Are they so illnatured as to be cross? Are they ashamed of Him who has begotten them? Do they stand in awe of their Father? Do they love the enemy of their souls more than God? Do Methodists make the idea of prayermeeting horrible to us, or is it SIN? Let us be honest.

When my boy does that which is wrong, he does not want to see me, but that is just the time I want to talk with him, when I want to see him. Is this suggestive as to the reason for the dislike of that which savors of Methodists' prayermeeting?

Sad too, when we ponder over it, is it not? Christian people with such ideas. It would be pardonable in the Indian, the African, the Chinaman, with their erroneous conceptions of God. But Christians to whom Christ came and taught them to pray "Our Father, who art in heaven", no angry spirit, no vengeful God, ready to smite, but "Our Father."

Perhaps this explains, why we are not progressing faster, why some children are growing up heathens in a Christian land, why our pulpits are empty, why our churches are torn with strife, why our lives are not more godly, Brethren, let us get down upon our knees, let us resurrect this old time despised powerhouse. let us seek God as our fathers did, and His Spirit will make our lives profitable and beautiful. "Instead of the thorn shall come up the figtree and instead of the brier shall come up the myrtle tree and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

Spurgeon being asked as to the reason of his marvelous and blessed work for God, pointed to the floor of the tabernacle saying: "In the room beneath you will find 300 praying Christians. Every time I preach here, they gather together and uphold my hands by continuous prayer and supplication." There you will find the secret of all blessing. Brethren let us strengthen the work of the Lord; let us foster a lively love for the "horrible" prayermeeting, let us make and use this as a mighty leverage for lifting the church and humanity nearer, still nearer to God.

W. S. Shelly.

Home Circle.

THEY DIDN'T THINK.

Once a trap was baited
With a piece of cheese;
It tickled so a little mouse,
It almost made him sneeze.
An old rat said, "There's danger;
Be careful where you go."
"Nonsense," said the other:
"I don't think you know."
So he walked in boldly —
Nobody in sight.
First he took a nible,
Then he took a bite.
Close the trap together
Went as quick as wink,
Catching mousey fast there,
'Cause he did not think.

Once there was a robin
Lived outside the door,
Who wanted to go inside
And hop upon the floor.
"No, no," said its mother,
"You must stay with me;
Little birds are safest
Sitting in a tree."
"I don't care," said robin,
And he gave his tail a fling;
"I don't think the old folks
Know quite everything."
Down he flew, and kitty caught him
Before he had time to blink.
"Oh!" he cried, "I'm sorry!
But I did not think." —Ex.

ONLY A QUARTER.

"Please, sir, do you want some chestnuts?"

"Chestnuts? No!" returned Ralph Moore, looking carelessly down on the upturned face, whose large, brown eyes, shadowed by tangled curls of flaxen hair. were appealing pitifully on his own.

"Please, sir, do buy 'em. Nobody seems to care for them, and —"

She fairly burst into tears, and Moore, who had been on the point of brushing past her, stopped instinctively.

"Are you so very much in want of the money?"

"Indeed we are, sir," sobbed the child; "mother sent me out, and—"

"Don't cry," said Ralph "I don't want your chestnuts, but here's a quarter for you, if it will do any good."

He did not stay to hear the delighted thanks the child poured out through a rainbow of smiles and tears, but strode on his way, muttering between his teeth: "That cuts off my cigars for the twenty-four hours. I don't care, though, for she really did cry as if she hadn't a friend in the world. Dear me! I wish I were rich enough to help every poor creature out of the slough of despond."

While Ralph Moore was indulging in these reflections, the dark orbed little damsel whom he had comforted was dashing down streets with rapid footsteps, utterly regardless of the basket of unsold nuts that still dangled upon her arm. Down an obscure alley she darted and up a wooden staircase to a room where a pale, neatlooking woman was sewing as busily as if the breath of life depended upon every stitch, and two little ones were playing in the sunshine that supplied the place of the absent fire.

"Mary! Back already? Surely you have not sold your chestnuts so soon?"

"Oh, mother, see!" ejaculated the breathless child. "A gentleman gave me a quarter! Only think, mother, a whole quarter!"

If Ralph Moore could only have seen the rapture which his small silver gift had brought into that poverty-stricken home he would have grudged still less his privation of cigars.

* * * * * *

Years came and went. The little chestnut girl passed entirely out of Ralph Moore's memory, but Mary Lee never forgot the stranger who had given her the silver quarter.

The crimson window curtains were closely drawn to shut out the storm and blast of the bleak December night. A fire was glowing cheerily in the grate and the dinner table was aglitter with cut glass and silver.

"What can it be that detains papa?" said Mrs. Audley, a handsome matron of thirty, as she glanced at her watch.

"There's a man with him in the study come on business." said Robert Audley, a boy of twelve years, who was reading by the fire.

"I'll call him again," said Mrs. Audley, stepping to the door. But as she opened it the gas light fell on the face of an humble-looking man in threadbare garments who was leaving the house, while her husband stood in the doorway of his study, apparently relieved to be rid of his visitor.

Charles," said Mrs. Audley "who is that man, and what does he want?"

"His name is Moore, and he came to see if I could give him a position in the bank."

"And will you?" she eagerly asked.

"Don't know, Mary; I must think about it."

"Charles, give him the situation."

"Why, my dear?"

"Because I ask it of you as a favor, and you have said a hundred times you would never deny me anything."

"And I will keep my promise. I will write a note this very evening."

An hour later, when the children were tucked snugly in bed, Mrs. Audley told her husband why she was interested in the fate of a man whose face she had not forgotten in twenty years, "That's right," said her husband, when the simple tale was finished. "Never forget one who was kind to you in the days you needed kindness."

Ralph Moore was sitting that self-same night in his lodgings, beside his wife's sick bed, when a servant brought a note from Charles Audley.

"Good news, Bertha!" he exclaimed joyously, as he read the words. "Mr. Audley has promised me the position."

"You have dropped something. Ralph," said Mrs. Moore, pointing to a slip of paper on the floor. It was a fifty-dollar bill, neatly folded in a piece of paper on which was written:

"In grateful remembrance of the silver quarter that a kind stranger bestowed on a little chestnut girl twenty years ago."

Ralph Moore had thrown his morsel of bread upon the waters of life; after many days it had returned to him.—Times Herald.

Marriages.

Fritchman—Harper.—On March 2. in Wadsworth, Ohio, by W. S. Shelly Milton H. Fritchman and Elisabeth Harper.

Deaths.

Souders.—On February 23, 1912. near Quakertown, Pa., John Souders, aged 80 years, 3 months, 8 days. Funeral services were held and interment made at the Flatland Mennonite church on February 28th. Funeral services conducted and funeral sermon preached from Ps. 90: 12, by A. B. Shelly. The deceased leaves one younger brother ont of a family of fourteen brothers and sisters. He was never married.

Clymer.—On February 26, 1912 in Milford, Bucks Co., Pa., Abraham S. Clymer aged 83 years, 6 months, 18 days. Funeral services were held and interment made at the West Swamp Mennonite church, of which church the deceased had been a member for 64 years. Funeral services conducted and funeral sermon preached from Ps. 13: 25. 26, by his pastor, A. B. Shelly, assisted by the brethern A. S. Shelly and Elwood S. Shelly; the latter speaking at the house of mourning. The deceased was born of the original teachers of the West Swamp Sunday school. Several who were members of his class fifty years ago attended his funeral. He leaves a widow, one daughter and one granddaughter. Four daughters preceded him to eternity.

Overholt.— On February 27. at her home, Wadsworth, Medina Co., Ohio, Hannah Nash Overholt at the age of 73 years, 8 months and 22 days. She was born in Wadsworth township, Medina Co., Ohio May 30, 1838, was united in marriage to Anthony Overholt April 4, 1857. To this union were born 7 children, 3 dying in infancy and 4 surviving. She united with the Mennonite church at Wadsworth in the year 1870, and remained a faithful member unto her death. Funeral services were held in the Mennonite church in charge of Rev. M. Lind and W. S. Shelly.

Contributions.

FOR FOREIGN MISSION.

In February the following gifts were received:

General Treasury.

Dietrich Funk, Santa Anna, Cal. $5; mission friend, Altona, Man. $1; S. S. Bethany church, Freeman, S. Dak. $36.06; Sewing Society, Burrton church, Kan $15; from Berne, Ind. Noah Lehman $5; The Tenth from F. $39; mission box, $9.82; birthday gifts, 39cts; S. S. $133.47; Mennonite church, Herbert, Sask. $125; Johannestal church, Hillsboro, Kan. $34.86; Y. P. S. First Mennonite church Newton, Kan. $19.05; Christian church, Moundridge, Kan. $10.28; Halstead church, Kan. $72.92; Menn. church, Hillsboro, Kan. $30.82; mission friend, Altona, Man. $1; S. S. Brudertal church, Hillsboro, Kan. $30.09; mission friends, West Zion church, Moundridge, Kan., $50; Menn. church, Lehigh, Kan. $15; Menn. church, Reedly, Cal. $14.75; Bergtal church, Pawnee Rock, Kan. $20.25; Gnadenberg church, Whitewater, Kan. $32.70; S. S. Menn. church, Arlington, Kan. $13.66; Ebenezer church, Mt. View, Okla. $5.25; mission friends, Donnellson, Iowa $9; from Berne, Ind. David Habegger $80; mission box, $16.04; birthday gifts 19 cts; anonymous, $10; W. H. Lehman $2; S. S. Salem church, Freeman S. Dak. $30; Deep Run church, Pa. $65.80; Pottstown church, Pa. $8.85; Sarah G. Stauffer, Quakertown, Pa. $5; S. S. Hoffnungsfeld Eden church, Moundridge, Kan. B. Stuckey $18.10; Bergtal church, Bessie, Okla. $4.43; S. S. Springfield, Weatherford, Okla. $2.35; Silverstreet church, Goshen, Ind. $100; S. S. Ghristian church, Moundridge, Kan. $28.74; Summerfield church, Ill. $20; ditto from Sewing Society $50; S. S. Hoffnungsfeld church, Moundridge, Kan. $11; D. J. Dridger, Plum Coule, Man. $5; Sewing Society, Halstead, Kan. $25; S. S. Grace church, Pandora, O. $24; mission friend, Pandora, O. $26; Salems church Dalton, O. $21; J. and E. Schnebele, Donnellson, Iowa $50; Martin Boese, Sringfield, S. Dak. $100. Mission friend Emmaus church, Whitewater, Kan. $20; Bro Friesen, Altona, Man. $5.

For Lepers in India.

David Friesen, Blumental, Man. $5; Jacob Heinrichs, Bergfeld, Man. $4; Sewing Society, Burrton, Kan. $15.

Society Treasury.

Sewing Society, West Zion vhurch, Moundridge, Kan. for P. A. Penner $14; A. N. Srunger, Berne,, Ind. for machine in Janjgir $25; Y. P. S. First Menn. church, Allentown, Pa. for A. Funk's school $10; Y. P. S. Zion church, Souderton, Pa. dito $25; Y. P. S. First Menn. church, Philadelphia, Pa. dito $35; Y. P. S., Flatland church, Pa. dito $10.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Ass. Treas.

For Pacific District Conference.

From Fred Bartels, Portland, Ore., $5; from Leonard Gertz, ditto, $5.

With best wishes,
S. R. Aeschliman, Treas.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

CHRISTIAN EDUCATION. II.
The Home.

When does Christian education begin? Really before the child is born, because parents ought to pray for a child not only when its infancy, but before.

A prayer of gratitude and consecration ought to be offered as soon as a child has been born. In some churches prevails the beautiful custom of dedicating or consecrating the children to God in the sanctuary, the parents pledging themselves to bring up the child in the nurture and admonition of the Lord.

Constant prayer ought to accompany the development of the child. The mother should pray while nursing the child, or putting it to sleep. The child should inhale the reverend atmosphere of the Christian home, attending family worship as often as awake. It does not understand what is going on, but the reverence finds an echo in the soul; it is natural for the child to pray, even without words.

One side of Christian education is to store the mind of the child with Bible stories. How these stories interest the child! especially when accompanied with bible pictures, like the Royal Scroll. How soon the child recognizes Jesus and wants to hear of Jesus! How many moral religious lessons can be taught by the telling of these beautiful Bible stories!

The training of the child begins with the first day. The will of the child ought not to be broken, but it ought to be trained, curbed, or the parents will make it a lovely tyrant, yet a tyrant whom all have to obey and serve, and who soon becomes unlovely, because selfish.

Every child is a miracle, a psychological riddle. How is it possible to understand and to train a child, when every child is different from the other, and sometimes so hard to understand and to train? The word of God tells us: James 1, 2 "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." The more we rely on God's help, the better we will be able to train the child. The less selfishly we train the child, the better and more easily we will train it to be unselfish. Our example teaches and trains the child more than all the precepts. If the parents are selfish, irritable, impatient, how can they expect the child to be unselfish and patient?

Our Christianity is nowhere tested more, and more frequently, than in the education of the children.

Even when the children begin to go to Sunday school and school, the home influence is needed. The parents ought to be interested in the childrens Sunday school and school lessons, and help them, when it is necessary. They ought to be interested in the children's work and play.

One side, and a very important one, of the Christian education is the family worship, and the prayer before or after meals, or both; as well as the morning or evening prayer of the child. All this can become a mere form, yet we are not willing to concede, that it is a worthless form. Something may become a habit, yet a good habit is not to be despised.

When the child goes out into the world, the assurance, that he or she is daily brought before the throne of God in prayer, has a restraining and a sustaining influence.

Correspondence.

Zionsville, Pa., March 6, 1912. To the Mennonite: Nothing has been heard from this place for a long time, we are not idle in our work, but we may be somewhat idle in our corespondence.

Our annual business meeting was held in the early part of January, when the question arose: might we not organize a Christian Endeavor Association.

This was taken into consideration, and was favorably accepted that such an association shall be organized as soon as possible.

The first regular meeting was held Saturday evening, February 24th. Every one present was very much intersted in the achievements, and showed their appreciation by taking an active part in the services. The meetings are held semi-monthly.

Daniel M. Schantz, who for almost thirty-six years has been organist, resigned at this year's meeting.

Abraham Geissinger, the assistant organist, has been elected as organist.

Something new in the form of a Sunday school reunion has been held on Oct. 1, 1911. Family reunions are becoming very popular, as are also reunions of societies and college graduates; but a Sunday school reunion is something not often heard of.

This was one of the most interesting meetings held in our congregation for a long time. Addresses were made by ministers and former Sunday school associates who had been reared in our Sunday school. Many Sunday school friends met each other on this occasion, scholars and teachers again conversed with each other and were greatly interested and inspired by this meeting. It was a meeting long to be remembered and the writer suggests that this would be a step in the right direction and a worthy example for other Sunday schools to follow.

Norman S. Schantz.

Second Mennonite Church, Philada. Pa. One of the most active and useful of the church's auxiliaries is the Ladies' Aid Society and on Tuesday evening, March 19, they will celebrate their 14th anniversary. An interesting program is being prepared.

A feature, in our work, which is receiving considerable attention and enjoying greater stimulus is the Young People's Choir. Bro. Mahlon Shelly is directing the work and is ably assisted by Howard Shelly at the piano, Elmer and Walter with the violin and Mahlon Jr. with the cornet. Every Sunday evening several friends assist them with various musical instruments, making the musical feature of the services highly interesting, although no more than the able sermons delivered by our pastor.

The Junior C. E. is holding up its work through the efforts of Bro. Trout. They are working on a cantata "The Life of Christ" and will no doubt advise in due time the date of its rendition.

The pastor is conducting catechetical lectures on two evenings a week—Monday evening for adults and Friday evenings for children. Both meetings are held at his home and quite a number are in regular attendance. During the winter months the mid-week prayer meetings have been held at the homes of various members and friends of the church. These meetings have been well attended and a good interest manifested.

The winter so far has been a cold one and I dare say compares very favorably with, if not surpassing in severity, the winters of 30 to 40 years ago. It has demonstrated to us that when next winter's season comes round we will have to equip our church with a new heating system. The officials are investigating the subject and no doubt will be in position before long to bring the matter before our members. Other improvements are contemplated, the nature of which will be announced as soon as definite plans are in shape to present.

A. A. Moyer.

Your renewal and one new subscriber together for $2.50

THE BLESSINGS OF DEFEAT.

One of the best things which can happen to an army in the beginning of a war is defeat. This tones down the vanity, quiets the boasting teaches the importance of watchfulness and discipline, hinders people from overestimating themselves, or underestimating their adversaries, and paves the way for final success and victory. Uninterrupted prosperity is likely to beget carelessness, security, and self-confidence, and so end in overthrow at last. Our defeats are the stepping stones of our victories.

This is true in the moral as well as in the military world. The things which bring us low are the things which prepare us for exultation. The things which make us think little of ourselves, and which teach us watchfulness, caution, prudence, and confidence, are among the most important preparations for success in all good things.

Perhaps nothing but Peter's denial and falsehood and cursing would have ever taken the conceit out of that forward disciple, who before this was as ready to rebuke his Master as he was to do any work which was appointed him. How many times the Lord has seen that we were unfit for success or prosperity, that we needed defeat and disaster and that without it we should be most certain to be overthrown in our warfare. Hence he has so ordained and arranged as to abase our pride, startle us from our complacency, cure us of our self-confidence, and bring us in meekness and lowliness of heart to acknowledge our weakness and our waywardness, and trust alone in the arm of the strong, the Almighty Helper.

Let us make our defeats a means of blessing, and give such good heed to the admonitions of experience and the instructions of inspiration, that we may be able to stand against all the power of the enemy, and at last be more than conquerors through Him that loved us and gave Himself for us. —The Common People.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Editorial.

Following is an order by the commissioner of Indian affairs:

"In accordance with that essential principle in our national life, the separation of church and state, as applied by me to the Indian service, which, as to ceremonies and exercises is now being enforced under the existing religious regulations, I find it necessary to issue this order supplementary to those regulations, to cover the use at those exercises and at other times, of insignia and garb which has no justification.

In Government schools all insignia of any particular denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duties as Government employees. If any case exists where such employee cannot conscientiously do this, he will be given a reasonable time, not to extend, however beyond the opening of the next school year after the date of this order, to make arrangements for employment elsewhere than in Federal Indian Schools. Respectfully, (Signed) Robert G. Valentine, Commissioncr."

The reader will, of course, immediately observe that the only classes this order touches are the nuns and teaching brotherhoods of the Catholic church. As individuals these persons may have as much right to teach in a government institution as any other citizen. To deprive them of such a privilege would be to strike a blow at our own individual rights but as nuns and brothers wearing the badges of their orders, which are exclusive institutions of the Cahtolic church instituted for the purpose of strengthening its position to the exclusion of every other body of Christians, we must protest against them. Our own rights are involved if we silently permit them to occupy places where their influence will lead to one thing — the winning of those under them to their own church.

The Catholic church does not "let grass grow under its feet" when it sees efforts being made to check its advances. It is in the business of furthering its own advantages and every possible means will be resorted to in order that these advantages will be properly cared for for them. It has frequently been charged that our President, Mr. Taft, is rather close to the Catholic church. Evidently the leaders of that church have gotten rather close to him, for on February 2nd the order of Commissioner Valentine was revoked by him. Part of his order reads as follows:

"The Commissioner's order almost necessarily amounts to a discharge from the Federal service of those who have entered it. This should not be done without a careful consideration of all phases of the matter nor without giving the persons directly affected an opportunity to be heard. As the order would not in any event take effect until the beginning of the next school year, I direct that it be revoked and the action by the Commissioner of Indian Affairs in respect thereto be suspended until such time as will permit a full hearing to be given to all parties in interest and a conclusion to be reached in respect to the matter after full deliberation."

The interdenominational "Home Mission Council". representing many denominations, has seen fit to call attention to this question and urge that those approving of the attitude of Commissioner Valentine write to President Taft urging him to restore the commissioner's original order. Concerning the hardships which the President's order seems to imply are imposed upon the teachers wearing the garb the "Home Mission Council", replies in a recently issued circular.

"Suspending the Commissioner's action on the ground that it 'almost necessarily amounts to a discharge from the Federal service of those who have entered it.' the President omits to say that those concerned (priests and nuns wearing the garb of their churches), probably without exception, came into the Federal service irregularly, by the 'covering in' to the classified service of sectarian schools and their employees without civil-service examinations. The legality of this whole process is doubted by most competent legal authorities; and the view that it is illegal has been presented and is now formally before the Civil Service Commission for decision. Even if legal, the practice was intended to be merely temporary, and the risk of its suspension at any moment was well understood by the ecclesiastical authorities who pressed their subordinates into the Indian schools. Financial hardships to these subordinates could not be involved, even if discharge was, since they are creatures of their church, paying over to it their wages, and are guaranteed support by it, whatever happens. It is most fitting, therefore, and works injustice to none that sectarian insignia should go from the Government schools now. Should their going threaten harm to any individual, ecclesiastical dispensation permitting the Federal employee to lay aside his religious garb while performing public duties, may be secured. Is it not easier for one sect to bend to an exception than for the American nation?"

The need of a special fund for providing assistance to worthy young men who desire to prepare for the ministry in our church is one of the things long felt in some quarters. Conferences are continually sending out the call for men to take up the work of the Lord in this or that place. The work requires trained men and does not offer financial support to the one taking it up beyond that which is just barely enough to exist upon. The ministry has higher things than money and comfort to offer to the one who hears and answers its call. But it also sets conditions. The minister should be trained for his work in order to put all into it that is possible. Training requires years of time and considerable money. There are many noble examples of those who have been able to support themselves while under training, but opportunities and conditions do not always make self-support possible, and promising youths who might become a power for Christ in the ministry become unwilling to accept the handicap and stay in the race.

In the meantime there is a call for men. For more men.

Some have already been assisted in their efforts. Here and there some well-to-do brother has nobly supplied the necessary funds for preparing some one for the Lord's work. To such brothers we say, "well done, now and in years to come may blessings be upon your head." Our church will never be able fully to estimate the worth such support has been to its ministry. But individuals cannot and should not have this burden placed upon them. It is a matter of the whole church and the whole church should help bear the burden.

In schools and colleges there are scholarships, we know, but the endowments are not sufficient to supply all the demands and financial support in securing an education should be available to every earnest minded person who wants it. To receive the school endowments for candidates for the ministry alone would be unfair to those who are not so called. Our schools and colleges have enough to do when they undertake to help worthy young people to take up the work they have to give in their general courses. We need a fund specially provided for the students for the ministry. A fund whose income would be sufficient to provide for every worthy case in our church would not involve a very great amount for our needs and would open the way for some who do not now see it clear for their taking up the ministry as a life's calling.

We know of local conference assistance given to some but the method is decidedly expensive and unsatisfactory. The unpleasant publicity given to a worthy youth's poverty is unnecessary. Giving sums now and then out of the conference treasury to worthy men for their educational expenses is bad business policy. These sums, taken together, might be wisely invested so as to bring an income. This income would be available to many instead of to but one and it would prove a great permanent blessing to both, those who need it and the church.

A letter recently found its way to the pastor's desk. It was from a young brother who is beginning to realize the importance of foreign missions. He is already a liberal contributor but he wants an intelligent understanding of the thing he supports. "Dear Pastor," he writes, "I have been reading a great deal about our own denominational missions in our church papers and want to know more about Mission in general. Could you give me a little sketch, a sort of bird's eye view of missions. It would help me a great deal to study our own missions and the part they are having in 'bringing Jesus to the heathens.' The pastor's shears are always ready, in fact the answer was already on his desk when the letter came. All he had to do was to enclose the following statistics, which seem to present the gist of the whole mission field, in an envelope and send it to the brother. The information was collected by Dr. Hallock, and is well worth saving.

"There are 21,307 missionaries throughout the world and 103,066 native workers, with 2,346,006 adult communicants. There are

522 theological seminaries and normal colleges and 11 medical colleges, with 98 nurses' training schools. There are 1,714 boarding and high schools for the education of persons in foreign lands, 292 industrial and training schools, 115 kindergartens and 30,185 elementary and village schools. To alleviate suffering, 576 hospitals have been provided and 1,077 dispensaries, with 4,317,064 patients receiving annual treatment. Then there are a total of 271 orphanages and 88 leper asylums. There are 21 homes for untainted children of lepers, 21 rescue homes for women, 103 opium refuges, 15 homes for widows, and 28 individual homes. The Gospel is preached in 38,557 different centers. This work is administered by 377 different Boards and societies throughout the foreign field. The net annual income is $30,378,489, of which amount $3,246,717 is contributed by native workers. Of the total amount the United States sends $12,122,308. Great Britain subscribes the next largest amount, $11,578,769."

THE GREAT FAMINE IN CHINA.

Let the reader imagine himself in the center of a circle so wide that he must travel seven hundred miles to reach the rim. This would be a pretty big stretch of country, wouldn't it? Now let him imagine that this territory is densely crowded with people who must live from the soil. Let every foot of territory be under cultivation and you will have a population which will require more than six figures to number, in other words, the population will run into the millions. Wouldn't it? Now imagine that a great flood has swept over this great area of 50,000 miles destroying the crops, wiping out villages and bringing death and ruin to many thousands. Would it be a difficult stretch of the imagination to suppose that in the wake of this flood a dreadful famine has come, bringing with what always is the traveling companion of a famine — a pestilence? Well, this is just what has happened in China. Last summer the worst flood that flood-ridden empire has seen in forty years destroyed the crops upon which three millions of the people of Central China depended for their existence. No harvest can be expected in this territory until the end of May. Until that time the famine will be growing more and more acute. We doubt whether any of the readers of this sheet who live in this Land of Plenty of ours ever saw a person starving to death. Such a thing is practically impossible with us. In poverty-stricken China it often happens and at this time there is a starving population in one section of it big enough to equal the population of one of our good sized states.

During the last few weeks the political and military news from China has been interesting the whole world but news of that kind has absorbed all of the attention to the exclusion of the needs of the suffering hungry thousands who indeed deserve the help and sympathy of their more fortunate fellow men. Readers of this sheet who are moved to contribute their mite to the assistance of China's starving millions, can forward it through the "Emergency Relief Commission" of our General Conference. In an appeal sent abroad the "China Famine Relief Commission" makes the statement:

"This is one of the greatest famines of modern times. Six hundred thousand families are without food or means of support. Fifteen dollars will save a whole family from starvation. Fifteen hundred dollars will save one hundred families. Fifteen thousand dollars will provide for one thousand families. Hundreds of thousands of lives can thus be saved if sufficiently prompt and generous contributions are made."

NOTES ON THE S.S.LESSON.

March 17.

The Paralytic Forgiven and Healed.

Mark 2: 1—12.

Golden Text: Ps. 103: 2,3.

Wherever Jesus met men, "He preached the word unto them." It is impossible to think of Jesus apart form His message. His message was, "repent and believe the Gospel." Few of the crowds who heard Him gave heed to His word though they were attracted by the wonders they saw Him do. It has always been so. Men know the wonders accomplished by the Gospel and hear its message but they don't heed it. If those who hear the Gospel are lost, it is because they do not "repent and believe."

Wherever Jesus preached, a crowd assembled. The complaint about empty churches and the lack of interest in spiritual things today may be because of the kind of preaching. The world is not attracted to church by the moral lectures and sensational themes that some ministers call sermons. A real gospel—a gospel of repentance and faith always gets a hearing.

In bringing the sick man two types of faith were shown. The palsied man believed he could be cured and exercised faith for himself. The four friends were of the same opinion and displayed the kind of faith that wants to help some one. Many might be brought to Jesus if their Christian friends would put themselves to a little inconvenience and make the effort. He who loves his friends and loves Jesus will make an effort to bring them together. If the friend is miserable and helpless or even appears hopeless he will prove his great faith by doing what the world thinks a useless and foolish task and lead him to Him for help.

The faith of the friends was of the kind that refuses to be discouraged and knows how to meet difficulties. With the roof as the nearest place they could get to Jesus they set to work getting through the roof. Difficulties in the way of faith are not designed to hinder it. They are there to give opportunity to show what a power Faith really is.

The first thing Jesus noticed about the sick man was that he was a sinner. Perhaps he was in that helpless condition because of some sinful excesses. The way to begin to be rid of our miseries is to be rid of our sin. Get forgiveness, which Jesus is ready to bestow, and then the lesser blessings are sure to follow.

Unfriendly critics do not always express their criticisms in words but by looks. It requires no miracle to observe what those who hate Jesus think of His work. He sees also into the hearts of those who pretend to stand for righteousness but are not righteous themselves. "He knoweth the heart and readeth the thougths of the mind." The fact that He could heal the body was a proof that He could heal the soul. Bodily misery and soul misery are related; the one who created the body and soul can minister to the needs of both.

As a result of this miracle there was amazement and God was glorified. The most amazing things — the things that concern the salvation of sinners are always the occasion for bringing Him His greatest glory.

NOTES ON THE C. E. TOPIC.

March 17.

Success Worth Having and Not Worth Having.

Daniel 4: 28—37.

A thing to be really successful must end in all that is expected of it. A business venture only becomes a success as it satisfies those who enter into it. A career only becomes a successful career as it measures up to the standard set for it. A Christian must expect more to come of his efforts than one who is not a Christian. As a business man, as a member of one of the professions or as a laborer one may be a success in the eyes of the world but in his own estimate he may be a miserable failure because he cannot measure up to the high Christian standard he sets before himself. With the character of Jesus as our ideal we would always be failures were it not for the help He gives us in the assurance, "My grace is sufficient for thee."

Flowers are numbered among the most beautiful things the Creator has given us. One who loves to cultivate them portrays a taste that appreciates the beautiful in nature, but. while a farmer may adorn his lawn with a few beds of cheerful blossoms, he hardly would give much of his time to that kind of culture. He must invest his labor in the kind of farming that pays so that he may live. We may devote ourselves to the showy graces, to getting all the joy out of life we can, to making it a long dreamy summer's day, but, unless real profit comes from the way we live, we will, in the end, be forced to the confession, "The harvest is past, the summer is ended and I am not saved."

It seems hard for us in this late day to realize that so many of those whom the world now hails as successful men were, in the estimation of the age in which they lived regarded as failures. Nevertheless it is a fact. To most of those who knew Saul of Tarsus in his youth and had great hopes for his future, Saul, no doubt, was the biggest failure they ever knew. How else would men regard a career that ended in the ignomy of a criminal's death? Today men do not think of him as a failure.

In Menno's time few would have regarded the carrer of the man with a price on his head for twenty years, "hunted like a partridge on the mountain" as a very shining example of success. Successful men, as the world estimates success, do not need to hide in forests in order to end their days in peace.

To obtain wealth and have the power left to enjoy it does not settle the search for success. The wealthy classes are literally honey-combed with miserable specimens of failure.

To obtain power and influence is the end of some men's efforts, but in the end they find that the getting of their heart's desire does not by any means spell success. Success along the line of wealth, power, or influence may be but the greasing of the way to utter destruction.

The truly successful career will be a life so lived that when all the lives of men come under the scrutiny of the Great Judge, He will say, "Well done, thou good and faithful servant.

News of the Week.

SENATE AMENDS TREATIES, THEN RATIFIES THEM.

Washington, March 8.—By a vote of 76 to 3 the senate late yesterday amended, then ratified the general arbitration treaties between the United States and England, and France, proposed by President Taft and Secretary of State Knox as forerunners of universal peace. The conventions were first stripped of the clause, which, it was said, would invade the constitutional treaty making powers of the senate. Many other limitations were added by amendment. The senators who voted against the ratifications were Lorimer, of Illinois; Martine, of New Jersey, and Reed, of Missouri. The latter two are Democrats.

President Taft before leaving for his speaking trip to Toledo and Chicago, did not comment on the senate's action. It is known he had hoped to see the treaties passed unamended. He had declared publicly, however, that certain amendments would not be objectionable. Virtually the treaties by the senate's action "are up in the air," and in their modified form they must be referred to England and France. This will cause considerable delay.

By the terms of an amendment proposed by Senator Bacon, of Georgia, the senate consented to the ratification of the treaties with the distinct provision that they do not authorize the submission "to arbitration of any question which effects the admission of aliens into the United States, or the admission of the aliens to the educational institutions of the several states, or the territorial integrity of the several states or of the United States, or concerning the question of the alleged indebtedness or monied obligation of any state of the United States, or any question which depends upon or involves the maintenance of traditional attitude of the United Staes concerning American questions commonly described as the Monroe doctrine, or other purely governmental policy."

As amended, the treaties provide that all differences, with the exception of the subjects named in the Bacon amendment, which it has not been possible to adjust by diplomacy and which are justiciable in their nature, shall be submitted to arbitration at The Hague tribunal.

Clause III would have submitted to a joint high commission the question as to whether or not a difference was subject to arbitration and its decision was made final. It was contended that that clause would take from the senate its prerogative as part of the treaty making power and along that line the battle waged from first to last.

Long Delay Ahead of Arbitration Treaties.

Washington, March 8.—Summing up the action of the senate yesterday in stripping the proposed arbitration treaties with France and Great Britain of their vital features, government officials who followed the negotiation of the two pacts agreed today that participation by the United States in general arbitration of international difficulties was a dead issue so far as this session of the congress was concerned, and probably for the many years to come.

There is little thought that President Taft will submit the treaties in heir mangled form to either of the powers for possible approval. The amended treaties, sent to the White House today, will await the return to Washington of President Taft, and if routine is followed he will send them to the state department. Secretary Knox, who is at Amapala, on the west coast of Hunduras, will be advised by cable of what has happened, and as a matter of form some consultation must be had between the President and the secretary before the next step can be taken.

As a matter of courtesy the British and French ambassadors will be informed of the senate's action, but that will not be regarded as an invitation to them to accept the amendments, unless followed by further representations from the state department.

No Surprise in London.

London, March 8.—The evening newspapers do not express any surprise at the action of the United States senate in emasculating the arbittration treaties so as to eliminate from their operation the Monroe doctrine, immigration and state debts.

The Pall Mall Gazette says that such treaties are only possible between nations which are never likely to fight and there is no need to sign and seal a declaration of love and affection of one's brother. The Japanese must says the newspaper, be laughing in their sleeves at seeing that the little piece of sugar by which the renewal of the alliance with Great Britain was obtained has all melted away. The Westminster Gazette attributes the action of the senate to political exigencies.

Although the action of the United States senate in connection with arbitration was anticipated in official circles, keen disappointment is felt that it should be found necessary to amend the treaty, thus nulifying the work of months, for as it stands it is considered that an agreement is practically useless. There is no resentment, however, officials here having recognized that the British government did its best both to obtain a good treaty and its indorsement by the United States senate.

GREAT STRIKE IN COAL MINES REACHES PRUSSIA.

Essen ,Rheinsish, Prussia, March 10.—A strike throughout the Ruhr region was overwhelmingly voted today at a meeting of delegates representing the three coal miners' organizations. The Christian Unionists, who were not represented, have issued a protest against the strike, but it is said, will approve the demand for increased wages. The strike it is announced, will become effective to-morrow.

Eighty different meetings were held in the various mining districts and not less than 150,000 miners attended. Much enthusiasm was manifested and the men enthusiastically favored a fight to a finish with the employers. All the meetings were orderly. The official notification of the proposed strike appeals to the miners to be law-abiding and "strictly avoid liquor."

A strong police guard is on hand troughout the district, and troops will be summonded if necessary.

SOUTH POLE REACHED?

First Report Gives Englishman Credit, Second Report Norwegian.

London, March 7.—All doubt that Captain Robert Falcon Ssott, the British explorer, had reached the south pole was dispelled today by confirmatory dispatches from Captain Roald Amundsen, the Norwegian, and Captain Scott's most feared rival, These cables quoted Amundsen as saying Scott had reached the pole. First reports were further confirmed by a news dispatch to the Daily Express from Wellington, New Zealand. Amundsen's ship, the Fram, reached Hobart, Tasmania, a few days ago on the return trip form the south.

Five Men in Race.

The cable dispatches from New Zealand announcing that Captain Scott had found the South pole come as a startling climax to the race which five explorers of different nationalities have been making to reach this last extremity of the undiscovered portion of the globe.

Captain Scott, who is forty-three years old, and has served with distinction in the British navy, started on his expedition from Port Chalmers, New Zealand, on November 29, 1910. He was well equipped for this dash for the farthest south, having made a previous expedition under the direction of the Royal Geographical Society. At that time he attained a record of 82 degrees 30 minutes, which remained the record up to the time of Lieutenant Shackleton's notable exploit.

Shackleton pushed farther south, and in 1907 reached 88 degrees 23 minutes, or about one hundred miles from the South pole. This remained the record, and inspired the hardy navigators of many nations to attempt the culminating feat of reaching the pole itself.

Amundsen Says He Reached the Pole.

Christiania, Norway, March 8.—According to dispatches received here today from explorer, Amundsen himself not only reached the south pole, hut remained there three days. Captain Amundsen further denied having telegraphed anything regarding Captain Robert F. Scott or the British expedition.

Christiania thus becomes the center of a south pole controversy in some respects similar to that waged in Denmark several years ago between Cook and Peary as to who discovered the North pole. Rumors Wednesday were that Scott had reached the South pole. Yesterday dispatches direct from Wellington, New Zealand, as well as by way of London, quoted Captain Amundsen as saying that his rival Scott had reached the pole. The dispatches generally were regarded as authentic.

Today, however, two local newspapers received dispatches from Captain Amundsen announcing he reached the south pole on December 14, 1911. The dispatches were sent from Hobart, Tasmania, where Amundsen arrived yesterday.

The dispatches read:

"Pole reached 14th-17th December."

This was taken to mean that Amundsen remained three days in the vicinity of the pole, probably for the purpose of taking accurate observations as to his position.

English Admit Amundsen's Victory of Pole Race.

London, March 8.—While naturally there is bitter disappointment everywhere over the fact that Captain Robert Scott, head of the British ant-Artic expedition has yet to report on his quest for the south pole, there is nowhere anything but praise for the achievement of Captain Roald Amundsen, the Norwegian explorer, in locating the southern axis of the earth.

Not even an inkling of the present whereabouts of Scott and his steamer, the Terra Nova, has reached London, but the Englishmen's agent in New Zealand is of the opinion that he is still engaged in exploring and scientific work and that he probably may not be heard from for several weeks.

FROM THE GREAT WHITE WAY TO BLACKWELL'S.

New York, March 8.—Fifty years old, former railroad president, graduate of the University of Virginia member of a score of fashionable clubs, good fellow, well met for many years, William Wayne Belvin, for years a noted figure along the great white way, went to the city penitentiary on Blackwell's island today.

He hung his head while passing down the gangplank of the boat that took him to prison for ten days. Unkempt, ragged, dirty and his figure stooped, the man who was once the center of the gay circle of New Yorkers, was absolutely friendless and penniless. His crime had been to hold up a dectective in Broadway and ask him for the price of a place to sleep. In court it was explained that he had just completed a sentence for vagrancy and it was thought the best charity to send him hack to the island.

Belvin inherited $600,000 from his father. He went into all street and laer became president of the San Francisco & Eastern road. He lost a fortune in the Northern Pacific crash and after that his descent was rapid.

S. Witness Gal 3

WOOLEN COMPANY GRANTS A LARGER RAISE TO OPERATORS.

Lawrence, Mass., March 9.—The American Woolen company's offer of an increase in wages was raised today to a 7 1-2 per cent. average at a conference of the company's representatives and a committee of striking employes in Boston. As the striking committee expressed dissatisfaction, little progress toward a settlement was apparent.

SIX LIVES LOST IN A FIRE AT CHICAGO.

Chicago, March 9.—Six men lost their lives in the fire that wrecked the Barnett house, a ten and 15-cent lodging house at Clark and Harrison streets, and the Salvation Army hotel, known as the Evangeline, adjoining it, early today. Seven persons are in the hospitals, four of whom, it is believed, will die. Fifteen or twenty others were seriously injured. The money loss is small.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, March 21, 1912. No. 12.

THERE'S ONLY ONE.

There's only One on whose dear arm
We safely lay our thoughts to rest;
There's only One who knows the depth
Of sorrow in each stricken breast.

There's only One who knows the truth
Amid the world's deceit and lies;
There's only One who views each case
With just, unselfish, candid eyes.

There's only One who marks the wish;
Nor cruelly, severely blames;
There's only One too full of love
To put aside the weakest claims.

There's only One whose pity falls
Like dew upon the wounded heart;
There's only One who never stirs
Though enemy and friend depart.

There's only One when none are near
To wipe away the falling tear;
There's only One to heal the wound
And stay the weak one's timid fear

There's only One who's never harsh
But tenderness itself to all;
There's only One who knows each heart
And listens to its faintest call.

There's only One who understands
And enters into all we feel;
There's only One who views each spring,
And each perplexing wheel in wheel

There's only One who can support,
And who sufficient grace will give;
To bear up under every grief,
And spotless in this world to live.

There's only One who will abide,
When loved ones in the grave are cold;
There's only One who'll go with us
When this long, painful journey's told.

There's only One I'm sure will watch
O'er every dear one whom we love;
There's only One can sanctify
And bring them safe to heaven above

O blessed Jesus: Friend of friends
Come, hide us 'neath Thy sheltering arm;
Come down amid this wicked world
And keep us from its guilt and harm

Thou art the One, the only One,
For whom no love too warm can flow
Thou art the One, the only One,
In whom there's perfect peace below

Consecration does not mean straining every nerve and muscle toward work—means dropping everything that interferes.

NEWS AND COMMENT.

Bro. P. A. Penner writes from India that they are all well and busy. They have had so much rain lately, that it almost appeared as if it was the rainy season.

Bro. H. J. Krehbiel writes from Reedley that a carload of Mennonite brethren has arrived there and that the land agents will have a good harvest. The desired rain has come at last and promises a good harvest. Thanks be to God, the Giver of all good gifts.

On March 11, near Trenton, O. was celebrated the 87th birthday anniversary of grandmother Ca Bender. Over 40 guests had assembled to celebrate with her. She was able to play the piano and sing some songs. A letter from Bro. H. J. Krehbiel was read and many German and English hymns sung. The table was decorated with greenhouse flowers and small candles. Many letters of congratulation were received. Mother Bender and mother Brenneman are the only survivors of a large shipload of immigrants who came to Ohio in 1832.

Bro. J. H. Hirschler speaks in a correspondence for the Bundesbote of the hospital for consumptives, which the Pacific conference intends to erect near Upland The General conference approved of this plan, recommending it to the congregations. He says: Five acres of land and two shares of water right have been bought for $1850. The erection of the necessary buildings will be commenced as soon as the needed funds are at hand. A collection-trip will be made through California, Oregon, Washington and Idaho and then to the east and south. The committee visited several similar institutions to see how they were built and conducted.

The Church and Economic Reform.

The secretary of the federal council has been appointed on a committee to secure the appointment of the federal commission recommended to congress by President Taft in a special message February 2, which is provided for in a bill now pending in congress.

They earnestly desire our active co-operation in securing adequate local discussion in the press and elsewhere, and in securing speedy and favorable action by congress.

We all realize, that in dealing with social unrest, we are now under obligation to go far back of its effects and the means of redemption; to its causes with provision for prevention. It is becoming clear that there is a vital and intimate relation between social wrong and social wrongs.

When we get back to the causes of social unrest, we find ourselves face to face with the confused ethics of industry. Still more than this, we are discovering that the problem is not the simple one of bringing the persuasions of the Gospel to bear upon modern industry. because such a multitude of economic elements enter into the situation. In other words, we have to deal not only with moral ideals, but with an economic system.

The duty of the church is to bring her moral idealism to bear and the business of the state is so far as possible, to bring about such economic conditions and environment that the idealism of the gospel may have as clear and fair a field as possible.

CHANGE OF ADDRESS.

All moneys sent for the Pacific District Conference treasury should from now on, be sent to Almota Wash., instead of Colfax, Wash.

S. R. AESCHLIMAN,
Treas.

"FROM INDIA."

My companion and I were just seated at the dining table when one of her teachers from the girls' school entered the room. "Where is your cart driver?" she said, her eyes beaming and her face bright with smiles. "Yes," she continued. "This afternoon many of the women whom you have visited will come over to see you if you send your tonga" (wagon which seats four people quite comfortably but is only a two wheeled affair). Soon the driver had everything ready and was off to the village. In about an hour he returned. The tonga was quite filled with high caste women, and blankets and curtains had been tacked all around, so that they were quite hidden. Of course you all know that they must not be seen by any man.

As they neared the house we went to greet them, after which some of them told us that some other relatives would like to come also. We sent the tonga again as we were much pleased to entertain them if they wished to come. When we had seated all of them our sitting room was quite well occupied. There were thirteen of them and some of their servants besides. I wish you, too could have been present to see them, robed in their silks and decked with jewels.

This family is the most Europeanized family that we have here, in Janjgir. One of the men is a professor in one of Indias largest colleges, and another is a lawyer. Naturally, women of such men of that rank would have more privileges and their children also. Some of them speak English quite well.

The women were much interested in our house and especially in the organ which afforded us a splendid opportunity to spend most of the afternoon in the singing of hymns.

Perhaps you will think it a most marked thing that we should often have the privilege of entertaining such company. Not so, for it is quite different in India At such occasions we are always at a loss to know just how to express our appreciations They, when we visit them, always offer us their "Indian Delicacies" and their feelings are hurt if we hesitate to accept them. A glass of tea or lemonade from our hands could not be accepted because of their caste rules, and not even a glass of water would be accepted

Your co-worker in Him
A. P. Braun.

The man who likes his work well enough to keep everlastingly at it and take pains at every turn is a safe sort of genuius to tie to.

A TRANSFORMATION.

The Amish, Amish Mennonites and Mennonites as I knew them fifty years ago in Ohio, Indiana and Illinois have undergone such a change in the home life, in the church life, in the business life, in these fifty years that no one who was intimate with their ways then could possibly know them as the same church people now unless he had lived through these same changes with them. Some of these changes have certainly made them more useful citizens both in the material as well as in the spiritual kingdom. Many of the things that I shall say in these articles may seem very strange to the younger readers of the Mennonite, but those whose memory reaches back to the sixties and seventies will recognize their truthfulness to life. My object in writing is to help us, as a people, in a little study of our past history to prepare for larger things in the opportunities that the future shall reveal to us.

The home life was of the most simple, because of the absence of so many things that are now considered necessities. Such things as carpets or rugs, window curtains or pictures on the walls, were not allowed by the preachers, who were the absolute rulers of the church membership.

The only musical instrument that did not have the ban of the church upon them were the mouthharp and the jewsharp. The style, cut and color of dress came under the supervision of the church. Every garment must be of plain, uniform color throughout. The men must fasten their coats and vests with hooks and eyes. They must be made without collars and without pockets on the outside. The back of the vest to be made of the same material as the front and without buckle. The trousers also had their peculiar cut and must be worn without suspenders, which to my youthful eyes seemed a rather awkward arrangement especially in men who were so unfortunate as to be quite corpulent.

The hair must be worn long so as to hide the lobes of the ears and must be cut off straight around the neck. The boys, after changing from dress to trousers were miniature men both in style of clothes and cut of hair. The boy or man was supposed to unite with the church between the ages of 18 and 21 and after that only the upper lip must be shaved. The beard must be allowed to grow whether there be much or little and a scripture text was found that prohibited the "trimming of corners" thereof.

The clothing of the women did not by any means escape these church regulations, no ornaments could be worn, no laces, no colored ribbons. A cap (prayerhead covering is a phrase of much later invention) had to be worn during all the wakeful hours, by all women and girls both old and young and this cap must be made of non-transparent material and must be so constructed as to hide all the hair. C.

ARE WE ADVANCING?

The Literary Digest prefaces a compilation of opinions as to the character of the past year with the words: "Looking back over 1911 all the editorial commentators seem to agree that its salient characteristic was a wide-opened and profound unrest; but the attempt to interpret this unrest develops striking divergences of opinion. While many can see in the world-wide ferment a wholesome expression of social, economic, and political discontent, others survey the year's feverish activities through cynical and discouraged eyes.

The Nashville Tennessean is quoted in the following summary: "China emerged from three hundred years of Manchu bondage and astounded the universe. Diaz fell and disclosed to the world the fact that what was popularly supposed to be a formidable government well guarded and defended, was merely an empty shell. All Europe has been in a turmoil over Morocco. By grabbing Tripoli Italy provoked a war with Turkey which promises to be of long duration. Honduras and several of the other Central American states have been in constant guerilla warfare. Portugal has undergone a political upheaval which at times threatened the new republic and resulted in actual fighting in the northern part of the country. Persia clashed with Russia and is threatened with dismemberment. And all this in the face of the great peace movement fathered by Andrew Carnegie and backed by many of the world's greatest leaders. Yet, in spite of the fact that one-third of the world's population has been involved in actual wars, the chaotic and unsettled conditions in the other countries have been more ominous and disturbing, perhaps, than real war."

"The fight in the United States against business combinations and the great industrial war in England are far-reaching in their effect. In American elections the spirit of protest against machine control was manifested everywhere. Socialist candidates polled unprecedented votes. Women were enfranchised in California in spite of the opposition of a railroad machine, and all over the nation there was evidence of unwillingness to have public officials dominated by trusts. The shocking confession of the McNamaras that they were responsible for the destruction of the Los Angeles Times plant probably created a greater sensation than any other single event of the year in the United States. All the world was horrified that such a crime should be committed by men who claimed to be advancing the interests of organized labor. Discord marked both national and international affairs the world over in 1911, and 1912 can scarcely duplicate such a record of bloodshed and strife."

Whether we agree fully with the foregoing extensive and somewhat pessimistic survey of certain public features of the past year, we must admit that it contains much food for thought on the part of the student of social affairs. There is much that is vastly unsatisfactory in public conditions and full of warning.

It is well to remember, however, the other side. In the same connection as the above the Philadelphia North American is quoted as proclaiming that 1911 was "a splendid year for the world." And the Danville Commercial News declares:—"It has been many years since a twelvemonth was marked by so varied and yet so convergent a group of movements in behalf of practical Christianity in all its different forms. A special mark of these movements was the active share of the laity in them."

To look on one side of the shield only must give but an incomplete and inaccurate conception. Intemperance is as great an evil as ever it was. The divorce evil is much the same as it has been. Sabbath desecration is not decreasing. Dishonesty in business does not seem any the less prevalent. Political corruption may change its form, but it is here yet in alarming degree. The brothel flourishes near the church of Christ. The gambling den still slays its victims.

But the field must not be yielded to the pessimist. The gospel of God is more widely known than ever before. There is much life, force, aggressiveness, and success on the side of morality. The forces of righteousness are not idle. The Laymen's Missionary enterprise is still aggressive. The Men and Religion Forward movement is pushing ahead. The Woman's Jubilee was a most significant occurrence. The Temperance forces are ever learning and moving on. The need of morality in public affairs was never more prominent in the minds of men. The Kingship of Jesus in civil life was never more widely understood and accepted. Philanthropic agencies are multiplying. The recorded benefactions of 1911 amounted to more than $260,000,000. The foreign missionary is changing the face of the world.

Whether we are cheered or saddened by the record of 1911, we must feel that there are countless encouragements in present conditions, and that the world will move into the light. It is no time to stop on our arms; but Christ will conquer and Christ's people will conquer. Men will come to Christ. Society will come to Him, Nations will accept His sway. "All kings shall fall down before Him; all nations shall serve Him." The world will come to Him. "God sent not His Son into the world to judge the world; but that the world should be saved through Him."

—Christian Statesman.

OPPORTUNITIES OF THE TWENTIETH CENTURY.

Comparing with the centuries that are past, the Twentieth Century in its broad outlines will be like the rest. It will be selfish, generous, careless, devoted, and efficient. But the opportunities of this century will not compare with those of the past. They will surpass them in every respect. This century has a host of things to do, bold things, noble things, tedious things, difficult and enduring things. It has only a hundred years to do them in, and eleven of these years are gone already. We must be up and bestir ourselves.

There is plenty to do in every direction. That is plain enough. In agriculture a whole great empire is yet to be won in the arid west, and the west that is not arid and the east that was never so, must be turned into one vast market-garden. The Twentieth Century will treat a farm as a friend, and it will yield rich returns for such friendship.

There is need of men in forestry; for we must win back the trees we have slain with such ruthless hand. The lumberman of the future will pick ripe trees and save the rest as carefully as the herdsman selects his stock. In engineering, in mining, in invention, there are endless possibilities. There is no limit to the demands of engineering.

In commerce the field is always open for young men. And so there is room for pure science as well as for applied science. Literature is another great field. We care less and less for the surprises and successes of the clever fellow in our novels and stories, but what we do care more and more is the real thoughts of real men. We find that the deepest thoughts can be expressed in the simplest language. A straight line is the shortest distance between two points in literature as well as in mathematics. In medicine, the field of action is growing infinitely broader, now that its training is based purely on science. What is true in medicine applies also to the profession of law.

In politics the demand for serious service must grow. We need men who can face popular opinion and if need be, can face it down. The best citizen is one not afraid to cast his vote away by voting with the minority. In all this, the journalist of the future may find an honorable place.

The need of the teacher will not grow less as the century goes on. The history of the future is written in the school to today. This century will need its preachers and leaders in religion. The religion of this day needs be more practical, more real. The world of today will not be a vale of tears through which sinful men are to walk unhappily toward final reward. It will be a world of light and color and joy, a world in which each of us may have a noble though a humble part.

What sort of men does the century need for all this work it has to do? We may be sure that it will choose its own, and those who cannot serve it will be cast aside unpityingly. Those it can use, it will pay generously, each after its kind, some with money, some with fame, some with the sense of power, some with the joy of service.

Home Circle.

RING TRUE.

Say, boys! Can you tell when a counterfeit coin
Is tossed on the counter to you?
Of course you can tell, for you knew every time
That it strikes it dosen't ring true.

And, boys! Do you know that counterfeit life
(That's a regular sham through and through)
Is as simply detected in every day strife
As the coin? For it dosen't ring true.

Ah, boys! if you want to be manly men,
To be honored in all that you do;
Just make up your minds that ten times out of ten
You will always be found to ring true.

And, boys! If you knew how our country respects
A genuine man, then you, too,
Would endeavor to live a life that reflects
God's image—and always ring true.

Ring true in your contests and games on the field,
In your homes, with a crowd, or a few;
Though others may try their shortcomings to shield,
Yet, boys, just remember—Ring true!

YOUR MOTHER: DO NOT FORGET.

To manifest an interest in whatever interests or amuses her.

That, though she is old and wrinkled, she still loves pretty things.

To make her frequent simple presents, and be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

Never intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To treat her with the unvarying courtesy and deference that you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To bear patienlty with all her peculiarities or infirmities of temper or disposition, which may well be the result of a life of care and toil.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement or for a little trip to the country, as frequently as possible.—Success.

"TOTE FAIR."

By Mrs. George W. Martin.

She was standing at the gate in listless, dejected fashion, thinking bitterly of her hard lot. She had wanted to go to a party that afternoon at the home of one of her school mates, just a few doors away; but her mother must finish a dress she was making and take it home that night, for she needed the money. So Elsie must keep the baby out of mischief while her mother sewed hard and fast.

Elsie could hear the many shouts of the children at the party, as their games went on, and a few angry tears fell. "It wasn't right," she thought, "for the other girls to have all the good times, while I stay at home to mind the baby and do chores."

Two little boys black as ebony, came by, carrying a large stick on their shoulders—driftwood from the river—which they were taking home for firewood. "Aw, come now; yer ain't holdin' up 'tall. Yer mus' tote fair." Somehow the words rang in her ears long after the boys had passed out of sight—"Yer mus' tote fair."

She thought of her sweet, gentle mother upon whom the burdens of life were pressing heavily. Her father had died two years before, leaving four little ones, she the eldest, only ten, dependent on one frail woman. She remembered how cheerfully her mother took up the burden of support, how patiently she struggled to keep them clothed, and fed, and housed, and how she had sacrificed her own rest and comfort for them.

Then again the tears fell but they were not angry tears now. She was thinking, with sorrow and shame, that she had not "toted fair" with the dear, patient mother, thinking of the many times when she might have lightened the burdens which weighed too heavily on the slender shoulders. As the eldest of the four, mother depended on her to look after the little ones during the hours when she must sew to provide them with bread and shelter. And how many times she had selfishly left them to worry her mother, while she pored over some fairy tale.

But a new day should dawn for the little mother—she would "tote fair" in the future.

So it was a very different little girl who turned thoughtfully and re-entered the house. Taking the baby, who was pulling fretfully at his mother's gown, and calling the other two children, she said, "Let's go upstairs and play. I will teach you a new game." What it was and how effectually it was taught, both that afternoon and many times in succeeding years, the little mother found in the glad surprise of learning that even a little child can help to lighten the burdens of life by "toting fair." —Ex.

CONFERENCE NOTICE. (Eastern District.)

The programm committee of the Eastern District Conference met in Allentown, the evening of March 6th with all members present as well as the president of the Conference, Rev N. B. Grubb.

The Conference will convene Sunday, May 5th, in the Souderton church and will last till Tuesday noon.

The pastor of the congregation at Souderton, Rev. J. W. Schantz, announces preparatory and baptismal services for Saturday, May 4, at 2 p. m., Rev. A. S. Shelly of Bally, preaching. Congregation and Conference communion Sunday morning at 10:15 a. m., Rev. S. P. Preheim preaching.

Annual conference sermon Sunday evening by the retiring president Rev. N. B. Grubb.

PROGRAM OF BUSINESS SESSION.

Monday, May 6th.

9:15 A. M.

1. Devotional exercises.—Rev. W. H. Grubb.

9:30 A. M.

2. Roll Call.
3. Minutes of last Conference.
4. Treasurer's Report.
5. Election of Conference Officers.
6. Appointment of Committees.
   Auditing.
   Appropriations.
   Resolution.
7. Applications for Appropriations.
8. Report of Mennonite Home by Board.
   Discussion.
   Election of three members.
9. Report of Publication Committee.
   Discussion.
   Election of one member.

Noon Intermission.

1:30 P. M.

10. Report of Home Mission Committee.
    Discussion.
    Election of one member on Committee.
11. Recommendations for Evangelists.
12. Report of Building Fund Committee.
13. Report of Educational Committee
    Discussion.
    Election of one member on Committee.
    Discussion.
    Election of two members on Committee.
14. Report of Historical Committee.
    Discussion.

Evening Intermission.

7:30 P. M.

Song and Praise Service.

8:00 P. M.

Paper on Deaconess Work.—By N. B. Grubb.

General Discussion of Deaconess Work.

Tuesday, May 7th.

9:15 A. M.

Devotional Exercises.—Rev. H. W. Shelly.

15. A Paper—What could our Eastern District Conference do towards establishing a city mission in Philadelphia?—By Prof. S. M. Rosenberger.
    Discussion.
16. Parochial Reports.
17. Special Committee Reports.
    Appropriation Committee.
    Auditing Committee.
    Resolution Committee.

The program committee urges that all standing committee reports and parochial reports be presented in writing when called for.

JOSEPH B. BECHTEL,
WILLIAM M. GEHMAN,
REV. S. P. PREHEIM,
Committee

BOOK MISSIONARIES WANTED

Earnest Christian men and women wanted to engage in a well established work for reaching with the Gospel the unchurched of every community. The plan (demonstrated by experience) awakens the indifferent and careless, arouses the nominal Christian and teaches the otherwise unreachable. Free tracts granted and fair financial remuneration. The Bible Institute Colportage Association, 830 La Salle Avenue, Chicago.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

CHRISTIAN EDUCATION. III.
The School.

All children of the proper age and average ability go to school, since education is compulsory. It is well not to send the children to school until they have reached the age of six years, almost seven years would be better, because the young brain, though very receptive, is easily overtaxed, and the result may be the opposite of what it appeared. The brilliant young scholar may prove later very dull.

Since our public schools are without religion, we can not say much about Christian schools, yet the personal influence of the teacher is very great, and parents ought to use their influence so that they try to procure for their children a Christian teacher, whose influence is for true Christianity and consequently a pure and conscientious life.

During the time our children go to the public school, there may be on Saturdays religious instruction. In some places the minister may have a religious school after the close of the term of the public school. Our children ought to have more religious instruction than they get in most communities in the Sunday school. And it is fully in line with the traditions of our church, that we should supply such religious instruction.

Of the duty of Christian parents in regard to the public and Sunday school we have spoken before. Now we come to the period when the pupils have absolved the public school and are ready to enter a higher institution of learning. Where shall we send our children? "O there are many good schools, send them to any as near and as cheap as possible!" Would that be the right attitude? What is our aim in sending our children to a higher school? If it is cramming their heads with knowledge, it would perhaps be best and cheapest to send them to state institutions, which are generally well supplied with excellent teachers. We are glad to acknowledge, that now in most state universities there are provisions made for the development of Christian character in the Y. M. C. A. and C. E. societies. But if we care more for the development of Christian character and want our children to be useful members of our denomination, it is best to send them to a smaller college of our own denomination, where the teachers come into personal contact with the students, and can exert a Christian influence.

As a denomination we would prefer to have our children educated in a school of our own denomination, wherever that is possible; partly because we know the teachers in our own schools, partly because we would like to have our children become acquainted with other young people of our denomination. In our denominational schools the young people get acquainted with our peculiar doctrines and customs as well as with the history of our denomination.

After our denominational schools are absolved, a few find it necessary to go to higher institutions of learning. In the selection of a university the young people ought to look to the Christian advantages of a school, as well as to the advantage for studying the desired branches. In case they are studying theology, they ought to be sure, that they will not be influenced by the destructive higher criticism, which has done so much harm but is becoming obsolete among the best educated men. They ought to try such Christian piety, which recognizes Jesus as the Son of God, and the Bible as the Word of God, and unique in its kind. Then they will keep in close touch with the earnest Christian congregations, to whom they shall later minister.

Correspondence.

Berne, Ind. Our last correspondence has been so long ago we have entirely forgotten where to begin to report. In December last the two most important events in our midst were the smallpox scare and the arrival of our genial and highly esteemed new editor. The former, though with very few exceptions a mild epidemic, distinguished itself with the great inconvenience it brought along with the four weeks of quarantine of school and church, including the Christmas season which passed by gloomily, silently without those cheering festivities peculiar to it.

Bro. van der Smissen, our new editor, and his family are now already old acquaintances with us all, as if they had always lived here; at least we would certainly miss them painfully now if they were to depart from our midst.

With the first Sunday in January services were renewed in the churches of the town after a month's abandonment on account of the smallpox. The week of prayer was not observed, although its subjects were used in the mid-week prayer meeting and the Sunday services.

In February came the annual meetings of the Sewing and Temperance societies at which occasions Bro. van der Smissen was the principal speaker. The Sewing society, which celebrated its twenty-fifth anniversary now numbers about 310 members, and the temperance society, at its 26th anniversary, numbered about 370 members.

Since about the middle of February Bro. and Sister P. E. Penner, traveling evangelists, have been with us and, we understand, will remain with us until after the dedication of the new church. Bro. Penner has, since his stay here, relieved our acting pastor, Bro. S. F. Sprunger from the duty of preaching and has preached for us a series of masterly sermons on Jesus, the Son of God, the High Priest, the King and the One Altogether Lovely. He has also conducted a series of Bible studies on the Epistle to the Ephesians and a series of evangelistic meetings. Bro. Penner has indeed made for himself a warm place in our hearts.

And now we are already under the spell of the anticipated dedication services, which are set for Easter, April 7, for which we expect and invite a host of friends from among you all. Of course we can not take care of you all, but we assure you we will cordially invite all who wish to come (A description of the church will follow the dedication report.)

F.

Upland, Calif. March 10, '12.

To the Readers of the Mennonite: Our southland is again blest with an abundance of winter rain bringing with it a promise of another prosperous year. During Jan. and Feb. there were some forty days of delightful sunshine. March started in with copious showers which have been coming down steadily almost every day since and the thirsty soil has been drinking to its heart's content. The orange crop is again a large one and the fruit will soon be at its best. Shipping will soon begin in earnest when from 15 to 30 cars will be shipped from this town daily for three months on. Much foreign labor must be employed to market this large amount of fruit. Several hundred Japanese find almost constant employment in this colony.

The Mennonite church here now has a membership of some over 150. The growth is steady but more from additions from the east than from converts. Practically none are received as converts from the community except from Mennonite homes. Nearly all the services being conducted in German very much limits the evangelizing power of the church in this English speaking community.

Two weeks ago our pastor, Rev. M. Horsch was called to Paso Robles to ordain Bro. John Lichty to full pastorship and a week ago he assisted in ordaining Sister Braun at Reedley for Los Angeles Mission. During Bro. Horsch's absence Revs. J. S. Hirschler and J. C. Mehl conducted the services here.

Our young brother Arthur Brandt, who lost one foot and had his lower jaw badly fractured in a motor cycle accident was taken home from the hospital last week and is fast recovering.

J. C. Mehl.

Colfax Wash., March 9, 1912.

We perfectly agree with an article which appeared in the Mennonite a few weeks hence written by Rev. W. W. Miller of Pulaski, Ia. In his letter he especially respondence should appear in the emphasized the fact that more corcolumns of The Mennonite, for through them we keep in brotherly touch with each other. One especially likes to see something of one's early home where he or she spent his or her childhood days.

But what to write and how to write, something which might be of interest to the readers, is the puzzling part of your humble correspondent.

Here in the far West The Mennonite's weekly visits are gladly welcomed, its upbuilding articles, its never failing spiritual food and Christian fellowship should entice all its readers, old and young to a nobler and higher purpose, the purpose of life's reality and earnestness, and the choice of life's hereafter for all eternity.

Our church and Sabbath school although not as large as the sister churches and S. schools of the East and Middle West, labors on, keeps its own, and steadily adds to its number. Considering all things we think it is very good

especially as its members are widely scattered.

A western S. school has a great many things to contend with that thickly settled and older communities are not so much subject to. There is the unconcernedness of many people, some of which although living quite close, are never seen inside a church unless at a funeral or some special occasion. Then there sometimes prevails (fortunately not to speak of in our church) a denominational spirit, so that laboring together is difficult.

Our winter although quite long has been rather mild with some snow and considerable rain. The thermometer registering below zero two or three days only. February was rather unusually mild, most of the time not even freezing. The proverbial ground hog has seen his shadow however, and now just before his six weeks are over, we are having a few inches of snow and somewhat colder. It may only be a faint reaction of the awful storms that we read of that are raging over the East and Middle West.

The fall grain is looking very promising at present and prospects for a crop are rather encouraging for the soil is thoroughly soaked with moisture.

There has been very little sickness among our people this winter. a few children had the whooping cough. Pneumonia, however, claimed a few of the old pioneers to answer the last roll call up yonder.

With best wishes to The Mennonite and its readers and a hearty welcome to all western visitors to visit us, your humble correspondent

E. A. Eeschliman.

Editorial.

There are two ways by which one can engage in the Christian work. One is by insisting upon having everything your own way and making it disagreeable for every one who will not follow your lead or who is not in full accord with your own ideas. If the last word were to be said about the great number of churches that went to ruin or accomplished little but failure it would be to say: "This work went to pieces because this one or that one wanted all his own way and was better satisfied to ruin the work than to yield a single idea or follow another's lead." Sometimes the pastor is the stubborn one and his work amounts to nothing simply because he cannot bring himself to think that the ideas of others may occasionally be worth as much as his own, but generally the fault is not on the side of the pastor. He has too much at stake to make a fool of himself and if he has the proper regard for his high calling he will see that while he is a leader it is only as one who is a first among equals. The secret of nearly every congregational "racket" generally is to be found in the attitude of a certain person or a number of persons who want to be pastor or officials and command rather than co-worker and help the work. It is also not an unusual condition to find one or a few persons of families in a congregation out of sympathy with either the pastor or the officials Generally they do not command enough influence to change the policy of the church, but they are like so many traps ready to snap the minute someone forgets to be careful. A word thoughtlessly spoken or an ill advised act gives them their opportunity and then something happens. The thing that does happen is likely to be the very worst for the cause.

The other way by which one can work in the church, the right way, is to always remember that the members of the body of Christ are members of one another and that the only way the body can properly perform its functions is for all to work together in harmony. In every company of people one is sure to find some things that hardly meet with one's whole-hearted approval, but the proper thing to do, at least the most helpful and harmonious, is for one to let his personal ideas go sometimes and "pitch in" and help along lines upon which all can agree.

G.

SHOULD CHURCHES ADVERTISE?

In pleading for greater publicity for church work a prominent minister in one of the large gatherings of fellow ministers remarked: "The need of this movement is obvious. It is nationally recognized. The Protestant church as a whole has come to a halt, despite all statements to the contrary. Our task is to regenerate it. We must give the layman clear-cut methods which, if he will follow out, will result in new life for the small church and for the big church. The most urgent need is publicity. People do not know their churches. What has been the greatest factor in building up a great mercantile establishment? Advertising, you answer. Commercial institutes have spent millions of dollars to create an atmosphere favorable to their enterprise. Do we ever hear of a church creating an atmosphere which will attract non-church goers? The churches are doing a tremendous work but they do not let the public know it."

Printer's ink has been the secret of success along so many lines that we feel the church might benefit by a more generous use of it along lines other than the literature which is distinctly churchly. Every church ought not only advertise the time of its services and the fact that strangers are welcome; it ought to give the reader information concerning the kind of music he will hear the subjects the minister will discuss in his sermon, the kind of men who lead in the Sunday school service and the special mid-week features of the congregational life, etc. Every small town paper should have at least a column devoted to information concerning the religious activities in that place. Usually the editors are only too glad to furnish that much space free of charge, but if they are not the churches should be willing to buy that much space at the regular advertising rates. It pays.

The big city churches make so many demands upon their pastors' time that they seldom get the opportunity to hunt up people and urge them to come to service. but they do use the columns of the daily papers to good effect. The church that advertises gets the people. The small church makes the big mistake of thinking that it cannot afford to advertise. Result: it stays a small church.

In New York a few weeks ago the churches, bent upon reaching a class of men whom churches seldom if ever get in touch with bought space on the sporting page of the leading papers and results were immediately forthcoming.

One thing is sure that people must be brought together to hear the gospel. Advertising may not directly convert anybody, but if it brings people to church where they come under the influence of the word, advertising pays.

G.

THE SUNDAY SCHOOL FROM A PASTOR'S POINT OF VIEW
I.
The Ideal Sunday School.

The Sunday School is a modern title for an ancient and Apostolic service of the Church. It is a school on Sunday. It is a school for disciples; it is a school with a Master. It is a school with lessons, text book; the Master with His disciples about Him by the seaside, on the mountain, in the desert, in the temple, in the synagogue, in the upper room; that was the Sunday School in the first century. It was a school for question and answer, for illustration, for application. There was no sermon, nor lecture, save as the Teacher, in response to spoken question or look of wonder continued for minutes to unfold the meanings of the Old Testament or the mysteries of the New Testament. It was not always held for one hour on Sunday. All days were sacred and all hours were laden with opportunity while the Son of God walked on the earth as son of man among the sons of men.

The Church—which we call "a Spiritual House," "The Household of God," "The Flock of God" "The Temple of the Living God," is to be in the world "salt" for seasoning, "light" for illuminating, a "rock" for building, a "hill" for exalting, a "tower" for protecting. It is designed to "save" men," to reveal to them the unsearchable riches of Christ," "to make known the manifold wisdom of God," and to give men some insight into the breadth and length and height and depth that they may "know the love of Christ which passeth knowledge, that they might be filled with all the fulness of God. For these ends the church has been established on the earth.

The Ideal Sunday School helps in its own way to attain these lofty objects of the Church. Otherwise the world does not need the Sunday School. Its work is spiritual and not merely natural, divine, not merely human. It is to be truly and intensely religious or we can dispense with it.

The spirit of the age is worldly. The Sunday School and Church worldliness presents dangers toward ritualism, love of show, love of money, and love to rule. The worldly spirit easily captures many Sunday schools to carry it on in the interests of personal ambition, social pleasure, public display, and of so-called "success." This sometimes, yea, very often captures minister and all. It may become and I believe is in many instances rather a Sunday Sociable.

Sunday Schools may be "run" by so-called modern methods, by its music, library, splendid organization, exhibitions, attractive supposed contests. It may be the "biggest school in town, have the best singing and do more than or go ahead of its neighbors in half a dozen different ways; thoroughly organized, graded, disciplined, provided with schemes of promotion and other tomfoolery to exite envy, and ambition and still may wield only a natural power and tend only to worldliness.

These artificial and human means we may not wholly depreciate and discard, they may not hinder spiritual life but they cannot create or promote it. They are at their best of earth and not of heaven. Lamps but no oil, cups but no water, plates but no food Let us not depend upon them, if we have them and neglect something else and something better.

The Sunday School, thus the product of the truth, the aim and life of the Church, is a part and life of the Church. It should be sustained by the Church and be under its control and responsible to it. It should co-operate with all other departments of the Church. Do not make or allow the Sunday School to become a substitute for public church service and preaching, especially in the case of little children. The public service is for them and they should be required to attend it regularly.

The usual objection "The child cannot understand the sermon" is a familiar excuse.

It should be the aim of the Pastor to adapt his language to a child's vocabulary, otherwise all adults will neither understand. Children are more appreciative hearers than many suppose and the simplicity and plainness of speech will be an advantage to both children and adults.

Mennonite parents have no excuse to absent their children even a Sunday.

II.

The Sunday School and the Home.

The sweetest word in our language is "Home." The beginnings of human life for time and eternity occur at home. The most effective school is home. It is in point of time before all other schools; in point of power above all others.

The Sunday School which has to do primarily with children in order to reach and affect the intellect, character and conduct of the same has to have some relations with the mightiest institution, "The Home."

The child is for five or ten years under the powerful influence of good or evil in his own home. The years of college life are not as effective as those years in the home during which time the child begins to live. The Sunday School should recognize this home influence, utilize its advantages, detect and neutralize what influence the careless and irreligious home may exert, and labour faithfully to secure hearty and constant co-operation of mothers and fathers in the religious instruction of their children.

The Sunday School has many of the elements of the home and it should seek to develop them to the fullest degree that children already favored with the right domestic influence may have increased love for, and faith in the school, and those unfortunates who have no religious help from father and mother and whose every day surroundings are of the most unhomelike character may find rest, love, comfort and strength in the Sabbath School and its friendships. The place should be comfortable, attractive, beautiful and should embrace parents and their children.

The aim of the school should be the Biblical, spiritual, practical education of its members in order to useful lives and a blessed eternity. The teacher should endeavor to reach beyond his scholars to the homes to mothers and fathers. They should glorify home, speak often of home, visit the homes of the pupils, invite them to your home and you may thereby get a firmer hold upon them. Their associating with you may lead them to nobler living. Your life coming into theirs as a personal friend will put joy and love into their home.

Encourage pupils to prepare at home. Thus interest is aroused by the scholars and among others of the family as well. People living in rural districts, too far from any Sunday School should have it at home and if there are only two in the family.—The Home Department is therefore a strong factor and should be discussed.

I. S.

NOTES ON THE C. E. TOPICS.

Mar. 24.

The Saloon and its Allies.

Heb. 2:1-17.

As an institution, the saloon is thoroughly bad. It endangers the physical, moral and spiritual life of its patron and strikes a cruel, cowardly blow at his wife and children. It puts slave's fetters on a free man. It makes a devil of the man who might be a saint. It makes a hell of a home that might be a foretaste of heaven. Sometimes people get aroused to a realization of what an awful thing the saloon really is; then it must fight for its existence. When not fighting for its existence the saloon devotes its attention to making strong its hold.

The saloon has many allies who make its cause their cause, knowing that they live or die with it. Criminals find it convenient to make the saloon their headquarters. In it they find a splendid opportunity sometimes to use knock-out-drops upon some unsuspecting victim who has money in his clothes. A weak man in a saloon may soon be put into a condition where rogues may cheat, rob, defraud or abuse him. It is the place where strong men are måde weak and foolish.

The unnameable creature who would ruin women finds the side-door of the saloon open for his vile purpose. Through that door it is easier for the brothel keeper to lure fresh victims. Sometimes the public dance hall as a part of the saloon serves the special purpose of ruining young lives.

Corrupt politics has become a national curse with us. It is the thing that defeats the will of the people, corrupts and debases legislation and alas! often befouls justice. No place like the saloon for corrupt gangsters to make headquarters. So long as the saloon lasts pure and honest politics are impossible.

Need any one be told that gambling is a curse? Millions of money are lost in gambling ventures every year. Takes all the efforts of law and morality to suppress it, the saloon offers gambling a home and a welcome.

The saloon aims to make a clean job of it. It robs a man of his cents and sense, it spoils his good name and ruins his health, then it turns him over to its allies to take from him all that he has left of posessions, honor and happiness. When the time comes to decide for or against the saloon it is well to observe the kind of persons who gather under the respective banners. The saloon hopes to win with the "drunks" on its side. The enemies of the saloon depend for success on the support they get from sober men. Which side deserves to succeed?

NOTES ON THE S. S. LESSON.

Mar. 24.

Feasting and Fasting.

Mark 2:13-22.

The life of Jesus may be divided into 3 periods: the period of obscurity, the period of popularity and the period of opposition. The lessons for the past several weeks are from the time of popularity. Crowds were following Him. Jesus made good use of the opportunity by doing good and calling followers so that when the period of opposition, which He was expecting, would come He would have the support of a faithful few.

Levi, otherwise known as Matthew, was a tax gatherer. His business was the most despised for several reasons. In the first place the Jews were a subject race and the taxes were looked upon as oppression laid upon them by their masters whom they hated but were powerless to throw off. Then tax gatherers were as a class, dishonest, lining their pockets with money unjustly taken and using their power to oppress the weak.

There was providence in placing Matthew in the tax gatherer's position. In it he was to get the training that made him a careful, systematic keeper of records Throughout the gospel which Matthew wrote one cannot help but see the systematic, painstaking keeper of accounts. A business training and business methods are as effective in the work of the Lord as in any other interest.

"The Call," writes Torry, "was sudden, brief and to the point. It involved the renunciation of self, the taking up of the cross, the saying farewell to earthly ambitions, possessions and prospects but it would bring reward and honor and blessings immeasurable. It was the voice of Jesus that transformed the keen money-getting publican into a devout disciple."

Levi immediately upon giving up his old business made arrangements to entertain Jesus at his home. The feast he provided gave him an opportunity to publicly acknowledge Jesus before his friends and also gave him the chance to introduce his former associates, the publicans and sinners, to Jesus. It is a healthy sign when a converted man plans to bring his former associates to an intimate acquaintance with Jesus. Of course, the Scribes and Pharisees were ready to sneer but Jesus is always ready to mingle with sinners, not that He may have a part in their sins but that He may save them from their sin.

Some were puzzled about the matter of fasting. They could not understand Jesus did not insist upon it. He explained to them that joy and fasting did not go well together. He was there to make them happy just then, the time would come when they would have enough occasion for fasting. Fasting when it is the natural result of strong feeling or great sorrow is proper enough but when it is simply an artificial condition created with the idea that there must be some virtue in it simply because it is fasting it does little or nothing more than upset the stomach and irritate the mind.

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News of the Week.

THE MAINE BURRIED IN THE SEA

Havana, Mar. 16.—Trade and commerce stopped in Havana today in final tribute to the battleship Maine. Government buildings were closed and shutters were on the windows of most of the mercantile establishments. On twin flagstaffs on nearly every structure in the business part of the city, on the palace and the forts, including historic old Morro castle, the national ensigns of the United States and Cuba were displayed, entwined with bands of crape.

Through the streets of the city men in uniform passed and repassed. Private citizens wore bands of crape on their left arms and officials wore it knotted about the hilts of their side arms. On all sides the scene was one of solemnity.

It was Cuba's last tribute to the old Maine and the 275 officers and men of her company, whose deaths in the local harbor that warm night in February, fourteen years ago, gave the little island a separate place in the company of nations.

Sunk in the Florida Straits.

For the battered hulk of the old fighting machine, robbed of all semblance of the majestic vessel which once cleft the blue waters of the deep, kept afloat by great bulkheads of timber, was forever laid at rest in the Florida straits, nine miles from the place where the vessel met her death. Convoyed by sister ships and accompanied by the entire strength of the Cuban navy of the country she made possible, the wreck was consigned to the deep with all the honors of war.

200 FAMILIES FORCED FROM HOMES.

Logansport, Ind., March 19.—Turned from its bed by two huge ice gorges that broke, formed and broke again in the space of an hour, the Eel river this afternoon swept in a temporary channel through the residence and business district of this city.

More than 200 families, caught without warning fled from their homes to escape the rush of the water, laden with great cakes of ice that ripped out fences, trees, as if they had been of paper and moved houses from their foundations. Scores were caught in their homes and fled to second stories where many hung from windows shouting for aid where none could be given while the rush of ice and water continued.

Narrow escapes were reported on every hand but so far as could be learned tonight all missing persons had been located and no deaths have resulted.

BOILER EXPLOSION KILLS 25.

San Antonio, March 18.—Twenty-five men are known to have been killed, many more injured and several buildings were wrecked today when the boiler of a locomotive exploded in the local yards o fthe Southern Pacific railroad.

ONENESS WITH CHRIST Popular Expository Lectures on THE EPISTLE TO THE COLOSSIANS By BISHOP W. R. NICHOLSON, D. D. Edited by JAMES M. GRAY, D. D. Dr. Gray says: "Such teaching, as to its deep insight into spiritual things, its vigor of appeal, its heavenly unction, its grace of manner and beauty of diction, is not commonly met with in this or any other day. And then the theme! Paul's letter to the Colossians, in which he touches the very high-water mark of divinely revealed truth, the Person and Glory of Jesus Christ." 12mo, cloth, 284 pages, with frontispiece of author, $1. net. THE BIBLE INSTITUTE COLPORTAGE ASS'N, 826 LA SALLE AVENUE, CHICAGO, ILLS.

VIRGINIA OUTLAWS WIPE OUT A COURT

They Kill Judge, State's Attorney and Sheriff, and Wound Several Jurors.

Hillsville, Va., Mar. 14.—In a flame of unprecedented outlawry, the entire Carroll county circuit court, in session here today, was wiped out by assassination. Just as Judge Thornton Massie had sentenced Floyd Allen to one year in prison for aiding in the escape of a county prisoner, two of Allen's brothers and several of their friends opened fire with revolvers. Judge Massie fell dead in his place on the bench on the first volley. Then the weapons were turned on William Foster, commonwealth attorney, and he sank to the floor with several bullets in his brain, death being instantaneous.

Lewis Webb, sheriff, making a frantic effort to reach the ringleaders, was shot dead before he had taken ten steps. Several of the jurors who had tried the case were severely wounded, J. H. Blankenship probably fatally.

Dash for the Mountains.

The Allens, including the prisoner and their friends, after the killing of the sheriff, backed slowly out of the courtroom, holding all would-be pursuers in check at the point of revolvers. Once outside they made a dash for the mountains on horseback. A posse of citizens soon was in pursuit, and a report reached here later that one of the Allens had been seriously wounded and captured in a sort of pitched battle, which was fought with the posse.

HOUSE PASSES FREE SUGAR

Washington, March 15.—The democratic free sugar bill passed the house today, 198 to 103. Its passage was helped by 24 republican votes, although this was offset by the defection of seven democratic votes against the bill by members from Louisiana and Colorado. At the last moment Representative Martin, one of the Colorado members, blocked an attempt to fix plans for consideration of the excise tax bill, which through taxation of incomes is expected to make up the revenue lost by the free sugar measure.

ANARCHIST FIRES AT KING; HITS GUARD

Rome, March 14.—A dastardly attempt to assassinate King Victor Emmanuel of Italy was made by Antonic Dalbe, an anarchist in Rome early today. The would-be regicide chose for his attempt the anniversary of the birthday of King Humbert, father of the present king, who died the victim of an assassin's blow, at Monza, on July 29, 1900.

King Victor Emmanuel escaped the shots fired at him from a revolver. They were several in number and were aimed from a very short distance.

One of his majesty's bodyguard, however, who was in the immediate vicinity of the king, was seriously wounded.

The attempt on the king's life was made as his majesty, with Queen Helena was going from the palace to the Pantheon to take part in the annual memorial service in honor of the late King Humbert. The royal carriage was preceded and followed by an escort of cuirassiers.

CHRISTIANITY and NON-CHRISTIAN RELIGIONS COMPARED By REV. EDW. A. MARSHALL, Instructor in Missions, Moody Bible Institute of Chicago. This work supplies a long felt want. A compact but comprehensive volume which gives in classified paragraphs every essential teaching of the ten principal systems of religions in the world. For pastors, leaders of missionary classes, Sunday-school teachers, adult Bible class members, candidates for the mission field, etc. It would be almost impossible for the average person to secure, at any cost of time or money, the extent and variety of information which this convenient volume gives. 80 pages, cloth, illustrated. 50 cents net. Bible Inst. Colportage Ass'n, 826 LaSalle Ave., Chicago

SHIPS IN COLLISION IN ENGLISH CHANNEL

New Haven, England, March 16.—Four passengers and several sailors are believed to have been drowned early today as a result of a collision between the Peninsular and Oriental liner Oceana and the German bark Pisgua, off Beachy Head, in the English channel.

For some time the lives of all the liner's forty-one passengers and of the 280 men of her crew were placed in jeopardy. The courage of the officers and the speedy arrival of assistance however, prevented a terrible catastrophe. It was first reported that twenty-five lives had been lost.

The Oceana had on board nearly $5,000,000 in specie. She was one of the oldest of the Peninsular and Oriental liners, and this was to have been her last voyage. She had been running continuously since 1888. An attempt was first made to beach the Oceana but she sank quickly. The specie was being conveyed to China as part of the advance being made by international bankers to the Chinese government.

CUMMINS BILL WOULD COMPEL PRIMARIES

Washington, March 18.—Senator Albert W. Cummins, of Iowa, an announced progressive republican candidate for the presidential nomination, today introduced a primary election bill which would make unlawful and prohibit, both the republican and democratic national conventions in June. It provides for a national primary on July 8. The senator hopes to have it become a law. Its passage at this session of congress is declared by many to be doubtful.

SUGAR CONVENTION RENEWED

Brussels, Belgium, March 18.—The international sugar conference today formally renewed the sugar convention for another five years, beginning on September 1, 1913. The supplementary exportation of sugar by Russia has been fixed definitely at 150,000 tons during the current year, and with the right to export fifty thousand tons more during each of the two following years.

30,000 REJECT WAGE OFFER.

Fall River, Mass., March 16.—The Fall River textile council, representing thirty thousand operatives, has virtually rejected the 5 per cent wage increase offered by the manufacturers and has demanded a flat increase of 15 per cent. The action of the textile council was taken at a meeting last night but was kept secret until today.

DIFFICULTIES IN THE BIBLE By R. A. TORREY, answering the common objections, alleged errors and contradictions attributed to the Word of God. It is exceptionally valuable to Christians other than preachers, who have never had the opportunity in Bible colleges of learning the best replies to the doubter.—The Christian Evangelist. Uniform with above. HOW TO PRAY, also by Dr. Torrey. Over 90,000 sold. Helpful to preacher and layman alike. Either book, 15c each. Bible Institute Colportage Ass'n., 826 La Salle Ave., Chicago.

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VOL. XXVII BERNE, INDIANA, March 28, 1912. No. 13.

THE INDISPENSABLE CHRIST.

I am so weak, dear Lord, I cannot stand
One moment without Thee;
But, oh, the tenderness of Thy enfolding,
And, oh, the faithfulness of Thy upholding,
And of the strength of Thy right hand—
That strength is enough for me.

I am so needy, Lord and yet I know
A fulness dwells in Thee;
And, hour by hour, that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy grace is enough for me.

It is so sweet to trust Thy word alone;
I do not ask to see
The unveiling of Thy purpose, or the shining
Of the future light on mysteries untwining;
Thy promise-roll is all my own—
Thy Word is enough for me.

There were strange soul-depths restless, vast and broad,
Unfathomed as the sea—
An infinite craving for some infinite stilling;
But now Thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, Thou art enough for me.

George Macdonald.

NEWS AND COMMENT.

The brethren of the Eastern District Conference are planning to hold a Bible conference the last week in August. A committee of the ministers met at the home of Rev. A. B. Shelly in Quakertown on March 13, to take the preliminary steps for such a conference. The annual Sunday school convention will be held in connection with it. The place selected is the Saucon church near Coopersburg.

The Seed-Sowing and Harvest of a Year Ending Feb. 29, 1912, Of the American Sunday School Union.

2410 Sunday schools were started in logging camps, mining towns, country school houses, vacant churches, in new sections and old districts, containing

91,235 teachers and scholars, many of whom said "nothing can be done in our community."

10,993 Sunday schools were visited or revisited to stimulate the school not organized by this society, containing

678 051 teachers and scholars who were glad to have the address of the missionary.

41,631 Bibles and Testaments were distributed, lots of families having none.

184,359 homes were visited, numerous ones not having been called on for a Christian conversation for years, if ever.

23,187 sermons and addresses were delivered.

9,742 both old and young turned from sin to God.

402 prayer meetings and Young People's societies were formed these often taking the place of a preaching service.

76 church organizations of various denominations resulted.

44 churches were built.

227 missionaries, nearly all working the year, travelled 1,018,371 miles by horseback, train, bicycle and afoot to accomplish this as God gave them strength.

INVITATION.

Providence willing, we hope to dedicate our new church on April 7. We hereby extend a cordial invitation to all our congregations to take part in our celebration.

Those who can not personally be present, we ask kindly to join us on that day in prayer before the throne of grace, and invoke with us the blessing of the Lord upon this house of worship, that it may indeed be a house of prayer.

The church-session:
S. F. Sprunger.
C. A. Neuenschwander.
C. W. Baumgartner.
F. Sprunger.

Berne, Indiana, March 28. 1912.

CHANGE OF ADDRESS.

After April 1, 1912, my address will be: **Almota, Washington**, instead of Colfax, Washington.

Fraternally
P. R. Aeschliman.

Luck means rising at 6 o'clock in the morning; living on a dollar a day if you earn two; minding your own business and not meddling with other people's. Luck means appointments you have never failed to catch. Luck means trusting in God and your own resources.

For The Mennonite.

MISSION WORK IN CHINA.

China with its four hundred millions of inhabitants constitutes one of the greatest mission fields of the world, which, now, after the revolutionary change from a monarchical to a republican form of government may offer greater opportunities for missionwork. A number of churches and mission societies have been working in this the most thickly settled country of the world for a number of years with a notable degree of success. One of these bodies is the American Board of Comissioners for Foreign Missions (Congregational.) This Board has four missions under its supervision in China: the North China, Shansi, Foochow and the South China. Each of these missions has a number of stations and out-stations with a working force of 126 men and women, assisted by 689 natives. It has 95 organized churches, a few of which are self-sustaining, with 10,802 communicant church members and 11,091 adherents; 83 Sabbath Schools with a membership of 3,907. 25 young men are studying for the ministry in the North China Theological College. The Board sustains 3 colleges with 124 students, 32 boarding and high schools with 1881 pupils, 15 hospitals and dispensaries, where 95,380 treatments were given during the year. $11,577 were contributed by the native Christians during the year 1910 for educational and church purposes.

The report of the Board speaks of the unparalleled opportunities: "China is opened physically, morally and intellectually as never before to the Gospel of Christ, and missionaries may go with their message to the four hundred millions and get a respectful hearing. Travel has increased wonderfully. Steam launches, railroads and other means of communication have vastly multiplied. The anti-opium campaign is known to be the work of the missionaries more than that of any other class of workers, and this fact alone has inclined the minds of the people to a grateful receptivity. So the great movement for the uplift of women, such as the extension of female education and the abolition of foot binding, which have stimulated and improved public sentiment are known to be the work of the missionary. The whole country is turning toward the light that is coming from the West. China is opened spiritually. There are about a quarter of a million of adult members of the protestant churches in China, while in 1830 a missionary said. that if at the end of a century one thousand Christians could be reported, it would be well. Instead of that number in a hundred years, more than two hundred thousand Christians have been found in eighty years.

"During the past three or four years there have been great revivals in China; and along spiritual lines China has perhaps made more progress since the Boxer out break than has any other country." S.

SLANDER.

Faultfinding and slander is no new thing since the fall of man, and had its votaries all through the centuries of the world's history and the church's experience. Jesus experienced it and He knew that His own would too have a taste of it, and so in pronouncing the Christian beatitudes in His "Sermon on the Mount," He had the closing and crowning one for those who suffer under its stings: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." The following is from a noted writer on this subject:

Of all the diabolical efforts of Satan to defeat righteousness, slander is the most horrible and, alas, in many cases it has been effective just because those slandered were sincere and yet afraid of the loss of their usefulness. I cannot speak too strongly of the scandal-mongers, "Muck-rakers" they are often called of late, quoting from "Pilgrim's Progress," who through gossip, through side-looks, through anonymous letters try to injure and ruin God's work. That no decent man or woman would descend to such

nastiness goes without saying. Yet, alas, some really good people, or at least well-meaning people, will listen to and repeat stories even about their own friends in a way which almost destroys faith in humanity. What a shame for men and women—and the latter are especially faulty in this regard, though the sex is naturally so noble and true—to talk gossip. to discuss people and their actions, to tell things they have heard and enlarge upon the story, regardless of the cruelty and pure heartlessness of their speech! If there is anything in this world which is disgusting it is slander. It kills the charaster of the slanderer far more quickly than it injures the reputation of the one slandered. It roots out all self-respect even as it kills the respect of true men for the vendor of the gossip. Oh, the wickedness of it! I have known Christian women to stab with their mean accusations their truest and most loyal friends, with the inevitable result that the frankness of friendship died. There seems to be no limit to the disease, and apparently some people have no respect of persons, but will seek to betray and besmirch the character of their closest and most intimate associates with a cold brutality unsurpassed even by the midnight murderer. Ugh! It is an unpleasant consideration! God keep us from such dastardly doings!

But there is only one way to deal with these things, and that is leave them to God and go on working. There is no earthly use in trying to run them to the ground and to find their source. There is no use in trying to vindicate oneself by speech. Nehemiah might have run about, saying, "Have you heard this rumor? It is untrue?" But he would only have started it afresh and neglected his task in the meantime. The thing to do is to trust God, and work on. No matter if trusted friends have proved false. God will take care of His children and in due time vindicate them. Work on, pray on, try to be happy in the consciousness of a true love for God, then leave the thing and try not even to think of it.

One curious phase of all this is the way in which a sincere and humble man will be startled by the very suggestion of the rumor. I can imagine Nehemiah saying to himself. "Oh, could I possibly be so base, could I possibly sink so low as this slander suggests?" The fact that we are charged with an offense—though we are absolutely innocent—makes us very humble. We see how we might fall. Just as the error of another does not make us pride ourselves on our intergrity, but leads us to become suddenly conscious of our weakness. And then we pray to God all the more earnestly: "O God, keep me from this wrong of which they falsely and cruelly accuse me!" Pride and innocense can never go together. Humility is the companion of purity.

INFLUENCE OF KINDNESS.

In the toil and strife
And the cares of this life,
Let each one be kind
And bear in mind,
That kindness, though a little thing,
Richest blessing will surely bring.
And as it spreads rich gifts abroad,
The harps of angels will applaud.
And not the song of angels alone
But the voice of One upon the throne.
As these pure voices in heaven
resound
On wings the seraphs float around,
Each swift to answer his master's
call
To carry to earth rich gifts to all.
Gifts as emblems of His love—
Gifts direct from heaven above;
For kindness like mercy blesses too,
As all attest who kind acts do.

Knowing the, the rich rewards, as rich and manifold, that attend the footsteps of those who shed all the joys they can along life's pathway, let each endeavor to do all in his power to receive the blessing. How many hearts have been made happier, and how many lives better and purer, by, the influence of a true friend, a kind hearted adviser one whose sympathy and friendship were sincere. Even though that friend of youthful days may have passed from earth long years ago. He still lives in memory. The thoughts, purposes and resolves awakened or formed by that kindly soul, as grand truths and cheering words were spoken, are held in remembrance as fond and sacred as that which cherishes so tenderly the recollections of the approving smile and the helping hand that were so freely offered to arrest the first false steps and guide the young feet pointing out the dangers that attend him as he treads the slippery paths of youth, thus enabling him to begin life's journey aright. Who can measure the good yet to come as that heart, warmed by the genial rays of love to God and man, and glowing with gratitude toward his maker and full of mercy and charity for his erring fellow creatures, shall continue to be prompted to nobler actions, thus spreading blessings on all sides. How many discouraged ones shall take fresh hope, and with it firmer hold on life, and be made to rejoice in the prospects of nobler, grander, truer life beyond the grave. None of us can tell how many struggling sons and daughters of earth that are now toiling in dispair, almost ready to cease all resistance and be borne downward by the swift current, might, by friendly words of wise counsel which sink so deeply into the human heart and by loving hands pointing to the prize to be won by patient labor, be made happier. Their hearts will grow lighter and their eyes brighter as they look upward and see the sun already gleaming through the clouds that had enveloped them, and seemed to threaten their destruction. Is not the view a bright one? Then be not sparing of smiles and kind words and kinder deeds. Plant as many sweet flowers as possible along life's pathway. It is not only a duty but a pleasure, a real pleasure. Many grief stricken ones may be helped to view earth's sorrows in a better light, no longer considering them as evils, but blessings sent to elevate the mind and purify the heart, thus preparing the soul of man for the better enjoyments of that perfect bliss in the home beyond the skies, There is a work for every hand, let none neglect the golden opportunities we have for making lighter the burdens of fellow travelers. A bright smile, a pleasant word, a kindly deed, are all little things in themselves, and cost nothing, but how much happiness they bring and how many sad thoughts and desparing feelings they chase away.

"Men are only boys grown tall.
Hearts don't change much after all."

Try as we may to deceive ourselves and others we have hearts just as susceptible to the sweets of kindness and the bitterness of unkindness as the little child, with his difference, that our wounds are deeper and rankle longer than the childish sorrows which a bit of sunshine can dispel and replace with innocent mirth. God help us all to be kind and forgiving as children. Remember the master said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven."

A TRANSFORMATION.

II.

The people with whom my parents worshipped when I was a child were known as High Amish or Amish Mennonites. Services were held in dwelling houses, there being among many a prejudice against church houses. Services were held only once in two weeks. There were no Sunday schools and no evening meetings, both being contrary to church rules. Services commenced about 9 o'clock and lasted from three to four hours. Then noon-lunch was served by the family to all who cared to partake. There were from three to six preachers all of whom took some part in the service. The bishop was the highest in authority and he alone could perform marriage, hold communion, etc.

It was contrary to church rule to carry more than one part in the song service and the tunes were generally very much of a monotone. Some of the songs had as high as a dozen stanzas and even more, and they were invariably sung through to the end. Folding chairs were then unknown. Benches, made of the first cut off a log, one side rounding the other flat, four legs fastened in on the rounding side, were used as seats.

With all our modern conveniences and comforts we get restless if a service lasts over an hour and we wonder how our parents endured the long services under those inconvenient surroundings. All the services were carried on in the German or rather "Pennsylvania Dutch" language. English was the language of the world and would not for a moment have been allowed in our worship.

It would not be well to speak here in regard to the manner of courtship of those times, but when two young people had come to an "understanding" the young man sent one of the preachers to the young lady's home to interview the parents and their daughter as to their mutual approval of the match. At the next regular meeting (which was not attended by the lady) the bishop announced that certain young people —naming them—had agreed to unite in holy wedlock and any members of the church who had objections to the union, had the privilege to make them known. Immediately after the announcement the young man left the meeting and hurried to the house of the beloved, where he spent most of the time during the next two weeks which intervened before the wedding. The wedding always took place before the congregation and was very lengthy, taking up the whole service.

No children were allowed to unite with the church and no one was really expected to become a church member until at least the sixteenth year was past.

C.

THE MIGHTY SWEEP OF REFORM.

Now listen! May we ask you a question? In what channel are your thoughts running today? From what standpoint do you look at things? What sort of a measuring line is that you have in your hands? Is the great struggle now going on in our land against the Liquor Saloon and low politics a

merely human struggle? Is this struggle merely a struggle between two or three great political parties for the ascendency for the sake of the spoil? Does your vision take God into the account? Lift your eyes for a moment above the low plane of purely personal combat, and see on yonder higher plane the bold footprints of the Almighty.

What means this present wonderful revolution of public sentiment? What means this wholesale breaking away from old political party lines? What means that recent great dethronement of bossism in New Jersey? What means that recent unseating of corrupt politicians in the great cities of Philadelphia, Pittsburgh, and Cincinnati? To accomplish this, men by the hundred thousand broke squarely across party lines, and thus flung their old-time party fealty to the winds. What means the sudden rise of the great West against the iron rule of the few over the many? What means the fast resetting of the civic conscience of this great country? What means the recent remarkable rise of the great Layman's Missionary Movement, and the great Men's Bible Class movement? What means the recent rise of the great Anti-Saloon movement in this and other lands? What means the recent remarkable movement toward Church federation and general Christian fraternity? What means the present strong drift toward a closer organic relation between the different Protestant Christian denominations?

Dull must be the vision which can not discern the face of our national sky. Do you see yonder handwriting on the wall? If not, then call in some Daniel to interpret it. It means that our modern Belshazzar, with his rum-soaked frame, is going down. It means that ballot-box stuffiing and bribery in elections shall cease, and that real republican government shall once more resume its rightful rule. It means that God's army, as represented by the different denominations of Protestant Christianity propose to snatch the reins of government from the hands of treason, ill-gotten gain, and then go on to victory. It means that pure Americanism shall once more resume the throne of power, as in the days long past, and that we shall then again have a government of the people, by the people and for the people.

This great "sweep of reform" means that the low politician, backed by the diabolical whiskey saloon, with its hell-born white slave traffic and other kindred evils, has been "weighed in the balances and found wanting," and must therefore surrender the government into other and clearer hands. It is a fight for Christian conscientiousness and Christ-like righteousness, and hence the real battle belongs to the Church of God, the best conservator of real manhood and womanhood. Surely the time has come for the Church of Jesus Christ to show her peerless hand in shaping the course and destiny of our beloved country, totally regardless of former affiliations. Surely the time has come to vote the saloon out of both power and existence, and then plant in the wake of its receding footsteps the sinless, spotless, fadeless banner of the Cross. —The Evangelist.

Home Circle.

THE HOME ABOVE.

There's a home for little children
Above the bright blue sky
Where Jesus reigns in glory,—
A home of peace and joy.
No home on earth is likt it,
Nor can with it compare,
For every one is happy,
Nor could be happier there.

There's a crown for little children
Above the bright blue sky,
And all who look for Jesus
Shall wear it by and by.
A crown of brighest glory
Which He will then bestow
On those who found His favor
And loved Him her below.

There's a song for little children
Above the bright blue sky,
A song that wil not weary,
Tho' sung continually;
A song which even angels
Can never, never sing;—
They know of Christ a Savior,—
They worship Him as King.

LITTLE BROTHER'S OFFERING.

"How much have you earned, Fred?" asked Connie.

"Sixty-seven cents, and five more if Mrs. Pitts pays me; but I don't believe she will," was the prompt answer. "How much have you got?"

"I didn't begin to save till you had enough to rattle, but there's forty-five cents in my box. If I should give my gold dollar—but I can't. I just love it. It makes me feel rich."

Little Brother was watching, and looking curiously at the small heaps of coin.

"You've got all money," he said.

"Sure! What else could we have, Pepperkins?"

"I've saved uzzer things."

"You don't mean that you've got a thank-offering?" and Fred swung the "baby" into a chair.

"I have—yes, sir. You never told me, but I heard the mish'nary lady say how the brown babies didn't have things to eat, and I'm goin' to send some—in a ship."

Little Brother nodded gravely at every word, but Fred laughed so he could scarcely speak.

"Things to eat! You little goose!"

"Come to sister!" cried Connie. "Tell sister all about it." And with one puzzled, grieved glance at Fred, he clasped her hand and drew her toward the stairs, then up to the little playroom, chattering as he went.

"Didn't the mish'nary lady in Sabbath school say they was hungry and most dead? Fred eats an' eats, but I save lots of things."

Little Brother opened his toy box. There were his cars, his Noah's ark animals, his soldiers, and books and there, too, were bits of cake and biscuit, bananas—black with age—apples, candy and nuts. Connie looked at the funny jumble and gave Little Brother a squeeze, wondering why she felt like crying.

"Does mamma know?" she asked.

No, 'deed! She'll be s'prised good. She said I was too little to have a box, but I wasn't. Don't you 'member the mish'nary lady said her girls, no bigger than children in our infant class, took rice out of their dinner and saved it for the hungry ones? Well, don't you s'pose I'm good as a girl that was a heathen child?" and his lip curled scornfully.

"But, dearie—it's so far we can't send bread and bananas. We have to send money, and the missionaries buy rice—and things.

Connie spoke very gently, but Little Brother's face grew sober. His voice trembled as he whisperer: "I wanted the candy awful bad—an' the uzzer things. Couldn't they go—in a ship?"

"No—really."

Little Brother's fists went to his eyes.

"I've thought of something," cried Connie, joyfully. "You shall give my gold dollar. Then you'll have more than Fred to put in the thank-offering, and that'll pay for all you've saved.

Little Brother laughed through his tears. "An' you can have all these nice things."

Connie brought a pasteboard box and they picked out all the dry bread and cake and sad-looking fruit. Then she put the gold dollar into the small hand.

"Little Brother is the only one who made a real sacrifice for a thank-offering, I'm afraid," said his mother, when she heard the whole story from the happy little financier; "but I hope he's taught us a lesson, bless him!"

Connie thought of her gold dollar and a happy feeling was in her heart, for had not she, too, "made a sacrifice?"—Children's Missionary Friend.

NOBODY BUT FATHER.
(By Mother.)

Nobody knows the money it takes
To keep the home together;
Nobody knows of the debt it makes,
Nobody knows but father.

Nobody's told that the boys need
shoes,
And girls need hats with a feather;
Nobody else old clothes must choose
Nobody—only father.

Nobody hears that the coal and wood
And flour's out together;
Nobody else must make them good,
Nobody —only father.

Nobody's hand in the pocket goes
So often, wondering whether
There's any end to the wants of those
Dependent—only father.

Nobody thinks where the money will
come.
To pay the bills that gather;
Nobody feels so blue and glum;
Nobody—only father.

Nobody tries so hard to lay
Up something for bad weather,
And runs behind, do what he may,
Nobody—only father.

Nobody comes from the world's cruel
storms,
To meet dear ones that gather
Around with loving welcome warm,
Nobody—only father. —Ex.

CHANGE OF ADDRESS.

All moneys sent for the Pacific District Conference treasury should from now on, be sent to Almota Wash., instead of Colfax, Wash.

S. R. AESCHLIMAN,
Treas.

Marriages.

Lugibihl—Diller.—On March 10. near Bluffton, Ohio, at the home of the bride, by Rev. W. S. Gottshall Edward Lugibihl and Cora Diller both of Bluffton.

Deaths.

Amstutz.—On March 11, at the Sanatorium in Bluffton, Ohio, after a lingering illness of nearly four years. Noah C. Amstutz of Columbus Grove O. aged 35 years, 7 months and 9 days. Funeral services were held in the Ebenezer Mennonite Church, Jacob Summey spoke in English and W. S. Gottshall in German. Interment in the cemetery adjoining the church of the Defenceless Mennonites.

Loux.—On Feb. 27, 1912. in East Stroudsburg, Pa., Rachel nee High widow of John A. Loux formerly of Bedminster, Pa., aged 86 years and 27 days. Funeral services and interment on March 2, at Deep Run, where she was for many years a faithful member. Sermon by the pastor, A. M. Fretz.

BOOK MISSIONARIES WANTED
Earnest Christian men and women wanted to engage in a well established work for reaching with the Gospel the unchurched of every community. The plan (demonstrated by experience) awakens the indifferent and careless, arouses the nominal Christian and touches the otherwise unreachable. Free tracts granted and fair financial remuneration. The Bible Institute Colportage Association, 830 La Salle Avenue, Chicago.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

THE SABBATH WAS MADE FOR MAN AND NOT MAN FOR THE SABBATH.

The institution of the sabbath day is as old as the human race. The Bible says: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

The sabbath day is a day of rest. Of rest for the body, for man, master and servant, even for the cattle. Deut. 5, 14. "Thine ox, nor thine ass, nor any of thy cattle."

The rest for the body is necessary, so that the body will gain new strength. Experience has taught, that men and animals can do more physical work, when they work six days and have one day of rest, as when they work seven days without any day of rest.

When at the time of the French revolution the government instituted the tenth day as the day of rest, they soon had to return to the seventh day.

When the day of rest is turned into a day of sport and of pleasure, where people work as hard or harder than during the week, they will soon be compelled to work seven days. We shall keep the sabbath day holy, we shall rest, cease from our usual work as much as possible, for men and animals have to eat but the rest shall serve to bring us in communion with God. To come near unto God in loving remembrance strengthens us spiritually, and since body and spirit are closely connected even physically.

The sabbath day shall not only be a day of loving communion with God, but a day of loving intercourse with mankind, especially with the own family. If in the week the father goes to work early in the morning, and does not return until evening, he finds little time to be with his family. Therefore Sunday is the day for the children to enjoy papa, and for the father to enjoy the children and to be a blessing to them. When the whole family goes to Sunday school and church in the forenoon, and in the afternoon takes a nice walk through the fields, as our Lord did, or through the woods, or in the large cities through a park, spirit, mind and body are refreshed.

The reading of the word of God, and of literature, which brings us nearer to God and our fellowmen is very profitable, it rests and refreshes the mind.

Many Christians use the Sunday afternoon or evening for loving intercourse with friends and relatives in a distance, by writing loving messages.

We have used the expression sabbath or Sunday interchangeably. The sabbath law has never been revoked. In the beginning of the Christian church the Christians kept sabbath and Sunday, the Lord's day, but in course of time the Lord's day took the place of the sabbath day. After six days of work follows one day of rest. Now the same rules apply to the Sunday as formerly to the sabbath. Not the perverted rules of the Pharisees, with which Jesus had to contend, but the rules of God, who has made the sabbath or Sunday for the benefit of man. God in giving the law of rest on the sabbath day and to keep it holy, did it so, that man should be refreshed and strengthened bodily, mentally and spiritually.

Isaiah 58, 13 "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, and the holy of Jehovah honorable; and shall honor it, not doing thine own ways, nor finding thine own pleasure nor speaking thine own words: then shalt thou delight thyself in Jehovah."

v. d. S.

Correspondence.

Bally, Pa.—Weeks and months pass by so wiftly that a backward look across the stretch of time since a given event makes one rub his eyes to make sure that you have not made a mistake in your counting. To state correctly the time since the last communication from here appeared in the Mennonite would require a searching of the files, for which it will not pay to take the time. In the backward glance for the few notes now to be made it is safe however to go back to the beginning of the present year.

At that time we had with us Bro. Albert Classen, who is spending a year at the Bible Teacher's Training school in New York under Dr. W. W. White and his efficient corps of instructors, probably the rounding-out year of his preparation for work in the Mission field. This was Bro. Classen's second visit here, and it was much appreciated. His message from the word of God was spoken evidently out of the fulness of the heart and to hearts that were touched by the truth so clearly and forcibly presented. He spoke here and in Boyertown and accompanied the pastor of the Old People's Home for an evening service. The pastor has since that time visited the brother spending the greater part of two days with him in the school, and learning there of the esteem in which he is held among the teachers and students of the institution, an esteem which is fully reciprocated on his part by an enthusiastic appreciation of the good qualities of the school and the character of the student body brought together there from various fields and different denominations.

Passing over the three months down to the present, there may be noted a few items of perhaps more than simply local interest. One of these is the expected home coming of our representative on the mission field in India. By consent of the Board, ungrudgingly given in view of the circumstances, Sister Funk is permitted to take a home furlough somewhat ahead of the full time, in order that she may spend the months of her rest cheering her mother in the seemingly rapid decline of her life's day. If the Lord's appointment should yet prove to be restoring of the mother's health we shall together gratefully rejoice in the added blessing.

The time of the spring observance of the Lord's Supper had been set for Sunday, April 21. It has now been thought desirable to postpone the event so that Miss Funk can be with us on the occasion when the scattered congregation is together as it seldom is at any other time. The Eastern Conference coming on the next suitable Sunday, the postponement is lengthened to four weeks viz. to Sunday, May 19th.

The Easter season festival of the Sunday school will be held on the Sunday evening before Easter, March 31st. The program will contain special music by the school, an address by Prof. S. M. Rosenberger of Philadelphia and the singing of an Easter Cantata by a chorus of voices now preparing the same.

On Easter Sunday morning the two Mennonite congregations here will worship together in our church, when Bro. A. S. Mack of the other church, or perhaps his son Noah Mack of Lancaster county, will give the sermon. We greet with joy this arrangement, evidencing as it does a fraternal feeling between the two bodies.

Our pastor, A. S. Shelly following the cordial invitation of the Brethren at Trenton, O., expects to spend Easter with that congregation, serving them in the celebrating of the Lord's Supper and such other services as may be appointed.

Editorial.

The custom of devoting the forty days before Good Friday, or Lent, as it is called, to the exercise of special devotions had its origin in the Roman Catholic church, but was not altogether discarded by the Protestant churches. In those countries where the state church became Protestant Lent survived in a modified form; this is especially true of England and some of the German states. We have no special quarrel with Christians who want specially to observe a period of forty days in the exercise of some special devotions any more than we would complain of any Christians setting aside one day in seven for special worship and service. The oftener we find opportunity for special periods of worship and devotion the better for us. But Lent is not the only time to live right and do right. The year contains 365 days. For every one of them we have particular tasks to perform and every one of them should be so ordered that there is room for meditation, prayer, Bible study and service. To give forty days to the Lord does not excuse us from pious, consecrated living for the remaining 325. When society makes the observance of lent a rule we are led to smile. The society woman who refrains from balls theatres and parties because it is Lent and then impatiently waits until Lent is over in order to plunge into one continuous round of festivities, we fear, gets very little of the spiritual help that Lent is expected to bring. Men seldom keep Lent, but those who do too often fool themselves into thinking they are better than usual by cutting out their drinks and smokes. If piety comes by giving up the things that any one can just as well do without, and perhaps should give up anyhow, piety is very cheaply procured. We pity the self-deluded persons who during this mid-lent period are itching for the end to come of it so that they can again plunge into the things they are thinking about and hankering after more than anything else just now.

G.

Sometime ago the writer enjoyed the courtesy of being shown through the largest hat factory in the world. The management provided that he should see everything in the process of manufacturing a hat from the time the fur is cut off of the skins until the finished product is packed in cases for shipment to every civilized country on earth. The marvel to our mind was not the complicated machinery that seemed to have almost human intelligence in turning out the product nor the comprehensive selling system which was responsible for the hat of that concern in getting into every market where hats are sold, neither was it the great administrative end of the business which had the making and selling of the product under control in every detail. Every big industrial establishment uses machinery and brains to build up its power and wealth. What particularly impressed us was the firm's concern for the men. Of course, healthy, contented men are a valuable asset to any business, but this firm provided for the spiritual needs of its people. On the grounds was a chapel, bigger than most churches, in which one of the biggest Sunday schools in America assembles every Sunday afternoon while in the factory proper we were shown an assembly hall, said to have a greater seating capicity than any existing building in Philadelphia. In this Hall the employees gather at noon twice a week for religious exercises. The services are in no wise sectarian, a committee of employes selects and invites ministers in the neighborhood of the factory to come in and conduct them. The guide who took us through, told us that the firm considers this assembly hall and its meetings the best paying investment in the place. It brings, he said, the men under religious influences and keeps them from wanting to spend the noon hour in the near-by saloons.

Since visiting the hat factory we have had the opportunity of seeing the provisions made by other concerns for the spiritual care of the employees. Near the writer's home is the biggest lace mill in America employing hundreds of women besides many men. In order to give its young women employes the opportunity of respectable associations, religious influences and intellectual development this concern has erected a splendidly equipped and costly Y. W. C. A. building on its grounds.

Not far away is another manufacturing concern that makes farm implements. A year ago a Christian workman went to the management and asked permission to start noon-day prayer-meetings, explaining at the same time that it was in such a noon-day meeting that he gave his heart to God twenty years before in another city. The management was only too glad to give permission and the bosses set a good example by attending the meetings regularly themselves. In a few weeks the management came to the man who had proposed the meetings and said "we can't afford to be without these meetings and better quarters must be provided, I will see what I can do." That week a special hall was built on one of the floors although the concern is badly pinched for room. Plans are now being made to erect a special building, at the firms expense, on the grounds for the use of the men and particularly for the noon day prayer meetings.

The Christian in the shop is always worth more to the "boss" than the non-Christian. Preachers have been telling people that for years but now employes are beginning to show it in a practical way. The Christian in a shop where there are such influences at work can do for his Lord what no preacher can do. He can live the Christ life 6 days a week. He can be a missionary all the time and he can make, his very work be a testimony for Jesus. Let us hope that there will be religious influences at work wherever large bodies of men are employed.

G.

HOW ONE MAN HELPED THE CHURCH.

Dear friend: I want to tell you about our church. As you know we are a small congregation made up of poor working people. The church has a debt on it to about one fourth of its value and the pastor serves for a salary that he could command at any time in a calling requiring no special skill or education, but, as he has often told us, he does not mind making the sacrifice when he knows that the church is maintained by the sacrifice of its people. Besides being poor, having a debt and being compelled to hustle to pay the pastor's salary we have a number of needy poor, unfortunate persons, who cannot help themselves and whom the church must help at times. As long as we all pull together things go but sometimes there is a "hitch" in the machinery and then it looks as though everything would go to pieces.

Not so long ago two of the members had a fall-out. They didn't try to settle it quietly and forget it but they did try to draw their friends and relatives into it, the result was that some stopped going to church for fear of meeting or seeing those with whom they quarrel. Then several others of our members commenced to visit other churches occasionally; when they met any fellow members they told them how much better they thought other churches were conducted and complained of everything as it is in their own church. They seemed to have regarded it to be their special mission to spread as much dissatisfaction as possible. Of course the quarreling and dissatisfied people didn't come to prayer-meeting. Some of them found greater satisfaction in visiting the moving picture show. Then warm weather came on. The parks were more attractive than the church and they seldom attended service. With the falling off of the attendance the collections decreased and the trustees were beginning to worry about the interest money, the back salary, the supply of coal for next winter and the necessary repairs. The faithful few began to pray for a revival. It came to be whispered that the pastor was looking about for another change and that several flattering opportunities were already open to him. People generally were very much attached to their pastor. It hadn't seemed to occur to many of them that their carelessness was a matter of concern. When he visited they seemed glad to see him and promised to come to meetings more regularly but forgot their promise before the next sabbath came around. We were indeed in a dreadful fix until one brother brought about a change in a most unexpected and yet most natural way. He had always been more or less regular in the service but never took an active part in anything. As he thought on conditions as they existed he began to feel that he must do something more than he had been doing and that regular contributions and regularity at church service were not all required of him. His first move was to tell his family and friends that he would now go into the church work for all he was worth. He then increased his weekly offering and urged the rest of the family to do the same. Very many of his relatives and his wife's relatives were members of the church. He visited each one separately and urged that bygones be by-gones and that they all pitch in and work for Zion's cause instead of remaining idly by and seeing it go to pieces of neglect. He possessed some talent as a musician, this he determined to consecrate to the Lord. He offered his services to church officials and it was gladly accepted. His musical part helped greatly to add to the attractiveness of the service. People began to notice that there was "something doing" in the musical line. The choir loft was not big enough to contain all his energy. He had several friends who were not churchgoers. These he not only invited to service, but he went after them and brought them to meeting. All this was done without a flourish of trumpets, really it was quietly done. But it was like the whooping cough, others began to catch it. The trustees were agreeably surprised to find that collections were creeping up. The choir master had less trouble in getting and holding those who could sing. The pastor began to notice that many who had not been in service for weeks were again in their places. One brother thought of several friends who were associating with drinking people and getting into the drink habit. He went after them and developed into the strongest temperance worker we have. One young girl whose family was out of church became a real home missionary. Several neighbors came together and had cottage prayer meeting. And so on, I might continue with detail after detail but it will be enough for me to say that we have better audiences than ever, and that our prayer meetings they say, are the most helpful. The Sunday school has been growing wonderfully and the Young People's Society which seemed to be on its "last-legs" has taken a new lease on life and has developed an amount of energy that no one suspected it could ever get. If you want the secret of it all, its simply this, one member did what he could do and knew he should do and set about doing it without fuss or flourish. His example soon stirred others into doing something and they had to follow. Today we are a healthy church with splendid prospects. Yours,——.

NOTES ON THE S. S. LESSON.

Mar. 31.

Review.

Golden Text: Matt. 4:18.

The lessons of this quarter are about Jesus or the preparation for His coming. The period in Christ's life during which most of these events occurred was the time commonly understood as Gallilean Ministry or the period of Popularity. The opposition

which ended in His being put to death only developed later, here and there, however, the observer may find the seeds of envy, hatred, and opposition already being sown by the scribes and pharisees.

I. The Birth of John the Baptist Foretold. Zacharias and his wife, Elizabeth were unhappy because they were childless. They realized that nothing can contribute greater joy to a home than children and it seemed that they must be denied this joy. The matter was made a subject of prayer. Perhaps many joys may be wanting in our lives because we have not prayed over them. It was in the regular work about the temple that Zacharias was doing that the assurance came. Faithfulness in our regular life's calling fits us for higher responsibilities in God's cause. Even Zacharias had doubts. The promise seemed too good to believe. But doubts are without excuse and he like all of us who doubt had to suffer on account of them.

II. The Birth of John the Baptist. God's promise was fulfilled to the letter. The coming of the child was the commencement of an age of greatest import to all humanity. With the birth of his son the power of speech returned to the father again. Blessings do not come singly. Sometimes we think that only curses and evils come in companies. The Song of Praise uttered by Zacharias shows how deeply he felt about the matter. It shows what was on his mind during all those silent months and now that he can speak, it is of "Blessing," "redemption," "salvation," Gods promises, His "covenant," "holiness" and "righteousness."

III. The Birth of Jesus. It took 700 years for the fulfilling of the prophecy but in God's time the Messiah was born in Bethlehem as Micah had declared he would be. God chose men of humble calling to be the first to hear of the birth of His Son; but they were good men and pure. His revelations are made, not in consideration of our outward circumstances, but according to the condition of our hearts. The angels permitted men to hear what is going on in heaven when they sang. Their message announced the highest possible good for humanity. Jesus was born humble and poor to be the friend of the lowliest and poorest. As a child He appears to the child as much as to the adult. Having found Jesus the shepherds made known abroad what they had found. Mary "pondered them in her heart" they were weighty things she had to think about although she did not understand them.

IV. The Presentation in the Temple. The parents of Jesus were obedient to the law. In the Temple they met Simeon, the just, righteous, devout saint who was working for the consolation of Israel—Simeon saw a "light." Note how often in scripture Jesus is spoken of as a light. What are some of the lessons a light teaches us? Anna was a very old person who had given her whole life to the service of the Lord in fasting and prayer. She too was permitted to see and know the Lord in the flesh.

V. The Wise Men Led by the Star. The wise men of the East had but little light but they did their best to benefit by it. (1) "They sought Jesus. (2) They found Jesus. (3) They rejoiced over Jesus. (4) They worshiped Jesus. (5) They gave gifts to Jesus."—Torrey.

VI. The Boy Jesus in the Temple. Jesus grew and developed as any other healthy child would. His visit to the Temple at 12 was in accord with Jewish custom. His separation from the company of home folks was the most likely thing to happen to the inquiring boy in such a crowd. His answer to His mother implied that the place she ought to find Him was in the house of His Father. "He increased in wisdom," that is, intellectually. "In stature," He grew physically. "In favor with God," there was a spiritual development. "And man." He adjusted Himself to social conditions as He found them.

VII. The Ministry of John the Baptist. The list of rules with which the lesson begins show that some of the very worst men of old time were in authority. It was time for the announcing the coming of of a better king. John came preaching the baptism of repentance. It is the only way to prepare for the Lord's coming. The coming of the Messiah involves a threshing, that is a breaking, a fanning or separation of the good from the chaff; a garnering or rewarding of the faithful, and a burning or punishing of the unfaithful.

VIII. Baptism and Temptation of Jesus. The Baptism was the sign by which Jesus took up the public ministry in which He was to continue until death. The voice from heaven certified that His life hitherto was blameless and that His ministry would be acceptable. Temptation is always most severe at critical times. The temptation to create bread appealed to His newly given power to work miracles—there seems every reason why He the hungry man should use His power to get food. The next temptation also appealed to His power to work miracles—but to no purpose except to show that He had that power. It was a suggestion that He should prove what God had given Him. The last was a suggestion that He should get what was to be His, the kingdom of the world, but in the devil's way and not in God's own way.

IX. The Call of the first desciples. The call was definite. The ability of the fishermen was to be devoted to the higher calling of catching men. Catching them in order to save them. Jesus never neglected the Synagogue. God's house has a just claim on His children. Jesus came to destroy the devil's power but the devil will not give up without a struggle.

X. Jesus the Healer. Jesus in the home always means the greatest happiness for all. He healed the bodies of men in order to show that he could heal their souls. The leper, incurable, repulsive, and hopeless is a type of sin. The healing of the leper symbolizes the power Christ has to cure of sin's awful curse.

XI. The Paralytic Forgiven and Healed. It required four men to bring one miserable man to Jesus. But it was worth the effort. When usual methods are impossible unusual methods are commendable. There was too much at stake to bother about conventional methods. Jesus forgave sin first. Sin lies at the root of suffering. It was to destroy sin that Jesus came.

XII. Feasting and Fasting. Levi the publican became Matthew the writer of the Gospel. The ability he possessed as a collector of taxes when consecrated became a wonderful power in the Lord's work. The call was very abrupt. "Follow me." But the response was as descided. Levi would have his fellow publicans meet the Lord and provided a feast for that purpose. A truly converted person always wants his former companions to find the Saviour. Jesus associated with sinners, not because He loved their sins but because He loved them. There is a time for fasting but it may be entirely out of place. When God gives occasion for joy we should be happy.

NOTES ON THE C. E. TOPICS.

Mar. 31.

The Foreign Missions of My Denomination.

Matt. 28:16-20.

With the organization of the General Conference the first serious foreign missionary efforts of the Mennonites of America began. Like all important things, it had to begin small and develop. The first efforts began near home among the Indians of what was then Indian territory. One of the strange conditions existing today along missionary lines is the fact that while the United States spends more money in sending the gospel to the heathen than any other nation there are still many heathen peoples within its borders. There was wisdom and consistency, therefore, shown in our church when its spiritual fathers determined to begin work among the heathens nearest at hand.

The development of our Indian work in America is too well known to need repeating here in detail. Among the American Indians we are now doing work in three languages among as many tribes. The staffs in charge at the various stations are devoted, self-sacrificing, men and women, whose only desire it is to lead poor superstitious Indians to the knowledge of salvation in Christ Jesus.

The later enterprise undertaken by our conference had India for its field. India is a great, densely populated empire whose people are given to the exercise of various kinds of religions although Brahmanism with its degrading system of castes claims the greatest number of followers. The people of India possess a civilization of their own more ancient than ours. Besides the curse of the caste system the repulsive idolatry, the degrading position of woman, child marriage and impurities in life and religious practices are some of the things which the Gospel of Jesus Christ must break down. The climate of India is severe on persons of other races, thus adding to the difficulties of mission work. Poverty, famine and pestilence are always active keeping the millions in misery; and, in spite of the fact that many Christian denominations are doing the best they can for the evangelization of India there still continues to be a demand for an unlimited supply of men and means to further the cause.

Beside the purely evangelistic work, the mission cause in India calls for the work of doctors and teachers, medicial missions and schools must be carried on everywhere. In connection with our mission in Champa a large leper asylum has been established

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News of the Week.

THE "MAINE" VICTIMS BURRIED

Washington, March 23.—With all the pomp and solemnity that a mighty nation can pay its heroes of war, the last of the dead of the Maine were laid away today beneath the green hills of Virginia in Arlington cemetery. Side by side with the bodies of those brought back from Havana harbor after the war with Spain, they were consigned to the earth of the Old Dominion, while a nation paid its last measure of honor to the "unidentified" of that great catastrophe that brought on a war, changed the map of the world and extended the empire of the United States into the corners of the earth.

Seldom in the history of this country has there been planned a higher tribute to the memory of any man or men than that for the sixty-four dead of the Maine. Government business in Washington was practically suspended by executive order. President Taft, most of the members of his cabinet, the highest officer of the army, the navy and the marine corps, officials of the departments and the representatives of many foreign powers participated in the exercises. Over the government buildings flags hung at half-mast while the congress adjourned for the day. The booming of minute guns and the tramp of soldiery added the touch of military pomp and circumstance.

BILLION-TON IRON ORE DEPOSIT FOUND.

Pittsburg, Pa., March 21.—A deposit of more than a billion tons of high-grade iron ore has been discovered in the heart of Pennsylvania. It is the most startling mineral find in the United States since the California gold excitment of 1849.

That the discovery will mark an era in the industrial history of the state is a practical certainty. The most competent experts of the world have investigated the deposit and analyzed the ore and are astonished at the prospects opened up.

The steel and mineral supremacy of the state, never seriously in doubt have been strengthened in such a manner to be secure for. An immense new blast furnace district is a certainty. The source of supply of existing furnaces and mills is rendered certain beyond the possibility of failure.

The development of the large tract of land which has been optioned, is to be carried on with capital obtained in Europe, and the arrangements have been made.

ARIZONA SENATE DID NOT HESITATE.

Phoenix, Ariz., March 21.—The first session of the Arizona senate today passed a recall amendment to the constitution, a resolution granting women equal suffrage and the income tax amendment to the federal constitution, all on the first reading without a dissenting vote.

ONENESS WITH CHRIST Popular Expository Lectures on *THE EPISTLE TO THE COLOSSIANS* By BISHOP W. R. NICHOLSON, D. D. Edited by JAMES M. GRAY, D. D. *Dr. Gray says:* "Such teaching, as to its deep insight into spiritual things, its vigor of appeal, its heavenly unction, its grace of manner and beauty of diction, is not commonly met with in this or any other day. And then the theme! Paul's letter to the Colossians, in which he touches the very high-water mark of divinely revealed truth, the Person and Glory of Jesus Christ." 12mo, cloth, 284 pages, with frontispiece of author, $1. net. THE BIBLE INSTITUTE COLPORTAGE ASS'N, 826 LA SALLE AVENUE, CHICAGO, ILLS.

STARVATION THREATENS THOUSANDS IN ENGLAND

London, March 23.—This is one of the gloomiest week-ends in the history of England. In every town, village and hamlet throughout the country where skilled workmen are usually engaged in the great industries unemployment is on the increase, and the families of the workers who have been rendered idle by the strike of the million coal miners who quit work on March 1 are in many cases facing starvation.

Only the utmost efforts of charitable societies and private individuals are able to relieve some of the terrible distress an idea of which may be gathered from the figure of the unemployed alone, which, beside the miners, reaches almost two million.

Residents of the cities who usually spend the Saturday afternoon and Sunday in the country were unable today to leave town, as the railways, pleading a shortness of coal, had canceled trains by the hundred. One of the biggest lines, the Great Eastern, for example, will run only five trains tomorrow, and it is only doing this because it is under contract to carry the mails.

All Mills Closing Down.

The railroad companies have decided also not to run special race trains for the opening of the flat racing season next week, and it is now doubtful whether they will even be able to run holiday trains at Easter.

All this means further reductions in the working staffs of the railways which have laid off sixty thousand skilled men already, every one of whom is drawing out of work benefit from the railway men's trade unions. The same thing applies in other industries affected by the lack of coal, which now include practically every trade in the country.

BURNED TO DEATH IN TROLLEY WRECK

Indianapolis, March 2.—One man was crushed and burned to death, four were seriously injured and twenty-five others were more or less painfully injured in a head-on collision of two limited passenger cars on the Indiana Union Traction line, one and one-half miles west of Fortville last night about 8 o'clock. After the crash the cars were destroyed by fire, which caught from electric wires.

A statement given out from the general offices of the company seems to indicate that Bert Mincer, motorman on the west-bound car, who was killed, should have waited for the east-bound car at a switch just west of Fortville, and the cars should have passed there. No statement fixing the responsibility for the wreck definitely has been made, however.

83 MINERS KILLED IN EXPLOSION

Welch, W. Va., March 26.—Eighty-two men were killed today by a gas explosion in the Jed Coal and Coke company's mine at Jed, W. Va., a half dozen miles from here. Only eleven men escaped alive and one of those died within an hour after being brought to the surface.

To-night thirty-three bodies had been located and the rescuers hoped to have the rest shortly. Exploring parties will have covered all of the mine by 3 o'clock Wednesday morning and expect to have all the bodies out by noon.

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THRILLING RESCUE OF A FATHER BY HIS SON.

Uniontwon, Pa., March 22.—John S. Hardy, age nineteen, lies at his home in the Laurel Ridge mountains near here, with both arms dislocated and his arms, face and body badly lacerated, the result of an heroic rescue of his father and an aged neighbor from death in a swollen mountain torrent.

The Hardy family was awakened by cries for help early this morning. William H. McDowell, age eighty-five, was found in the doorway of his hut praying for help, while the hut was floating down Devils creek toward a waterfall three hundred feet deep. Charles Hardy, father of John, raced with the hut until somewhat ahead of it, then plunged into the water and reached McDowell. He started to return to shore with the aged mountaineer and grabbed a rope which his son John, who had fastened it about his own waist, had thrown to him. The weights dragged John along the shore until he grasped the trunk of a tree, calling for help.

As neighbors arrived, John fainted and was carried to his home by the men he had rescued. He recovered sufficiently to inquire about his father and again lapsed into unconsciousness. A few moments after Hardy, senior left the hut with McDowell it crashed over the waterfall.

PACKERS GO FREE AFTER A TEN-YEAR TRIAL.

Chicago, March 26.—Chicago packers ended a ten years' legal battle with the government today when a jury in United States District Judge Carpenter's court found them not guilty of violating the criminal section of the Sherman anti-trust law.

Whether further investigation into the beef packing industry will be made, District Attorney Wilkerson refused to say. He was overwhelmed by the verdict. He had been confident of convictions.

The verdict came after the jury had been out nineteen hours At no time during the deliberations were the packers in danger. Only three ballots were taken. In the first was eight to four for acquittal, the second eleven to one, and the third was unanimous.

Failure of the government to prove its case beyond reasonable doubt was responsible for the verdict, several jurors said. They did not review the exhibits in the case. The mass of figures and reports mystified them. To have attempted to untangle them would have been useless, it was agreed.

After the announcement of the verdict in the packers' trial, provisions advanced all around. The rise was 15 cents for pork and bacon and 7½ to 10 cents for lard.

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MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, April 4, 1912. No. 14.

THE FIRST EASTER.

By R. Walter Wright.

There is Easter joy o'er all the earth,
Oh, hear the glad bells ringing,
And myriad hearts with holy mirth
The risen lord are singing.

It was not so on that first morn
When Easter dawn was breaking,
The Pharisees were full of scorn,
And faithful hearts were aching.

The ploughshare tears the fresh green sod,
'Tis mangled with the harrow,
The grain is buried 'neath the clod,
Or threatened by the sparrow.

The acorn falls from airy home,
A heaven rich and ample,
'Neath withered leaves in cold, wet loam,
Where foot of beast must trample.

And no one sees the little sprout
That springs from shell and kernal,
Nor praises with a rapturous shout
The touch of the Eternal.

But Life can Fate's decrees revoke,
And doubting souls embolden;
And all eyes love the mighty oak,
All praise the harvest golden.

God's grain was flung on barren loam
By cruel foes and wary,
Cold was the clay of Joseph's tomb,
Sad rain the tears of Mary.

God's acorn fell with scornfull sleet
Of venom to revile it,
And trodden 'neath the iron feet
Of Herod and of Pilate.

The lovers of the Crucified
Had brought their funeral ointment,
Their hopes had buried at his side
In bitter disappointment.

None saw within the gloomy tomb,
The glow of resurrection,
Nor bursting from Death's shattered dome
The Life in its perfection.

The seed has grown a glorious tree,
The world-wide harvest waveth,
His Truth and Love are like a sea
Which all the nations laveth.

There is Easter joy o'er all the earth,
Oh, hear the glad bells ringing!
And myriad hearts with holy mirth
The risen Lord are singing.

Merritton, Ont, in Chr. Guardian.

Bro. A. M. Fretz will observe the Lord's Supper in his congregation at Deep Run on May 5.

The man who can, but doesn't, must give way to the man who can't, but tries.

INVITATION.

Providence willing, we hope to dedicate our new church on April 7. We hereby extend a cordial invitation to all our congregations to take part in our celebration.

Those who can not personally be present, we ask kindly to join us on that day in prayer before the throne of grace, and invoke with us the blessing of the Lord upon this house of worship, that it may indeed be a house of prayer.

The church-session:

S. F. Sprunger.
C. A. Neuenschwander.
C. W. Baumgartner.
F. Sprunger.

Berne, Indiana, March 28, 1912.

A CALL FOR AID.

Since the suffering from the inundation and famine in China is very intense and widespread and since contributions for China have been sent to us, we hereby ask the members of our denomination to contribute to the alleviation of this calamity in China by sending contributions to our treasurer Bro. Harrison Landis. 6th and Columbia Ave. Philadelphia, Pa. "God loveth a cheerful giver!" II. Cor. 9, 7.

Fraternally,

The officers of the Emergency Relief Commission,

Gerhard Wiebe, Pres.
J. C. Goering, Sec'y.
Harrison Landis, Treas.

NOTICE.

The Eastern District Conference of Mennonite churches is to convene in the Zion Mennonite church, Sonderton, on Sunday, May 5th. The books of the treasurer show that at the present time a deficit still exists. Let the congregations send their appropriation and be a little liberal so we can come to Conference and have a balance in the treasury. The secretary has so far received only a few of the statistical reports. Please do not delay. A full attendance is desired. Conference will not close until Tuesday noon. Come prepared to stay for the entire session. The right time to come for all delegates and friends is Saturday afternoon to attend the preparatory and baptismal service at 3 o'clock. Rev A. S. Shelly, of Bally, will preach the sermon.

The Communion services for the congregation and visitors will be held Sunday A. M. at 10:15. Rev. Pricheim of Allentown, will preach the sermon. The retiring president, Rev. N. B. Grubb, will speak in the evening.

Announce this in your churches and see that your delegates and yourself are on hand.

J. W. Schantz, Sec.

FROM INDIA.

(Extracts from a Letter from Bro. P. A. Penner for the Bundesbote.)

In the last week of the past year the Christians and missionaries from Champa and from Janjgir made a trip to our new station Mauhadei, 25 miles south of Champa.

Most of them went afoot and in every village through which they came they stopped, had preaching of the gospel and singing. The Christians were very enthusiastic, all went, so that not even a watchman remained to take care of the house and garden.

They had three carts, one for the mothers and children, two for the goods and the small tent. On Tuesday, Dec. 26, they started. Twenty-five Christians went with Bro. P. A. Penner and his wife. Br. Suckau, his wife and little Teddy rode in the ox-cart.

It was quite a surprise and new experience for the heathen villagers to see so many Christians singing happily their song of praise.

On the way one of the wheels of the cart lost a hoop and a yoke broke. We borrowed a yoke, and a carpenter fixed the hoop, but the next day it came off again and broke.

They made their quarters for the night under two big trees near a village. They bought 40 cents worth of straw for the oxen and for beds. Suckaus slept in a little tent. The ox-driver went to a near village for a new hoop for the wheel; but since the blacksmith did not trust him, he had to leave his new breech-cloth, dhotie, for payment, which made him very sorry.

Bro. Suckau was by this time feeling very bad; warm tea and mustard-plaster did not help, so Bro. P. A. Penner, having no medicine with him, asked the ox-driver for some axle-grease and told Bro. Suckau he could give him no other medicine than axle-grease, expecting to be chased out of the tent; but Bro. Suckau said: "Give me anything, I am sick." So our worthy P. H. D. (Poor Hindoo Doctor) poured out his black stuff (unrefined casteroil) Bro. Suckau closed his eyes and swallowed the stuff, a new and nauseating medicine.

God blessed the medicine and soon Bro. Suckau slept and felt better the next morning. After prayers all went to sleep, but rose early to continue the journey. In a village they had a large audience.

The Champa delegation consisted of 52 persons, and arrived at the Mauhadei station half past three tired, but with glad songs. The Janjgir delegation, 48 persons came about half an hour later.

For a week they held a camp-meeting. Every day one of the missionaries spoke. On the last evening of the year they had special prayer-meeting. Ten years ago not a Christian, now so many worshiping with them. On Sunday morning Bro. Wiens' little Rudolph and two children of Christians were blessed. On the first of January we had a New-year's meeting, God gave His blessing to all the services. Hundreds of heathen came to hear and were deeply impressed by what they heard and saw.

The Christians voted unanimously to have an other such meeting next year in Janjgir, Providence willing. On New-year's evening the new station was dedicated. We were abundantly blessed and gave thanks unto God.

Only four chickens and a little garden-truck was stolen during the absence of the missionaries and Christians.

FOR UNIVERSAL PROHIBITION.

Seven of the leading Governments of the world thus far have made official acknowledgment of the Memorial-Petition which was sent out to all ruling Sovereigns as the result of the decent Conference held at The Hague, Hol-

land, by the International Prohibition Confederation. Replies have been received from the Governments of Great Britain, Germany, Belgium, Sweden, Portugal, Mexico, and the United States of America.

The Resolution.

Resolved, that this Conference hereby most respectfully but urgently requests the properly constituted authorities in every nation throughout the world to make prompt and thorough investigation by competent specialists as to the economic and ethical effects resulting from the use of alcholic and other intoxicants, including fermented, distilled and malt liquors, opium, et cetera; and it also respectfully repuests that during such investigation public evidence be taken, and that when the collective reports giving the results of such investigations be made, they be fully made public; and if the ascertained facts be such as to warrant the expressed opinions of this Conference, that prompt and effective measures be adopted for the suppression of the manufacture, importation, exportation and sale for improper uses of all intoxicants throughout all the nations of the world; and that in addition to the action of individual governments, an International Conference be officially called for giving universal effect to this International Prohibitory Movement.

LITTLE SINS.

By Rev. G. B. E. Hallock, D.D.

In a recent number of the Herald and Presbyter we read an interesting statement as to why the French failed in the great undertaking which the United States is so splendidly succeeding—the building o f the Panama Canal. One who had been long on the Isthmus said: "They didn't know the difference between a mosquito and a bumblebee." He was right. The best engineering skill was at the disposal of the French, and millions of money backed the workers, but no one discovered the danger which lurked in the insignificant little mospuitola, danger which meant death and defeat. The French moved mountains; they failed because of mosquitos. Do not be indifferent of the little things especially little sins. It is often the things which men count as insignificant which make or mar the whole of life.

All God's commands are commands. All are important, and all alike should be obeyed. Christians can indulge in no so-called little sins and find favor with God, peace of conscience, of safety of soul.

What are some of the special dangers and evils in little sins? For one thing little sins have in them an element of definite affront and disobedience to God. They are a violation of His holy law, and "he that is guilty in one point is guilty of all." That is, he is a law breaker. It is also a fact that authority of God seems to be more despised in the commission of small sins than in the yielding to great. For little sins have in them ordinarily less of temptation and therefore more of wilfulness.

Then, too, little sins greatly deface the image of God in the soul. In a costly mirror a little flaw is a serious detraction. In a rare and curious picture a little scratch is a great deformity.

Little sins also maintain the habit and course of sinning. Indulging in them sets the heart in the way of thinking less and less seriously of sin, and the tendency toward wrongdoing becomes more and more fixed.

One winter's day a gentleman standing by Niagara saw an eagle light upon a frozen lamb, encrusted in a floating cake of ice. The eagle fed upon the carcass as it drifted toward the rapids. Every now and again the eagle would proudly lift his head into the air and look about him, as much as to say; "I am drifting toward danger, but I know what I am doing; I will fly away and make my escape before it is too late." Nearing the falls at length, he stooped and spread his powerful wings and leaped for his flight. But alas! while he had been feasting on the dead carcass his feet had frozen to its fleece. He leaped and shrieked and beat upon the ice with his wings; but uselessly, for with the ice and frozen carcass the eagle went over the falls and down into the roar and darkness below.

This is a picture of every soul that is playing with and feasting upon sin. It matters not that the sins seem little sins; each indulgence or dalliance with evil helps to fix upon one the habit and course of sinning. Many, sadly many, are the men and the women who have intended after a little more indulgence to turn from their sins and be saved; but having tarried until reaching what they began to think the danger point, attempting to turn they have found themselves so absolutely fettered by sinful habits, their affections poisoned by sinful indulgence, their wills paralyzed by sinful indecision, and their souls frozen fast upon the decaying mass of rottenness upon which they had been feasting.

It is also sadly true that what little sins lack in weight they usually make up in number. A ship may have a heavy burden of sand as well as of great building blocks of granite and may be as soon sunk with either. Smallest grains of sand will bury travelers in the desert. Finest flakes of snow gathering over the weary wayfarer will extinguish life, and if they drift, will bury whole houses and their dwellers. So, very little, delicate sins, as some people think them, will chill and benumb the soul and take away its life. Little sins accumulate, and may work the worst of evil by their number.

Little sins need special emphasis placed upon them also because of the extreme difficulty there is in convincing men of the great danger and evil there is in them. Dynamite is done up in very small packages, and the material looks very innocent and harmless; but it is for these reasons the promiscuous handling of it needs to be guarded against so carefully. Some poisons look exactly like sugar. and in the fact that they do is one of the chief dangers. But both dynamite and poison have tremendous powers for evil. And so have little sins, in spite of the fact, indeed, largely caused by the very fact, that by their seeming innocence it is so hard to convince people of the great danger and evil there is in them.

One of the pre-eminent evils of little sins is that they so readily make way for greater sins. The devil by his seemingly little temptations nurses up youngling sins; but they do not stay younglings. By and by they arrive at full stature. There is an Indian story of a morsel of a dwarf who asked a king to give him all the ground he could cover with three strides. The king, seeing him so small, said, "Certainly," Whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with the first stride, all the water with the second stride, and with the third he knocked the king down and took his throne.

"Who is it knocks so loud?"
"A little lonely sin."
"Slip through," we answer—
And all hell is in!

If Satan prevails with us to go with him one step out of the way, we are in danger of making no stop short of the height of wickedness. He will make us take a second step and a third and so on, all the way to destruction. Each step is but one step; the last step in sin is but one step. as well as the first; so if Satan can prevail with us to take one step, why should he not prevail with us to take the last step as well as the first, seeing that is but one? Your second sin no more exceeds your first than your first does your duty, and so on to the end. It is but one step at a time.

It is said that a man one day strolling along in the country happened to see a magnificent golden eagle flying slowly upward toward the sky. He watched it with delight and admiration as it so strongly mounted upward. But presently he saw that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and presently it lay at his feet a lifeless mass. What could be the matter? No human hand had harmed it. He went and examined the bird; and what did he find? It had carried with it a small weasel in its talons, and as it had drawn its talons near to its body for flight, the little creature had wormed itself partly out of the talons and had drunk the life blood from the eagle's breast.

How like this it is with a little sin. It may appear a very trivial thing that one is at first tempted to do, but presently it fastens itself upon the soul and works speedy death and destruction.

How must little sins be dealt with? Not tenderly; not connivingly; but they must be "taken". We must take them or they will take us. They are "the little foxes that spoil the vines." We must watch and pray against even the smallest of sins, or by and by we will be overcome of sin and fall into utter spiritual ruin. Look out for the little foxes that spoil the vines. Make no place in your life for so-called minor evils. Cherish a tender conscience as the very apple of your eye. Keep alive reverent and devout thoughts of God and alert recognition of His law, and don't forget your absolute need of Christ as your helper, guide and defense every moment of life.—Herald and Presbyter.

Home Circle.

EASTER THANKSGIVING.

Thank God for all the dear ones safe today,
Safe at home on the happy shore
Where the smile of the Father beams for aye,
And the shadow of pain shall fall no more.
Thank God for the hearts that have done with sin,
For the eyes that shall never be blind with tears;
Thank God for the beautiful entered in
To the perfect rest of the deathless years.

Thank God today for the pilgrim feet
Which have trodden the last of the toilsome way,
For the strong, for the frail, for the babes so sweet,
Who have left forever this crumbling clay;
Who have changed earth's trial and loss and moan
For the victor's palm and the voice of praise,
Who dwell in the light of a great white throne.
And join in the songs which the ransomed raise.

Thank God today for the hope sublime
Which fills our souls in the darkest hours;
Thank God that the transient cares of time
Are wreathed in the glory of fadeless flowers;
Thank God for the rift in the desolate grave;
'Tis the soldier's couch, not the captive's prison;
He hallowed its portal Who died to save,
And we write o'er its arch: "The Lord is risen!"

—Margaret E. Sangster.

BALLINGER'S NINE.

By Marion Thornton.

Billy came in from the street that first afternoon looking very sober. The tiny living room seemed strange and unfamiliar in spite of the familiar furniture, but he did not mind that, for his mother was in it, and that made it home. It was something else that bothered him.

Mother Ballinger was making biscuits for supper.

"What's the trouble Billy?" she asked. as she caught sight of his face. She had bothers enough of her own since the moving from quiet Elmdale into Plum Alley, on the edge of quite another sort of town, but not so many that she could not take notice of Billy's.

"It's the boys," said Billy slowly.

Mother Ballinger nodded. The alley was full and running over with boys—that was one of her bothers, spelled with a big "B," but she had not told Billy so.

"Aren't they friendly?" she asked.

"Friendly enough. It isn't that," Billy hesitated. "It's—it's the way they talk," he burst out at last. "I'm not a prig or mollycoddle—you know I'm not, mother—but I've managed to keep pretty clean, and the fellows down here don't; not their mouths, at any rate; and they don't play fair, either. I guess they're a good sort underneath, but—you know, mother."

Mother Ballinger's face reflected Billy's soberness.

"Yes, I know." she said, sadly. "I was afraid of it. They haven't had our chances, Billy. Anybody that has lived in Plum Alley always"—

"That's just it, mother. You don't suppose any one who lived in Plum Alley a while could catch"—

"Come here, Billy." Mother Ballinger interrupted gently. "You see this pinch of salt? I'm going to put it into this water and see what happens."

It was only a second before the salt had disappeared.

"Where is it, Billy?" asked Mother Ballinger.

"Gone; dissolved."

"Yes, the water has taken it up so you can't see it at all. Nobody would know it was there, by the looks. That is what might happen to a boy in Plum Alley: He might get so mixed in with the other boys that nobody'd know the difference. But he wouldn't have to, Billy. See, here is some baking powder. I'm going to put a spoonful into the flour I make my biscuits of. It mixes in with it, and by and by you know it's there because the whole thing begins to rise—to get light. That is the nature of the baking powder to rise, and when it does the other things just have to rise with it. That is what a boy might do in Plum Alley, seems to me—mix in and yet keep so clean and true that the others would have to come up with him. It all depends upon the boy."

There was a long silence in the little room before Billy squared his shoulders and said, almost solemnly:

"I'll try, mother; honest, I will."

Now. it happened that Billy had been a crack ball player on the school nine in Elmdale, Mother Ballinger advised him to carry his bat and ball when he went out. It did not take long for the Alley boys to collect about him when they saw them. You could afford to put up with a fellow's brushing his hair, or even blacking his boots, for the sake of an outfit like that.

"Pick out your nine and we'll have a game" offered Billy, good naturedly.

"Guess we aint up on the frills," said Joe Green, handling the bat with awkward, respectful fingers. "Sticks like this never growed down here, I reckon."

"Oh, it's easy when you know how," Billy assured him modestly. "I know a little about it, and I'll pass it on if you say so."

It was plainly evident that they "said so," and the game was soon in full swing. Billy proved a good teacher, and the boys' respect for him grew apace.

It was in the middle of an exciting play that one of the boys let slip an oath that fairly turned Billy's blood cold. Instantly he dropped the bat and stood still, the color flushing over his sensitive face.

"Aw, cut it out," exclaimed Joe Green, angrily, "Can't you see the kid isn't used to it?"

"Seems to me you're mighty particular all of a sudden," sneered the other boy, repeating the oath.

The color came and went in Billy's face while he summoned his courage, but his voice was clear and firm when he spoke.

"Fellows," he said quietly, "Joe's right. I'm not used to it, and I hope I never will be. It isn't straight to talk like that, and you know it as well as I do. Now, the whole thing is right here: you fellows have the making of fine players in you; inside of six months I could have you playing as good a game as anybody need put up, and I'll do it if you say the word. But understand this: it's got to be a clean game, no cheating and no shady talking. That's all I've got to say—you can take it or leave it."

It was a bold stroke, and Billy quaked inwardly while he made it, but, perhaps, because it was so bold, it won. The new bat lay shining enticingly in the middle of the road, the ball hung loosely in Teddy Barse's limp hand, and ahead the boys lay the alluring prospect Billy had outlined. The combination was too much for Joe, even if something in Billy's frank manliness had not tugged suddenly at the place where Joe's heart was securely hidden.

"The kid's all right!" he decided abruptly. "Every fellow that's willin' to keep a civil tongue in his head and give a square deal from now on, go up an' shake with him."

He held out his own hand with the words, and, half reluctantly, half eagerly, the boys filed up, thrusting grimy paws into Billy's ready grip.

"It's a bargain, fellows," he said, heartily. "I'll do my best, and we'll beat the town yet."

In five minutes the game was on again and "Ballinger's Nine" was an established fact. But only Billy and the angels knew that the baking powder and Plum Alley had begun to rise.

CHANGE OF ADDRESS.

After April 1, 1912, my address will be: **Almota, Washington,** instead of Colfax, Washington.

Fraternally
P. R. Aeschliman.

Marriages.

Smith—Ziegler.— On Saturday, March 2nd, at the pastor's home, Clayton H. Smith, of Souderton, R. F. D. and Annie K. Ziegler, of Schwenksville were joined in marriage by Rev. Jwlebantz.

Buisch—Willauer.—On Wednesday evening, March 20th, J. M. Buisch and Hattie Willauer, both of Schwenksville were married by Rev. Schantz.

Leber—Fulmer.—At the home of the bride's parents Mr. and Mrs. William Fulmer of Silverdale, Bucks Co., their 2nd oldest daughter Addie K. was given in marriage to J. Alvin Leber, of Sonderton, the ceremony being performed by Rev. J. W. Schantz.

Ruth—Dagit.—On March 10, 1912, at the house of the bride's parents near Summerfield, Ill. by Rev. J. B. Baer, Robert Ruth and Louise Dagit.

Dagit—Pletscher.—On March 27, 1912, at the house of the bride's mother near Summerfield, Illinois, by Rev. J. B. Baer, John Dagit and Amanda Pletscher.

Deaths.

Hunsicker.—Albert G. Hunsicker, infant son of Henry R. and his wife Lizzie Geissinger Hunsicker, died of infantile paralysis, aged 1 year, 10 months and 27 days. Funeral services were held on the 9th of March in the Lower Skippack Mennonite church and burial made on the family plot. The services were conducted by the family's pastor, Rev. J. W. Schantz.

Bauer.—On March 19, 1912 at Sassamansville, Pa., Jacob Bauer aged 59 years, 10 months, 15 days. Deceased was a member of the Hereford congregation at Bally. He is survived by his wife Susan nee Linsenbigler and their three daughters, all members of the Lutheran church at Sassamansville. Interment was made on the old Mennonite burying ground at Bally, the funeral services being conducted by the pastors A. S. Shelly and M. A. Kurtz.

Wulliman.—March 25. 1912, in Berne, Ind., Mrs. Cath. Wulliman, nee Neuenschwander, at the age of 66 years, 5 months and 2 days. She was born Oct. 23, 1845, in Putnam Co., Ohio. She was married to Jacob Wulliman, April 2, 1868, thus having lived in happy married life for nearly 44 years. Twelve children were born to this union, of whom 4 died in infancy. She therefore leaves with her widowed husband five sons and three daughters besides ten grandchildren, three brothers, three sisters and many relatives and friends. Funeral services were held in the forenoon of March 28 at the Mennonite church, where she had been a faithful member from her youth. Services were conducted at the house by Rev. Joel Lehman, and at the church by Rev .S. F. Sprunger.

Contributions.

For India.

Friend, for new church, $5; friend, for mission purpose, $3; Oswald Risser, where needed, $10.

Many thanks for all.
Yours fraternally,
P. A. Penner.

Rosthern Y. P. S. for an orphan by H. B. Penner, $31.25; Bluffton, O., Y. P. S., for orphanage parents, by C. W. Roethlisberger, $40; the Salem-Zion and Salems sewing-societies, for an orphan, by Rev. Chr. Muller, $20; the Winkler Y. P. S., for an orphan, by Rev. J. Hoeppner, $25; Sister W. Woelk, for poor, $1.

Gratefully aknowledged,
P. W. Penner.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter

Editorial.

EASTER.

The name of Easter is a heathen name, the name of a heathen goddess, the goddess of the new life in spring. Easter is a festival, which coincides with nature, and we find similar festivals in heathen countries. The Jews celebrated their Passover with great solemnity as a memorial of the deliverance from the bondage of Egypt and of the preservation from the destroyer.

Yet Easter is a decidedly Christian festival, the resurrection life in nature being only a type and symbol of the new heavenly life.

The resurrection is the greatest event in the history of the world. If Christ had died and not risen, what would have been the benefit of Christmas? God loved the world and gave His only begotten Son. Christ gave His life, being obedient unto death, But if Christ died and is in the grave, how can He help us?

If Jesus died like any other man, because He had to die. not because He wanted to die and to give His life as a ransom for many, then Christianity is the greatest miracle the world ever saw. Look at the disciples, hiding behind closed doors for fear of the Jews, then see them on Pentecost boldly proclaiming Jesus as the Messiah and testifying: "This Jesus did God raise up, whereof we all are witnesses." If this was a lie, if they did not see Jesus after His resurrection, then we can not understand, why the disciples, instead of hiding in shame, because their Master was crucified, should have dared the Jewish Sanhedrim, dared prosecution and death for no reason or gain whatever. There must be a reason for their confidence and courage, with which they entered upon their perilous mission of evangelizing the world and of conquering the world for Christ, the crucified.

Is it a historical question, whether Christ rose from the dead? Not by any means, it is a practical life problem.

A dear friend of mine was sceptical in regard to Jesus' resurrection. He said: "Christ is my ideal, my model, but I can not believe in His resurrection." We were walking along the river Saale. I said to him: "Do you believe in me?" He said: "I do." "If you were in the deep river and needed help, since you cannot swim, how much good would it do you, if you took out my picture and looked at it? You would miserably drown, but if you called me, a living person, I would pull off my boots, throw off my coat, and being a swimmer, I would soon rescue you. Christ, the dead, cannot help you; if you believe in me I tell you Christ lives, I have experienced His power; He lives in me."

He, who has experienced the need of a savior, will rejoice when Jesus, the living, omnipotent Son of God, appears as his helper. When Christ once lives in us, we can not doubt that He is risen. Or shall we spiritualize His resurrection? We must have better proofs, that He is not risen, before any one, who knows the history, will believe it.

Therefore we rejoice: Christ is risen, Christ is risen indeed! He lives, He lives in us.

v. d. S.

A WELCOME HOME-GATHERING.

Saturday evening, March 30, witnessed a pleasant and cheerful gathering of young people in the home of Bro. and Sister Rev. Allen M. Fretz of Souderton, Pa. The gathering was in honor of, and as a welcome home for their son Ely, who had a few days previously returned from a three-years' sight-seeing and working tour of Canada and the Pacific coast states, principally California. It consisted, besides the immediate members of the family, of an aunt, a number of cousins and other young friends, members of Bro. Fretz's congregation at Deep Run, and a few neighbors. While the occasion was an entire surprise to the young man and though he had had no time previously to prepare an address on 'California", being naturally so full of the theme, when called upon he could interest the gathering for quite a while in an impromptu address and in answering questions on the experiences of his trip. He visited Bro. E. F. Grubb of the Los Angeles city mission and felt assured that he with his aids were doing a good work in that city. On the return trip he stopped for part of three days with the Ringleman family at Geary, Okla., formerly of the Deep Run church, and renewed old friendships and attended divine worship on March 17.

At the close of the address a free-will offering was taken amounting to $7.25, for the Los Angeles city mission work. After singing a number of gospel hymns the gathering closed at 12 o'clock.

A. M. Fretz.

Correspondence.

Upland, Cal., Mar. 24, 1912.—This is another perfect day. All nature is at its best. The sun is shining clear and bright. Comfort everywhere.

This was a great day for our town. Through the influence of the Gideons the churches united in procuring Bibles for our hotels and lodging houses. Ninety-nine Bibles were distributed, one for each room in the above named places. Union gospel services were held appropriate for the occasion, then the men formed in line, carried the Bibles to the different places and closed the services at the Algonquin, the largest hotel in town.

Communion services will be held at the Mennonite church on Easter Sunday. We are glad to say that our people here are broad-spirited enough to believe that the communion table is not a Mennonite table but the Lord's table and all who know themselves to be at peace with God are invited to participate in the services.

Some of the readers of the Mennonite may be interested to know of the progress that is being made in the construction of the Tuberculosis hospital that the Pacific conference has planned to build at this place. Two acres of ground have been purchased on an elevation that overlooks a vast expanse of orange groves, peach and apricot orchards, vinyards and alfalfa fields. It is estimated that at least $15,000 is needed as a safe basis with which to begin the work. Over one-third of this sum has been raised by cash and subscriptions. Revs. J. S. Hirschler and J. C. Mehl have been requested to visit the conference churches in the interest of the work.

The plan is to make the place as near home like as possible and to keep it under Christian influence so that people in the East, who are afflicted with the dread white plague and feel the need of better climatic surroundings, may find a place where the expenses are not too high and where the surroundings are made the most favorable possible for their recovery and where they may enjoy the blessings of Christian influences and Christian companionship.

J. C. Mehl.

Editorial.

The demand the modern woman is making for the right to vote cannot be ignored much longer. Woman may not be logical in her reasoning, she may not be able to tell just by what mental process she comes to a conclusion, but when she wants her way she usually gets it. Mere man may be iron-willed; he may persuade himself that he has been born to command; he may even regard woman with pity because she is an inferior creature, but, if he is a man of family he knows that the feminine side of the household is the side that gets exactly what it wants. The arts, the learned professions, the businesses and even the trades have long ago surrendered to the demands of womankind and opened wide the doors to them. The reason they did not vote before has simply been because they did not seriously demand the right to have an active part in the affairs of state. Now they are aroused and they are making the old world, whether it wants to or not, listen to their demands. We predict an early victory although we do not exactly approve of the methods some women, particularly in England, have been using to attract attention to their cause. Leave it to the ladies, they are sure to enliven the future with methods peculiarly their own in order to get that which belongs to them by right. May we insert a warning note here? Some things, like angel cake, may be altogether overdone. We are sure the American public will not be quite as hard-headed as they are in England. It will not be necessary here to resort to mobbing officials, disturbing meetings or throwing brickbats at cabinet officers or through plate glass windows. Such things may go in barbarous England but here they might make the cause ridiculous.

When once women everywhere get the full right to vote we are sure things will improve. In the few sections where this right has been grudgingly given they have shown themselves to be a power for good and on the side of right. As long as women dare not exercise the voting power the friends

of rum, impurity and corruption may laugh, give women votes and panic will take the place of laughter. They will then be compelled to hunt cover.

G.

WHAT EASTER MEANS TO US.

The Easter season is one of joy and comfort. It brings joy because we know that when wickedness did its worst and brought the Master to the cross its triumph was short lived. It brings comfort because the resurrection means a living Savior for men and a life after death. Christendom may be divided along many lines but in the joy in a Risen Lord all Christians are one. Indeed, Christianity rises or falls with the resurrection, as St. Paul himself confesses "If Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and ye are found false witnesses for God", etc.

Unbelievers were quick to note that the resurrection was the keystone of the arch and that it bound the faith into one solid and enduring mass. Believers have always been willing to pin their all on the two propositions, Jesus crucified and Jesus resurrected. In the war between belief and unbelief the dogma of the resurrection has been and always will be the battle ground.

There are two types of unbelief to which the resurrection does not appeal. The first is like that of the philosophers at Athens who became impatient with St. Paul, because, as they thought, he preached the impossible and absurd doctrine of a body that had once been dead rising to life again. The other type takes note of the fact that the resurrection is accepted without question by most people and sets about weakening belief in it by explaining it away, using the argument of the celebrated Renan that "the hallucinated mind of a woman gave to the world a resurrected God." Every believer, however, naturally accepts the resurrection as a certainty. He knows that many other things beside a resurrection are both probable and possible which Grecian philosophers would have denied with as great a display of impatience. He is certain, too, that 2000 years of history and the lives of numberless saints, who, during all of the centuries have pinned their eternal hope on a Risen Savior have been influenced by something more than the mere delusions of a woman half crazed by sorrow, who, finding the tomb of her Master empty, imagined and told others that she saw and conversed with its risen occupant.

If the gospels are at all reliable history, in the sense that we accept histories generally, as we are certain they are, and as the world generally accepts them to be, we find that the argument against the resurrection having taken place nearest to it in point of time, and therefore the most important is that the body was stolen and hidden by friends of the Lord while the guards slept soundly. But Roman guards were too well disciplined to sleep while on duty and, whatever they may have had to say about it later, the whole argument falls in the face of the fact that the priests gave them money to say that they slept at the time when the supposed theft took place. Sleeping men cannot tell what is going on while they sleep and bribes are generally given to obtain false testimony, not to get men to tell the truth.

In the celebrated and convincing argument for the resurrection presented by St. Paul in the fifteenth chapter of I Corinthians he ennumerates six distinct Epiphanies of the Risen Lord, and gives the names of some of the witnesses. He mentions first the one to Peter, perhaps the one on Easter morning; then to the apostles, probably that on the first Easter evening; then to the five hundred at once in Gallilee; then the Epiphany to James, not otherwise recorded; then to all of the apostles, probably at the time of the ascension and then to himself on the road to Damascus. In proving the resurrection Paul does not use all the witnesses upon whom he might have called. So many were living in his time that it was neither practical nor necessary to name them all. Even Thomas who in our time might be regarded as a strong witness because he was so hard to convince, is ignored. But Paul does speak of the appearance to himself with the certainty of one who has seen and knows and even the danger of death could not lead him to change his mind. The same is true of the testimony of all of the apostles. All but one of them died violent deaths because they insisted upon having seen the Risen Lord. Had they been satisfied to remain silent on this point they might have ended their lives unmolested, but they were too honest and too much impressed by the event to remain silent about it. Considering the amount of direct testimony and the creditability of the witnesses we are led to conclude that no event in history is better established than the fact of the resurrection.

The resurrection comforts to us are many. We rejoice in a Savior who ever liveth to intercede for us; we know that death, the king of terror, has lost his power and the grave its terror; we know, now, that death is but a dark valley from which we may rise on the other side to the blessed and brighter heights awaiting us; we know, that as one man rose from the dead, the fact is proven that men do rise. We are certain that as Jesus was recognized and brought comfort and joy to his friends after death, so we shall know our dear ones in the next life and may find our eternal joy in their and His presence.

G.

THE SUNDAY SCHOOL FROM A PASTOR'S POINT OF VIEW.

III.

The Organization.

Organization is everywhere effected for the distribution of labor. Its power is: First of all expressed in the appointment of certain persons who are to carry out its purposes.

The Sunday school has its authority and its officers. The power and the agents of that power. These agents may be distributed in three classes.

1. Those who simply perform work necessary to the existence and management of the organization such as secretaries, treasurers, etc.

2. Those who perform or direct the work for which the organization was effected. The service of administration, worship and instruction such as the superintendent and teachers.

3. Those who supervise both classes of agents and every department of the work, such as the pastor, church committee in charge. In the election of such officers care should be exercised to elect such as render voluntary and gratuitous service and have a measure of right in the matter.

The superintendent need not and cannot be a perfect man, if he is not at the top of the ladder; he certainly is not at the bottom. He is a man nobody dare laugh at, scoff at, scold or defy. He has good sense and a good heart. He loves his work and wishes he could perform it better, and would be very willing to resign if he has had evidence that it would be better for the school that he should do so.

The superintendent superintends. He superintends to protect. He protects teachers and pupils from all bad influence, careless, irreverent and superficial teachers and all work and wicked fellow pupils.

He protects teachers against all unnecessary annoyance. He protects the entire school against weariness and annoyance. He protects from addresses by visitors, etc. He reads periodicals as he can afford. He thinks other people may know some things he has not yet learned, that they may have good plans which he may adopt. Other ideas stir up ideas of his own, which he can work better than borrowed or second-hand. He tries to be a practical example.

He is punctual, shows self-control, reverence, attention, sympathy, patience, studiousness, enthusiastic love for his school. He tries to be a specimen. He does not say so, others do. He is in charge of his school seven days in a week. He begins his Sunday school work on Sunday a. m. before he gets up and keeps it up until the following Saturday night. It makes him smile to see one of his teachers or scholars. He is never so busy not to give a nod of the head, a pleasant look and kind word of cheer. He is a religious man. He believes the Bible to be divine. He believes this with his heart. He is free from fanaticism. He hates sin and loves righteousness.

What is not well for his pupils to do he certainly must not do himself. What is not becoming in his minister is not becoming in him. The card playing, dancing theatre going, wine drinking superintendents are examples which work harm to young people of both church and Sunday school. He is a representative of Jesus Christ. He is a man of one book, the book of books. The Sunday school is a Bible school. The superintendent is a Bible man, a believer, lover, reader, student of the Bible. He knows its best things. It is his companion. He requires teachers to use it. The book is the symbol and banner of his school, the ornament of the desk the keynote of all songs, the authority in all discussions, the preparation for every prayer. Where such a Rock is laid by a wise master builder the foundation of the Sunday school will be firm. He knows the power of the press. He knows the value of visiting sick.

The Teacher.—Everything in the school depends upon the work of the teacher. How to secure true and effective teachers is the most important problem.

The aims of the teachers may be many. The highest aims are "conversion, spiritual culture and formation of character. It is a great work reaching forward even to an endless centre of the soul's life, reaching upward even to the throne of God and reaching forward even to an endless eternity. Teachers must remember the words of the Master, "Without me ye can do nothing" or Paul's words, "I can do all things through Christ who strengthens

me." Teachers need qualifications for His work.

(a) Spiritual qualifications.
(b) Moral qualifications.
(c) Mental qualifications.

1.—Subject matter.
2.—Soul he is going to teach.
3.—World out of which he must lead his pupils.
4.—He must know laws of access to souls when to speak and when not.
5.—He must have self-command.
6.—He should be trained—Teachers training—Meeting.

What about discouraged teachers?

1.—Congratulate them.
2.—Encourage them.
3.—Help to solve difficulties.
4.—Give help.
5.—Bring them to teachers' meeting.

The ideal Sunday school has a normal class—to train teachers same as secular teachers are trained. We can have no schools for their training but the normal class will fulfill this need.

IV.

Conventions or Institutes.

Teachers' meeting.—No one is prepared to attend this meeting until he has already studied and mastered the contents of the lesson. A pastor who successfully conducted such a meeting for years had the teachers recite from memory immediately after the opening of the meeting. He took it for granted all had studied the lesson before coming to the place.

The best conductor should be in charge, pastor, superintendent or teacher, the meeting held in a comfortable, cheerful place. It should be held regularly. Sessions should not be too short, better have the members go away ten minutes sooner regretting the service was no longer, than tired out and feeling it was too long. This holds true in church service.

Never scold those present because so many are absent. A cheerful spirit is essential at all meetings. The Master's promise, "When two or three are gathered" will always be fulfilled.

The lesson as to its subject matter should be reviewed. Study it with an eye bearing upon your special locality. What is there in this lesson for our community? "Sabbath breaking," "Purity of Speech," "Parental Fidelity," "Reverence for Parents," etc.

Insist on those teachers not being able to be present to study the lesson at the same hour at home.

When shall it be held?

1. Not on the Sabbath.
2. Not on Saturday evening.
3. On what other evening is it practicable? Nearly all evenings taken up.
4. Why not associate teachers meeting and prayer meeting or C. E.? Reviewing in main room after the classes. J. S.

HOW WE MAY SAVE OTHERS.

We cannot raise the character or lift the souls of other people unless we are ourselves lifted up by the power of Christ. There is one thing that always puzzles me. I hear it said that we should not bother ourselves about saving our own paltry little souls; we should go out and save the souls of others. What do you really think of that? Suppose a schoolboy struck because he did not want to educate his own poor little soul any more, but wanted to go out and educate others. You cannot educate others unless you are educated yourself. You must first submit to the training and discipline, and then put it out for all it is worth for the sake of others. If you were very ill and needed to undergo an operation, you would not turn to the unskilled man. You would want a very good certificate indeed, from the man into whose hands you are to place your life. Well, then, I say that we cannot do anything for the salvation of other people's souls unless we are saved ourselves.—Sir Robertson Nicoll.

NOTES ON THE SUNDAY SCHOOL LESSON.

April 7.

The Appearance of the Risen Lord.

I Cor. 15:1-11.

Golden Text—Acts 2:32.

The 15th chapter of I Corinthians is the great argument for the resurrection of Jesus. It presents the proofs of the fact of the resurrection and the hope it brings. The resurrection is an unseparable part of the gospel. It must be forever linked with the crucifixion. The two great truths of the gospel are Jesus Christ crucified and resurrected. In the atonement the debt "The soul that sinneth it shall die" is paid. The resurrection opens the door for us to be raised to a new life.

In the Corinthian church there were some who were not clear on the doctrine of the resurrection. There were several reasons for this. The church was made up of a Jewish and a Gentile element. From both sources there were influences that combatted the idea of a resurrection of the body. The Jewish element contained some who had been brought up in the Sadducean denial of resurrection, angel and spirit and in spite of their conversion, it was hard for them to accept a literal resurrection. They did not deny a future life but they found it hard to accept the idea of a resurrection of the body. Among the Gentile converts there were two parties, first those influenced by the philosophies of the Epicureans and the Stoics whom Paul met on Mars' Hill. They held that physically a resurrection was impossible. The other party was influenced by the oriental philosophy that all matter is evil. These did not want a literal resurrection of the body which, according to their notion must be evil anyway. Their notion of a future life was of an existence without a body—a resurrection of the soul—a spiritual regeneration.

Paul begins his argument by asserting that the argument he writes is the same as that he gave when he was with them and preached. The gospel is unchanging because it is true. The weightiest reasons are those given from personal testimony. He does not mention all the Lord's appearances but he quotes enough leading and typical instances to prove his point. They are six. The first is the appearance to Peter on perhaps Easter morn, then to the apostles on Easter evening; then to the five hundred at once, probably on the Galilean mount; then an appearance to James not elsewhere mentioned; then to all the apostles; maybe he is here referring to the time of the ascension, and, lastly to himself, on the road to Damascus. Of the five hundred he could appeal to a great portion who were still alive and therefore eye-witnesses. Surely with such a cloud of witnesses the fact of the resurrection is so well established that it would be folly to deny it.

The resurrection means to us that we have a living Savior, not a dead one; that the tyranny of death is broken, it need have no terror; that if Christ, a man, rose, we as men shall rise; that death is not the end of life but the beginning of a new life; that our bodies shall live again.

NOTES ON THE C. E. TOPIC.

April 7.

The Kind of Life We Shall Wish We Had Lived.

Luke 16:19-31.

Our subject suggests that we think of the time when life and its opportunities are forever gone and we are in that condition which our earthly life gains for us after death. The scripture lesson presents two opposite examples, the one who had everything he could wish for in this life and nothing in eternity, the other who had nothing in this life but its misery and everything in the next life without its miseries. Who would rather be in the rich man's place than in the place of Lazarus?

Every life is full of imperfections. We should always remember that and so live that the imperfections are corrected here for in the next life, nothing of the wrong or neglect of which we are guilty can be corrected.

The most precious possession, that which imposes the greatest responsibility upon us is our soul. Its salvation and eternal happiness is only secured as we care for it and live as God directs here. Yet, men act as though they had no soul, as though the chief thing in life were to cater to the demands of the body. Bodily cares, and providing for its needs and wants has a place in this life, but it is never the chief thing. We should always seek first the kingdom of God and His righteousness."

Man is not an isolated being for himself. He is a social creature and has social responsibilities. As surely as all humanity is a brotherhood with God as its Father, that surely are we our brother's keeper. The miseries of fellow man must, if we would live right, be our concern. Jesus came to earth with the purpose of saving men's souls, but that involved His devoting the greater portion of His public ministry helping those who were in bodily misery. The responsibility for the care of men's souls is always so wide as to include the care of their bodies when such care is needed.

It was only when it was too late that the rich man realized that he owed a spiritual duty to his brethren. Only when torments were upon him did he feel that his own house should be warned of a like torment. Many a home and many a parents', or brother's or sister's heart is sad when it is too late because they did nothing to save their dear ones who now seem entirely beyond redemption.

Great blessings are possible in the possession of riches. Awful curses often come with them. Riches are not so much of a great good fortune as a great responsibility. Possessions can only properly be invested as the holder of them realizes that they belong to the Lord and he is only a steward who will sometime be called upon to give an account of his stewardship.

The greatest folly in life is to live on as though death were impossible and judgment would never come. It is worse carelessness than neglecting a harvest in the hope that winter would never come. What an awful thing to come to the realization that "The harvest is past, the summer is ended and we are not saved!"

News of the Week.

TAFT ASKS $500,000 TO USE IN THE FLOOD ZONE

Washington, April 2.—President Taft today took quick action to bend the energies of the government toward stopping the threatened floods in the Missouri and Mississippi river valleys. Following conferences with Secretary of War Stimson and General William H. Bixby, chief of engineers, and several senators and congressmen from states bordering the two rivers, he sent a message to congress ,urging the immediate appropriation of $500,000 to be used in strengthening the levees and trying to prevent further flood damage.

The president will use part of the appropriation, if granted, in destroying a huge ice gorge in the Missouri river, between Yankton and Vermillion, S. D.

By an unanimous vote the house this afternoon passed the Ransdell bill, making an emergency appropriation of $350,000 to strengthen Mississippi levees. The bill was sent to the senate, which was expected to pass it without delay and hurry it to President Taft for approval.

MISSISSIPPI LEVEE BREAKS AT HICKMAN

Hickman, Ky., April 2.—The flood waters of the Mississippi broke through the West Hickman levee last night and poured a muddy current eight feet deep through the business streets and the factory and tenement districts of the town.

From hill to hill the river today covered farms and flooded stores and factories. The railroad tracks were on the bed of the broad stream.

Two thousand persons are homeless. With the coming of daylight the work of caring for the refugees was taken up. They were temporarily sheltered by residents of the highlands after midnight and the tents shipped by the state military arrived today. Organization of the commissary is giving concern. Much of the flood supply was destroyed in the rush of water, and the supply of provisions on hand will not last through the week.

MUNHALL ATTACKS POPULAR MAGAZINES

Wabash, Ind., April 1.—The closing address of Dr. L. W. Munhall, of Philadelphia, before the North Indiana Methodist Episcopal conference probably was the most stirring of any of the session.

He severely criticised Methodists for taking popular magazines and periodicals and declared they were unfit to be read by the children of Methodist parents because of the romantic stories they contain.

He assails the majority of Sunday school papers and told the ministers to choose only the best.

NEGRESS TELLS POLICE SHE KILLED SEVENTEEN

Lafayette, La., April 2.—Clementine Barnabet, a "half-blood" negress, told a story here today that the police authorities accept as clearing the mystedy of the killing of twenty negroes in southwest Louisiana. The story, they say, gives clews that will fix the guilt for fifteen other assassinations of blacks in Louisiana and Texas.

From Clementine's story, it appears, she led a mysterious negro cult, the members of which performed the rites of "human sacrifice." The negress declared she killed seventeen of the victims with her own hands.

The police say Clementine told her story of wholesale slaughter with no apparent appreciation that the taking of human life was a crime. Without reservation she told her part in the thirty-five assassinations, but declined to reveal the names of members of the mysterious cult that helped her.

SCOTT, EXPLORER, WITHIN 150 MILES OF THE POLE

Wellington, New Zealand, April 1.—"I am remaining in the antarctic for another winter in order to continue and complete my work."

This terse note from Captain Robert F. Scott, British south pole hunter, was brought here today by the commander of the Terra Nova, the vessel which carried the British expedition to the antarctic, but which failed to reach the pole, it having been discovered by Amundsen, the Norwegian explorer.

The latest news sent back by Captain Scott to his base at McMurdo sound showed that on January 3 he had reached a point 150 miles from the south pole and was still advancing.

SUIT TO DISSOLVE FIVE STEAMSHIP COMPANIES

New York, March 30.—An anti-trust suit for dissolution of various steamship companies, engaged in traffic between New York and the far east, via the Suez canal, will be filed here in the federal court within a few days by District Attorney Wise.

The companies are charged in the bill, which has been drawn, with pooling freight rates and rebating to the concerns who ship only by their lines in violation of the Sherman anti-trust law.

WOOL BILL PASSES HOUSE.

Washington, April 1.—The democratic wool bill today passed the house, 189 to 42, with twenty progressive republicans voting for it.

Supporters of the bill declared it would not cut the government's revenue but would save more than $50,000,000 a year to consumers, because of the readjustment of rates. All attempts of the republicans to amend the bill to increase the rates were lost. The tariff board came in for criticism during the speechmaking.

ANTI-TRUST LAWS OF MISSOURI VALID

Washington, April 1.—The anti-trust laws of Missouri were upheld today by the supreme court of the United States. The court approved the state's action in ousting the Standard Oil Company of Indiana, and the Republic Oil Company of New York, from the state, and fining each $50,000 under these laws.

The Missouri suit was started on March 29, 1905, with the filing of a suit by the then Attorney-General Hadley (subsequently Governor) in the supreme court of Missouri, alleging a gigantic conspiracy among the Standard Oil Company of Indiana, the Republic Oil Company of Indiana, the Republic Oil Company and the Waters-Pierce Oil Company, to suppress all competition within the state. The bill asked forfeiture of the charters of these corporations, ousting of them from the state, and in the case of the Waters-Pierce company—a Missouri corporation—its dissolution.

It was alleged that between 1901 and 1905 the three corporations had formed a conspiracy to monopolize the petroleum trade, and had divided the state into sections, where each controlled the business. The concerns posed as independents.

FIRST WOMAN TO CROSS CHANNEL IN AEROPLANE

Bologne, April 2. — Gustav Hamel, an aviator, carrying Miss Mary Davis as a passenger, successfully crossed the English channel in his aeroplane today. He started from London and flew by way of Dover to Cape Grisnez.

Hamel flew at a great hight and failed to report his landing for some time, with the result that there were grave fears that he had met with an accident. Miss Davis enjoys the distinction of being the first woman to fly across the channel.

The aviator descended at Ambletouse, where they had luncheon, and then reported their arrival to the Aero Club here which had been waiting to give them a reception.

SMOOT PENSION BILL PASSES THE SENATE

Washington, March 29.—The senate tonight by a vote of 51 to 16 rejected the Sherwood dollar a day pension bill which had passed the house, and enacted the Smoot general age and service pension law which, it is estimated, will increase the pension roll by $20,000,000 annually during the next five years.

The bill requires beneficiaries to have served 90 days and provides pensions ranging from $13 to $30 a month, instead of a 60-day minimum and $15 to $30 pension as in the house measure. The bill now goes to conference with the house. The shadow of a possible presidential veto hangs over the measure.

SENATOR GORE ATTACKED BY CRAZED POLE

Waukesha, Wis., March 30.—Senator Gore, of Oklahoma, narrowly escaped death this afternoon when a crazed Pole, Charles Schomulla, attacked him with a club while the senator was speaking. The Pole was sitting near the stage, and in the midst of the senator's speech suddenly leaped to the platform, drawing a club from under his overcoat as he jumped and swung instantly at the senator's head.

One of the men on the stage, Judge P. C. Harman, was quicker than the maniac, however, and knocked Schomulla off the stage before his blow landed. The senator, who could not see his danger, was unaware of the incident until later.

$50,000 DUTY ON $230,000 WORTH OF POTATOES

New York, April 1.—Six thousand tons of potatoes, the largest shipment ever received in New York, arrived from London today on the steamship Minnehaha. Roughly, there are enough of them to supply 24,000,000 meals for an adult. As potatoes were quoted here today at $3.25 per bag of 168 pounds, the shipment is valued at more than $230,000. The government collected $50,000 duty.

MINES CLOSE—SUSPENSION TO BE SHORT LIVED

Indianapolis, Ind., March 31.—No anthracite or bituminous coal will be taken from the mines of the country tomorrow by union miners as a result of the suspension which went into effect at midnight tonight, due to wage troubles. More than 400,000 miners, about 150,000 anthracite and 250,000 bituminous will take stand which probably will last only a few days. Different from a strike, the miners will leave pump men and others at work to protect the mines from flooding or other troubles due to a suspension.

The bituminous miners will be out only long enough for the wage agreement, reached in Cleveland, to be ratified by the miners by a referendum vote as it is believed the agreement will be santioned by a large majority. The suspension in the anthracite mines will be of longer duration as no agreement has yet been reached between the miners and operators.

CHRISTIAN SCIENCE CASE APPEALED BY THE DEFENSE

New York, March 30.—A jury in the supreme court, trying Willis Vernon Cole, a Christian Scientist practitioner, on the charge of practicing medicine without a license, returned a verdict of guilty this afternoon after forty-five minutes' deliberation. Justice Seabury fined Cole $100. This was promptly paid and Samuel Untermeyer, attorney for Cole, immediately filed notice of appeal.

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VOL. XXVII BERNE, INDIANA, April 11 1912. No. 15.

THE MENNONITE CHURCH AT BERNE, INDIANA.

The Farewell from the Old Church of the Berne, Ind., Congregation.

On Sunday, March 31, 1912, in the afternoon the last Sunday school was held in the old church. About 1000 members and teachers of the Sunday school nearly filled the church.

At the close of the Sunday school after the selection of teachers had been announced each class was assigned to a place in the new church. A prayer meeting followed and many testified to the rich blessings received in the old church. "God be with you till we meet again" was the close of the Sunday school in the old church building.

In the evening the Y. P. S. was well attended. The meeting was opened and interspersed with songs. Bro. v. d. Smissen gave a bird's eye view of our mission. A prayer meeting followed, which might be called a praise meeting considering the manyfold blessings received, and asking for new blessings in the new church. Five visitors of the "World" in Cincinnati gave very interesting reports of this missionary exhibition. Many testified to the precious and blessed hours which they had spent in the Y. P. S. in the old church. The meeting closed with the benediction pronounced by Bro. S. F. Sprunger.

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Hymn No. 80 was sung Bro. Joel Lehman spoke a word of remembrance in regard to the gospel, which so many different men had proclaimed in the old church. His words were based on Hebr. 13, 7. Some more than 1700 Sundays, 4 years, have been spent by some of us in this church. Many different ministers and missionaries have preached; some of them of worldwide fame. Brother Lehman showed his remarkable memory by being able to give the text or the subject of quite a number of different preachers. He enumerated many different prominent men who had spoken in this church. After having spoken of many prominent men of our own church, he spoke of the ministers who had served in this church; giving a characteristic text or subject treated by them at some time. Hymn 164 was sung.

The New Church at Berne, Ind., Built 1910-1912.

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Many have been baptized in this church and have promised allegiance to the Lord. How have we fulfilled our promise. When asked how many were baptized in the old church, very many rose. They were once more exhorted to be faithful. Hymn 584.

Another occurrence is the marriage of so many couples in the church. Another reason for thanksgiving. Bless the Lord O my soul for the manifold blessings which you as families have received. We pray for God's blessing upon the family and the marriage relation. Hymn. 420.

Who forgiveth all thine iniquities. That is the most pleasant remembrance. All sins, all frailties. How far has the Lord been able to heal all our diseases? If we have any bad habits, let us leave them in the old church and turn a new leaf. Let us thank God for the manyfold blessings which we have received in the Sunday school, the Young Peoples Society, the Missionary society.

Let us remember those who have gone from this church to their last resting place. The word of God, and our beautiful hymns have often been a comfort to us. When asked how many had accompained dear ones for the last time to the church, nearly all arose. Hymn 527.

We owe all comfort to the death of our Redeemer.

Bro. P. E. Penner offered the closing prayer. The congregation sang Hymn 283, 1 and 62 v. 3.

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The grain of wheat does not exist for itself; it gains its value either by dying in order to bear fruit, or being crushed for food.

The danger for a woman in this country is to become superficial. It means is an immense task for a woman to bear the peculiarities of the husband and the character of the different children. Your work is not in vain.

After a declamation: "Mary Magdalene at the tomb of the risen Savior", a ladies' double quartette sang. A chance for remarks was given, and several responded. Bro. S. F. Sprunger said, that the meetings of the sewing circle had often been a blessing and an inspiration to him. It is not only the work done for the mission which is a blessing, but also the work done in and for the society, which improves the spiritual life at home. May God bless you also in the new church.

Dedication of the New Church.

Saturday, April 6, was an ideal spring day and brought many guests for the congregation in Berne. In the night it rained and stormed, but by the time the church was filled the sky began to clear. A large audience filled the new spacious church, which has a seating capacity of 2000. Bro. S. F. Sprunger opened with a benediction. The congregation sang hymn No. 9 in the German Hymnal. Bro. A. Schumacher, Pandora, O., read the 84th Psalm, whereupon Bro. Sprunger performed the dedication. After the congregation had sung hymn 183, the choir sang: "How holy etc." Bro. J. W. Kliewer preached the German sermon.

His text was 1. Petr. 2:4-5. He pointed out the double festival of Easter and of the dedication, and showed how well they chime. For without Easter there would be no dedication, since we would not erect churches to Christ, if He had not risen. The resurrection is the foundation stone of Christian-

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, April 11 1912. No. 15.

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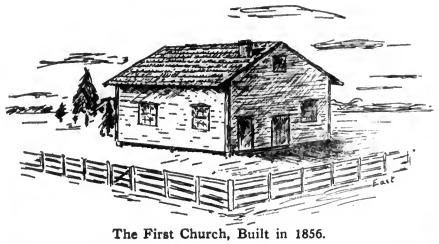
ity, the importance of which is always emphasized.

If ever there should come a time, that people would not believe in the resurrection of Christ, they would cease to build churches, or these churches would become clubrooms.

Peter speaks of a spiritual temple built of living stones. The dedication of this building is of value only, when it serves to build a spiritual temple. We believe in a spiritual temple, we believe that we shall be living stones. By erecting this material building we confess, that we want to build a spiritual house, otherwise all the money and all the labor is given in vain. No living organism is formed by members, which are exactly alike. Members of a church differ in character and in talents, but their unity is much more important, for the same spirit must influence and inspire all. The living stone must grow from day to day. But an organism does not only grow, it does accommodate itself to circumstances. Christianity has the acutly to accommodate itself. it is suitable for all nations, all countries and conditions.



The First Church, Built in 1856.

The Second Church, Built in 1879.

Since we have changed and improved our dwelling house, it is not more than right that we have changed and improved our church. This church is a stone house which shall stand and remain, so we as Mennonites should hold to the foundation Jesus Christ and to our principles, nonresistance, opposition to secret societies, nonswearing etc. Some things which seem old fashioned have to stay, because it is a stone-building.

The choir sang: "Laut durch die Wolken toent."

Bro. W. S. Gottschall of Bluffton, O. greeted the congregation with Ps. 87, 3-4. in English. His theme was: "The glory of the Christian church." His text was Haggai 2, 9. "The latter glory of this house shall be greater than the former."

The Jews laid the foundation for the new temple, but while many rejoiced, others wept. They knew, what they had lost through their own sin and guilt. The consciousness what we might have been and through our own fault are not, is a torment.

The enemies wanted to help build a temple, but the Jews answered: "Ye have nothing to do with us in building a house unto our God; but we ourselves together will build unto Jehovah the God of Israel." The world shall not help to build Christian churches. If in any undertaking we leave God out, we despair. We have to give in order to gain. God tells the Jews through Haggai: take me into account and you will succeed.

We ought never to overestimate the enemy and underestimate God. The church of Christ stands and will stand in spite of the attempts of Satan to undermine and destroy it. It does not depend on the outside beauty but on the spirit which is inside. The glory of the new temple should surpass the beauty of the old, because it would see the coming of the Messiah. The gospel has more glory than the law. The glory of the Christian church is the glory of the gospel of Jesus Christ. Every thing is good, that is done to the honor and glory of God.

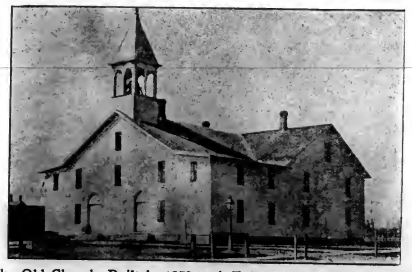
Bro. C. van der Smissen led in prayer, which was followed by hymn 185 verse 1.

The church having been paid for, a collection was taken for the erection of a church at our station Champa, India. It amounted to $321. A large male choir of 80 voices sang: "Grosz ist der Herr." The service closed with the benediction.

The Easter-Festival of the Sunday School.

The church was filled to its utmost capacity, many people standing along the wall. It was estimated, that 2500 people were in the church, yet when Bro. J. F. Lehman, the superintendent called the meeting to order, a hush fell on the audience and during the whole program exemplary order and quiet reigned.

The exercises consisted in songs, marches of scholars with songs, some with flowers, some with letters spelling one or several words. The church was beautifully decorated. For one song and declamation a beautiful cross of fern leaves and easter lilies was brought in. The declamations and songs were well rendered. Bro. A. Schumacher spoke to the children. He said they would never forget this day, when the new church was dedicated. This house shall be a temple of God. You shall be a temple of God. Our body is a wonderful building, we shall not destroy this body, since it shall be a temple of God, in which His Spirit dwells. Easter made the despairing, disconsolate apostles powerful witnesses. Easter is not only a fulfillment, but also a hope of new life. The apostles did not build a church above the sepulchre, but went into the world to work for Christ. Christ lived in them. At request the large male choir repeated the song of the morning. The collection amounted to $89.22.



The Old Church, Built in 1879 and Enlarged in 1886 and 1899.

The Song Service.

At 7 p. m. the new church was crowded to its utmost capacity. Bro. J. W. Kliewer opened the service with a passage of Scripture relating to the theme of the cantata, and prayer.

The singing was excellent. Any one enjoying good music was uplifted, for the cantata gives in music the joys of the new Jerusalem.

From all sides were, at the close of the meetings, voices heard, thanking God for such a beautiful inspiring, uplifting Easter day.

Church and Church Officers.

The new Mennonite church at Berne, Indiana, was dedicated on Easter Sunday, April 7, free of debt.

This magnificent church, with a seating capacity of 2000, was built for about $52,000, which was subscribed within a period of three weeks, and over 99 percent of which was paid in before the church was completed.

The style is modernized Renaissance and its dimensions are 158 feet in length, 85 feet in width and 40 feet inside height.

In connection with the new church a barn, 132x180 feet has been built at a cost of $3,500, which encloses under one roof and accommodates 95 teams and vehicles.

The church, with its various departments of religious work, has a constituency of about 1200 members, of whom about 800 are members of the church in full connection.

The officers of the church are: Rev. S. F. Sprunger, pastor since 1871, with 8 years intermission, from 1903 to 1911; Fred Sprunger, C. W. Baumgartner and C. A. Neuenschwander, deacons; Emanuel Liechty, Daniel Stucky and L. A. Sprunger, trustees; and Fred Rohrer, clerk. J. F. Lehman is the superintendent of the Sunday school, which has the largest average attendance and is the best

organized of any Sunday school in the state.

The program on dedication day drew hundreds of people from this part of the state. A male choir of 80 voices and a mixed choir of 175 voices sang in daytime, and the latter also rendered the cantata "The New Jerusalem" in the evening.

A special train was run from Fort Wayne to Berne on Sunday noon and back again in the evening. It was not an excursion train, but simply a Mennonite church special to accommodate the city people who wished to attend services in Berne.

Meals were served in the basement of the church on the day of dedication from 11. a. m. to 1. p. m. and from 4:30 to 6:30 p. m.

HISTORY OF THE CHURCH.

Old Settlers Who Helped Build First Church Never Dreamed of Seeing Building Like New Church.

The Mennonite church of Berne had its origin in the union of two independent congregations which existed in the wilderness of this community from the year 1838 the one, and 1852 the other until 1879, or strictly speaking until 1886, for it was not until then that the two congregations, though having used the same church building alternately for many years, fully united as one congregation. There are nearly a score of people in the church still living who remember the building of the first church in 1856. Up to that year the meetings were held in the log cabins of the various members. The first church stood in the old little grave yard that is now being abandoned, and was facing the east. It was torn down in the year 1880 and bought by David Sprunger for $25.00. With the lumber he built a number of horse sheds at the new church, which stood for 30 years

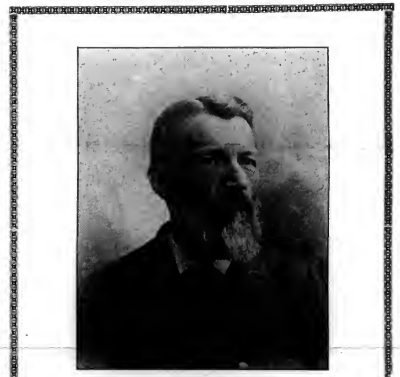
The oldest of the two original congregations was organized in 1838 by David Baumgartner. He was followed in the ministry by Christian Baumgartner, Ulrich Kipfer, Matthias Strahm, and Christian Augsburger. About the year 1857 or 1858 there was a three-cornered split in this church which caused some members to leave and join the Evangelical Association at New Ville, while Rev. Strahm and a few members went to the New Mennonites, then called "Froelichanern", and the balance held together with Christian Baumgartner and Ulrich Kipfer as pastors until Kipfer's death in 1866.

In the year before, 1865, one Christian Augsburger, father of Aaron C. Augsburger in Berne, was also chosen minister, but in 1869 he associated himself with the Old Mennonites. Thus Rev. C. Baumgartner was the only pastor of this church until 1871. The congregation then had a church building in French township.

The other branch, organized in 1852, had Peter S. Lehman, father of J. F. Lehman, present Sunday school superintendent, as its first pastor, and then Christian Sprunger, 1856, Peter Habegger, 1865, and Peter Neuenschwander, 1876.

Of all the preachers named thus far only the last one is still living. He seceded from the organization in 1879 or 1880 when the second church was built, because it was too stylish for him. He still has a congregation of his own, mostly his own household and relatives numbering in all between 25 and 30 members, who hold meetings in a small building on the Schweizer Schwander farm ½ mile west of Berne..

Rev. J. W. Kliewer,
Former Pastor of Berne Congregation, who preached the Dedicatory Sermon.



Rev. S. F. Sprunger,
Pastor of Berne Congregation.

All these ministers who served these early congregations were chosen to their important calling by lot, and this is the way it was usually done, after a certain Sunday had been designated as the day on which a new preacher was to be chosen. Any member of the congregation had the privilege of nominating any one as candidate for the lot, and nominations were continued until closed by a motion to that effect. Then they took a number of books, sometimes equal to the number of candidates nominated and sometimes one more, and in one of these books they placed a slip of paper, and set them in a row on a table or on the pulpit and made all candidates march by and take one of the books, and the one who happened to get the book with the slip of paper in it, he was regarded as the one whom God had chosen to be the shepherd of His sheep.

The last time a lot was cast in this way by the congregation here was in 1868 when it fell on S. F. Sprunger, then a young man with a vivacious disposition. Rev. Christian Baumgartner, pastor of the other congregation in French township, came and ordained him, but before young Mr. Sprunger took up the preaching of the Word he went to Wadsworth, Ohio, and attended a Mennonite school for two years and a half to prepare himself for his life work. In doing this, however, he sinned in the eyes of the senior pastor, Rev. Christian Sprunger, and many members of the congregation, which had called him to the ministry, and consequently, when he returned from Wadsworth, in 1871, they refused to let him preach, because they did not believe in an educated ministry. On the other hand, Rev. C. Baumgartner, of the French township society, was glad to open the doors of his church for him and listen to him. Also a certain per cent of C. Sprunger's congregation who went to French township to hear S. F. Sprunger when he preached there, finally demanded that he be given the use of the church here on such Sundays when Chr. Sprunger did not preach himself. Nearly all churches in those days held meetings only every other Sunday. Thus Rev. S. F. Sprunger preached here and in French township alternately for about ten years.

J. F. Lehman,
Sunday School Superintendent.

Rev. Chr. Baumgartner died in 1878 and a few years after that the French township church was abandoned and the building sold.

In 1879 a new church was built here and used alternately by Revs. Christ. and S. F. Sprunger and their respective followers until 1886 when the two congregations fully united as one body. In the same year a large addition was built to the church, and two more in 1899, so that it easily seats 1200, and many times on special occasions sheltered from 1500 to 1600 people.

On June 11, 1903, after having preached to the same people nearly every Sunday for 33 years, Rev. S. F. Sprunger resigned on account of failing health, and on Oct. 18th of the same year Rev. Christian Sprunger died. He had been unable to preach for many years prior to his death, and had lost all his faculties. In the meantime the congregation had secured Rev. J. W. Kliewer, a young Russian Mennonite and graduate of the Theological Seminary at Evanston, Ill., as its pastor and he proved a worthy successor of Rev. S. F. Sprunger, whose place was hard to fill. It was he who urged the building of the new church as much as anybody else and laid the cornerstone on July 10, 1910, but was called away from this field before the church was completed, to accept the presidency of Bethel College, a Mennonite institution at Newton, Kansas. He left here last August and since his absence, Rev. S. F. Sprunger has again been in charge of affairs, and is showing that he accumulated new strength of body and mind and spirit during his eight years' vacation.

How Money for New Church Was Raised.

When the congregation decided to build a new church in 1909, it appointed a finance committee with instructions to receive free-will offerings and subscriptions to see what could be done and as said before within three weeks the necessary sum was assured. These gifts by children and grown people were made voluntarily as follows:

Two persons gave 10 cents each, 1 gave 30 cents, one 37 cents, two $2.00 each, one $3.00, each of 19 gave $5.00, each of 22 gave $10.00, two gave $12.50 a piece, 58 gave $25.00, one $27.00, nine $30.00, four $35.00, two $36.00, six $40.00, 32 gave $50.00, three $60.00. fourteen $75.00, one $80.00. These 216 persons raised $6,062.87.

Then there were 35 gifts of $100.00 each, one of $120.00, one of $125.00, twelve of $150.00, one of $170.00, eleven of $200.00, one of $225.00, five of $250.00, eleven of $300.00, three of $400.00, twenty-two of $500.00, three of $600, two of $750.00, three of $800, and thirteen of $1000, a total of 124 subscriptions amounting to $43,590.00. These with the 216 smaller ones brought the grand total to $49,652.87. To this was added enough of the surplus fund of $3000——$4000 which has been in the church treasury for a number of years, to pay for the total

dollar has been contributed by any cost of the new building.

Thus the ceremonies of Sunday and the enjoyments of the day were not marred by annoying begging for money to lift a church debt. The day will go down in the history of Berne as one long to be remembered. This new church is a monument to the name of God and another proof that righteousness exalts a nation and any community no matter how small it is.

It took just two years to build this church. The plans were made by Henry W. Myers, an architect of Fort Wayne, and the brick work was done by Charles L. Sanders, of Portland. The building committee: J. P. Habegger, Philip Sprunger, Emanuel Sprunger, Eli Baumgartner, Samuel Lehman, D. C. Lehman, Levi Sprunger, Daniel Stucky and Albert Neuenschwander have been very careful in letting contracts and have succeeded in getting the best material and efficient workmanship at the lowest possible price. Men who travel a great deal and speak in all kinds of auditoriums say this church has few equals in the United States.

Church Auxiliaries.

The church has an enrolled membership of about 800. The Sunday school has 57 classes with an enrollment of 917, and an average attendance of about 800. Then there are 104 in the home department and 135 in the cradle roll, making a total of 1156. C. A. Neuenschwander, president of the Bank of Berne, has been the secretary-treasurer of the school since 1877, four years after the school was first organized.

The Christian Endeavor society organized in 1894, has a membership of about 400, and the Women's Missionary Sewing society, organized in 1886, has a membership of 310.

Then there is the German Temperance society within the church, for many years the only one of its kind in the United States. Its origin also dates back to 1886 and its members number 370. This society has been an important factor in the development and progress of the church, and more than any other agency gradually changed the public sentiment of this community in favor of temperance and against saloons, which were closed here nearly ten years ago. Its influence for good has gone out over the whole state and nation, and may it continue to grow until every town and city in the Union is like Berne.—Berne Witness.

ANNOUNCEMENT.

Providence willing, the conference of the Northern District will be held this year in the Bethel church, Mt. Lake, Minn., in the following manner:

June 19-20—Conference session.
June 21—Sunday school and Y. P. S. convention.
June 22—Ministerial conference.
June 23—Mission festival.

The different programs will be announced later. May God bless our work.

C. Hege, President.
John C. Mueller, Sec.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

This number of the Mennonite brings the report of the blessed days, which the Berne, Ind., congregation was permitted to enjoy. The farewell from the old church and the dedication of the new church was a blessing for many.

Some of our readers may think we allowed too much space to a rather local affair. But if we think that Berne is one of our largest congregations, that it is the place where the work of our publication centers, the book store being there and our papers being mostly edited and printed here, that many of our denominations have visited Berne, that many Bernese are in other congregations, we hope you will pardon it, that we have made an exception and given unusually much space to this occurrence. We hope it will never happen again.

v. d. S.

Correspondence.

Flatland Congr., Penna. Easter morning dawned on us bright and warm, but till the afternoon we had April showers and cooler weather. Spring weather is here though some days have been quite cool and March had exceptionally much rain.

The past winter has been the most severe, remembered by old people, with the thermometer down to 20 below zero and continued cold and good sleighing for a long time.

Our Easter Sunday was a busy day for us. In the morning we celebrated the Lord's supper. Rev. Harvey G. Allebach, of Green Lane, preached the sermon and had charge, owing to our pastor, Rev. Andrew B. Shelly, being ill. However, we are pleased to state that he is improving and we hope and pray his usual health may soon be restored. 24 partook of communion.

In the afternoon we had special services for Easter, but owing to so many children being unable to attend during the winter months, there was only a short program. Each one was presented with an egg. Rev. Allebach, field worker for the Eastern District Conference, was also present and made an encouraging address, as did Daniel M. Landes, of Philadelphia, formerly superintendent.

The school is in an active condition and hope it will lead many to the foot of the cross and win souls for Jesus sake.

From April 14-28 our church in Wadsworth, O., intends to hold a series of evangelistic meetings. Bro. W. W. Miller, of Pulaski, Iowa, will preach every night, except Saturday. A singing evangelist with an assistant will lead the singing. May God richly bless these efforts to many souls.

THE BIBLE.

This book contains—the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe and practive it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

When a man is set in his ways he is not apt to hatch out any new ideas.

Contributions.

CONTRIBUTIONS IN MONTH OF MARCH.

For Foreign Mission.

General Treasury—

Immanuel church, Pratum, Oregon, $15.30; Bethel church, Fortuna, Mo., $9.20; Menn. church, Paso Robles, Calif., $11.85; Junior Mission Soc., Halstead, Kan., $33; Mrs. Anna Wieler, Altona, Man., $1.50; Friend of mission, Altona, Man., $1; Bethel College church, Newton, Kans., $15; S. S. of the Menn. church, Gretna, Man., $31.75; Johann Klaassen, Gretna, Man., $5; Bethel College church, Newton, Kans., $45.61; Menn. church, Hillsboro, Kans., $17.75; West Swamp church, Quakertown, Pa., $4.45; S. S. of the West Swamp church, Quakertown, Pa., $11.81; Y. P. S. of the West Swamp church, Quakertown, Pa., $4.47; West Zion church, Moundridge, Kans., $18; Legacy from John Blumm, McPherson, Kans., by J. W. Kliewer, $238.89; Zion church, Dallas, Oregon, $10.82; First church, Philadelphia, Pa., $10.82; Zion church, Souderton, Pa., $50; Salem church, Dalton, Ohio, $14; Friend of mission, Altona, Man., $2.50; Menn. church, Reedley, Cal., $21.35; Menn. church, Donnellson, Iowa, $10; Menn. church, Beatrice, Neb., $87.81; Legacy from Heinrich Schnebele, Donnellson, Ia., by Mrs. Anna M. Loewenberg, $31.30; S.-S., Brudertal church, Hillsboro, Kans., $16.11; Friend of mission, Redfield, S. D., $250; Tabor church, Goessel, Kans., $27.94; J. H. v. Steen, Beatrice, Neb., $5; Mrs. Klaas Martens, Medford, Okla., $20; Peter H. Reimer, Medford, Okla., $5; S. S., Johannestal church, Hillsboro, Kans., $30.65; Menn. church, Upland, Cal., $52.75; Christina Hirschler, Upland, Calif., $6.82

Society Treasury:—

Mission Soc., Avon, S. Dak., for Bro. and Sister Petter, $15; Ladies Aid Society, Souderton, Pa., for Oraibi mission, $18; D. H. A. Schultz, Beach., N. D., for P. A. Penner, $80; Girls mission soc. for P. A. Penner, $21; Sukhwara Soc., Bethel College, Newton, Kans., for Oraibi mission, $10. Sewing Society, Newton, Kans., for Oraibi mission, $10.

Gratefully acknowledged,
Gustav Harder, Treasurer.
John G. Regier, Asst. Treas.

For General Conference Treasury.

Geary, Okla., church, for statistical reports, $3; Elbing, Zions church, do. $1.50; Pratum, Ore., do. $3; Herbert, Sask., do., $3.75; Zions, Souderton, Pa., do., $4; First Menn. Allentown, Pa., do., $2.25; Trenton, Ohio, do., $3.75; Christian church, Moundridge, Kans., do., $4.50; Beatrice, Neb., do., $9.75; Hoffnungsfeld Eden, Kans., do., $5.25; Berne, Ind., do., $20.25; Halstead, Kans., church, collection, $10; Brudertal, Kans., do., $19.80; West Swamp, Pa., do., $13; Alexanderwohl, Kans., do., $10.41; West Zion, Moundridge, Kans., do., $14; Sichar, Cordell, Okla., do., $3; Hillsboro, Kans. do., $10.18; Hoffnungsfeld-Eden, Kans., do., $11.39; Emmaus, Kans., do., $10.

Gratefully acknowledged.
C. F. Claassen, Treas.

HOME MISSION.

A. General Treasury.

Salem S. S. Freeman, S. Dak. $20; Bethel College church, Newton, Kan. $10; Halstead, Kan. $20; Newton, Kan. $23.85; Beatrice, Nebr. $34.15; Emmaus, Kan. $30.

B. City Mission Treasury.

Halstead, Kan $20; Donnellson, Iowa, $5; Mrs. J. E. Baughman, Pulaski, Iowa, $5; four little S. S. girls, Pulaski, Iowa 38cts; Emmaus, Kan., $10.

Gratefully aknowledged
M. M. Horsch; Treas.

PUTTING OUR BEST INTO THE TASK.

The fellow who puts himself and all that he is into his task, he is the one who succeeds. He it is, who, as boy and as man, feels that his work is the most important in the world for him and that it is worthy of all the brain and brawn of his being. With this feeling of responsibility comes the determination to meet it, and with the doing of the work comes the joy of the service. He has the pleasure of knowing that he is living the real life, that he is honest in labor and in character, that his high ideals are lifted daily higher, that he is progressing, that his ambition is growing, that no evil day of recompense for poor work can come to him, but that his joy in well-doing will ever increase. Contentment and happiness are a part of the reward of his diligence. He is not working for money, he is working for love of his work; but the money comes to him, for the man who can make a good steel needle is better paid than the man who can make a poor steel engine. Success is not determined by the amount of business turned out, but by the degree of thoroughness with which it is done. And it is not the size of the job that is undertaken that determines success, it is the amount of work that you put into the work.

CHURCH FEDERATION.

It does not seem to matter how often or how earnestly those who have the federation of the Christian churches of America at heart declare that a union involving polity, doctrine or the swallowing up of other bodies is far from their purpose or desire, a certain small element in many of the churches insists that federation aims at the obliteration of denominational lines and is an attack upon the historic ideas for which they stand. As long as these parties continue so to misunderstand and to misrepresent the honest efforts of the wise far-seeing fathers of the various denominations, that long will the churches of Christ in America be kept from coming into their own. A divided church, like a divided army, can never hope for great victories. A house divided against itself is in danger all the time. Why shouldn't Protestant churches understand one another well enough to work together for the ideals they hold in common? In all of them are members of the true church—the body of Christ. We quote a timely explanation of the matter of federation by the Rev. Edwin Heyl Delk, D.D., of Philadelphia which we hope our readers will carefully study.

"There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism one God and Father of all. Who is above all and through all and in you all.", Eph. 4:4-6.

Church Federation does not represent a propaganda for church unity but for co-operation among existing Christian churches. It presupposes Christian unity and calls for a practical expression of that vital union with our Lord, which makes all believers one body in Christ. It has come in the providence of God.

It recalls to our mind the early history of this great country. Once we were widely separated colonies, separated by geographical, political, religious and social positions and differences. There was little communication, much suspicion, no small amount of misunderstanding. It was a common enemy and a common heritage which brought forth the confederation of states. The recognition of the need of a closer alliance for defense and the national welfare produced our national constitution and created us truly a nation. Still there was needed the closer contact made possible by a federal congress, executive and judiciary. The system of canals, roads, telegraphs, railroads, the interchange of commerce and intelligence helped to acquaint and coordinate the political, industrial and social factors in our various commonwealths. Still there existed provincialism in political view point and action. Our severed democracy had not attained to a genuine federalism. Not until these opening years of the twentieth century have we come to a full realization of a nationwide democracy and a sane national supervision of interstate activities. Our states retain their statehood and exercise more efficiently certain state functions, but we realize as never before that certain old-time state functions have grown to the proportion of federal tasks and national duties. A new spirit of nationalism is in the air and we rejoice in meeting the broader task.

There is a significant parallelism, it seems to me, between our national and religious development in this country. As religious bodies we came from different lands—Germany, England, Scotland, Holland. Various historical faiths were set up in the separated colonies. There was suspicion, exclusiveness, difference of language and rite. The polemic spirit was rife. Sects sprang up and a destructive individualism threatened to make a mockery of the one body in Christ. The denominational spirit and denominational success were the hope and goal of our leaders. Slowly the larger vision of Christianity and the church dawned upon the mind and filled the heart of a few choice spirits in our land. The folly and impiety of bitter factional rivalry have passed and we have emerged into the irenic and constructive spirit of co-operation and statesmanlike purpose of a federation of our religious forces. As our national life has been a vital growth and not merely a constitutional proposition, so our denominational federation will not come by mere resolution and convention, but by personal contact and the facing of mighty missionary problems at home and abroad. We love our own church none the less, but we are learning to love all of the household of Christ more. We recognize that our various communions face common problems which they can not individually solve and that a divided Protestantism—yea, a divided Christian church is a contradiction of the spirit of Christ.

We are to consider and plan how we may conserve the wealth and vital forces of our separated church boards. The economic problem is the material side of our federal problem. That there is some overlapping and much overlooking in the home mission field is beyond dispute. The spirit of comity and common sense demand that we no longer indulge in wasteful and useless expenditure of the funds of our churches To conserve the material and vital forces of our Protestant constituents is our first concern. We are to so co-ordinate the philanthropic agencies of the church and society that the social service work in this community may enlist and put to work in a comprehensive way, all those who wish to bring light and love to the poor, the oppressed, the tempted, the characterless.

We further realize that it is through Christian fraternity and not through theological and ecclesiastical likeness that our ends are to be secured. There is a forum in which theological and ecclesiastical debate may eventuate in the settlement of the essentials of Christian thought and forms of church organization. The assumptions and aloofness of certain men need the prick of modern scholarship and a humbled conscience but this is not that forum. We believe that it is in the thick of an active Christian propaganda where men of Christlike mind and heart touch shoulders that the barriers to co-operation disappear. There is a brotherhood deeper than that which is built on the intellectual and political interpretations of Christianity. There is a unity of believers which makes them one body in Christ. It is the unity that is insisted upon by Christ and Paul. This unity which is potential we desire to make actual."

MAKING DREAMS COME TRUE.

An American scholar met the son of a famous Italian general at the foot of General Garibaldi's statute in Rome and among other things the Italian had to say about Americans was this, "You Americans dream dreams, then you set about making your dreams come true." Dreamers are sometimes a nuisance. People don't regard them as of any practical use and are annoyed by seeing them around and hearing them talk rubbish, as they suppose. Once in a while a dreamer does get a hearing and then there is likely to be "something doing". Columbus dreamed of other lands beyond the sea for many years before he had a chance to set about making his dream come true. The submarine cable was a dream long before it was a fact. The airship was a foolish dream for centuries before someone succeeded in getting the foolishness out of it and making a machine that really flies.

The advent of Christianity was the beginning of the time when men set about making the best dreams come true. Peter, on the day of Pentecost, quoted the words of the Prophet Joel to introduce the beginning of the era in which "it shall come to pass that in the last days, saith God, I will pour out of my spirit upon all flesh and your sons and your daughters shall prophecy; and your young men shall see visions, and your old men shall dream dreams.) The dream the apostles set about realizing at that time was suggested in the command of the Lord to win all nations to Him. The dreamer is sometimes called the seer, that is, one who sees. It required a mighty faith for the apostles to see all nations at the feet of their Master, but their faith was equal to the requirement and they proved it by devoting their whole lives to suffering and privation in the effort to make their dreams come true

The whole world is far from won for Christ. In Christian lands it often happens that the missionary enthusiast is regarded in some quarters as more or less of a nuis-

ance, an impractical fellow. If even in the church, there is an element out of sympathy with the dream of a world-wide conquest for Christ it is no wonder that the non-Christians about us continually harp about the foolish waste and the utter failure that missions involve. The dream that the mission enthusiast wants to work to bring true is of a church in which everyone is the friend and supporter of missions. But the realizing of this dream means persistent effort. We must meet every objection with facts to demonstrate that the objections offered are not true or reasonable. We must acquaint ourselves with every detail of mission work, its history, its methods, its former and its present problems and how they are met. The converts need special study for it is by them that the success or the failure of the enterprise is judged. A defender of missions needs to have as thorough an appreciation as possible of what it means to renounce a religion inherited through hundreds of generations for one preached by unpopular foreigners. The church members who won't support missions need about them those with so much missionary information at their command that they can convince him that his attitude is entirely out of tune with everything the whole Christian system involves.

The friend of missions need not concern himself seriously about opponents who confessedly are out of the church and against it. Those on the mission field are ably handled by the missionaries themselves. If their objections are false it is no difficult matter to live them down even though they may annoy considerably. If they do discover flaws or weaknesses that are really true or worth correcting in the system of bringing Christ to the heathens (which they seldom, if ever, have done) the whole Christian world will be obliged to them. The dream of a world-wide kingdom with Christ as its head is surely, though it may seem to us slowly, being realized. It is moving as fast as Christians make it move, but it is moving.

The Christless world of the apostle's time resented the preaching of His name as the only name under heaven whereby men can be saved. The religion of Jesus is unique in that it claims the affections of all men to the exclusion of all other faiths. In China Confucianism, Taoism and Buddhism tolerated one another side by side and often there is a confusion of the three in the same individual's belief. In Japan Buddhism and Shintoism present a like condition and in India there is a feeling that the religion of Mohammedan is good enough for the Mohammedan while the Brahmic religion with its system of castes, etc., is just the thing for those who confess it. In Christian lands one often hears the unsympathetic critic of missions give expression to the idea that the native religions are a part of the development of nations and should not be disturbed. (To be sure the superficial observer who don't want anything to do with anything that imposes a righteous life upon him does not know that the great religions of the world, with scarcely an exception came into the lands in which they today are strongest as usurpers.) Christianity will, so long as it is aggressive, hear the voice of the demon crying, "Let us alone, what have we to do with thee?" But we can not let alone those who do not know the Christ who died for them. As long as God is the Father of all and all men are brothers, those who love God their Father and seek to do His will must strain every effort to hasten the day when King Jesus will rule over all men as his subjects.

NOTES ON THE C. E. TOPIC.

April 14.

How Can We Enrich Our Sabbaths?

Mark 2:23, 28; 3:1-6.

Like all other good things the world has taken the Sabbath and debased it. It understands that it is made for man and then tries to use it as an opportunity for disobedience and wickedness. From a worldly point of view the Sabbath is a day of recreation without ever a thought of spiritual duties and opportunities. If one is not a consecrated person and understands that the Sabbath is a time for the performance of certain religious duties, he is likely to look upon it as a penance. Let us get away from the idea that the Creator of the Sabbath designed it for anything else but joy to His creatures.

The enjoyment of Sabbath begins in the home. It must be made a day to be looked forward to not only as a time when ordinary occupations are laid aside but also as a time when others of a different nature take their places. The singing of favorite hymns; the discussion of topics of spiritual interest about the family board; the home coming of the children and the quiet visits of Christian friends may all contribute to a profitable and edifying Sabbath day. Parties; picnics, excursions are Sabbath-breaking devices invented by the devil and are to be shunned as such.

Christian fellowship goes with the Sabbath. God never intended His creatures to be alone and certainly not His children. Public worship is always to be associated with the Sabbath day. In it those who participate come to know the joy and blessing that comes to those who assemble "In His Name" to praise Him or to offer their sacrifice of prayer. To miss the weekly Sabbath gathering in the house of God and have no reasonable excuse for having done so means simply that one has chosen to ignore one of the greatest sources of blessing God has provided for His children.

The law of the land makes all unnecessary work on the Lord's day punishable, works of necessity and mercy alone being excepted but the great amount of work that people are persuading themselves as being necessary on the Lord's day shows how lightly they regard Sabbath opportunities and how ready they are to surrender them for worldly pursuits. Let it be observed here that the Sabbath-breaker generally imposes hardship on others when he wants the Sabbath to be anything but a day of rest and spiritual exercises.

Aside from public worship blessings are possible when one devotes a portion of the Lord's day to prayer, meditation and devotional reading of the Word. Quietness is absolutely necessary if one wants to enjoy the sublime in anything. To be alone with God and listen while He speaks opens up avenues for the appreciation of His greatness that the quiet hour alone can bring.

NOTES ON THE SUNDAY SCHOOL LESSON.

April 14.

The Use of the Sabbath.
Mark 2:23-36.
Golden Text: Mark 2:27.

A custom surviving to the present day exists in some places in the Orient which permits a hungry person to go into any field where food is growing and eat his fill. He is welcome to all he eats so long as he does not carry anything away or spoil anything. We, in our land of plenty might do well to imitate them in this. Nothing is more heartless and selfish than to deprice the needy of the little which we would never miss but which would be sufficient for their immediate needs. The disciples were not taking what did not belong to them. They were simply doing what the custom of the country permitted. We get an idea of how poor and simple the disciples really were from this incident. Poverty may be a hardship from a worldly point of view but when God wants to use men in His service He does not consider how rich or how poor they are.

The Jews had surrounded the Sabbath with unreasonable and unwarranted restrictions. One of their extreme restrictions forbid a person from walking on the grass because one might tread out some seed in doing so and treading out seed would be a kind of threshing and threshing would be work and work would profane the Sabbath. Laws of this kind and many others like them, such as the Sabbath day's journey made the Lord's day a hardship and robbed it of the proper kind of enjoyment. The Master's reply to the Pharisee was an appeal to Scripture. He not only shows that God did not intend His people to go hungry on the Sabbath, but that He approved of the suspending of certain rigid regulations in extreme cases. If the critics considered securing and eating enough for the needs of the disciples a profanation of the Sabbath then David, in his life, profaned the Lord's house.

The Pharisees altogether missed the point of the Sabbath; they made it a penance when it should have been a pleasure. A hungry person is never in a position to enjoy the Sabbath as the Lord intended it should be enjoyed.

One shudders to think that a class of men professing to keep the Law of the Lord, would object to any one's helplessness and misery being relieved. The Pharisees would have preferred to have the man go through life with a withered hand rather than see one of their notions, concerning the keeping of the Sabbath, disturbed. The Lord would not be a party to such a cruelty; He came to help men out of their miseries not to impose misery upon them.

"Took counsel with the Herodians." The Herodians were the political party who supported Herod and were willing to go with that monster as far as he wanted them to, only so that they might profit by it. We know the character of men by their allies. Here were the professedly orthodox willing to yoke themselves with the supporters of godless oppression in order to gain their point. When men call in assistance of those without conscience, piety or loyalty, one can safely assume that they themselves are lacking in all the qualities that go to make up honest and sincere servants of God.

News of the Week.

THE GREAT MISSISSIPPI FLOOD.

Levees Break and Flood Whole Counties.

Memphis, Tenn., April 7.—In the wide stretches of the Mississippi's flooded acres tonight there are three striking pictures. The northernmost is in the 500 square miles of the Reelfoot lake country of Tennessee, where 2,000 or more persons have been driven from their homes by the smashing of the Mississippi levee in southwestern Kentucky. In this district thousands of acres of fertile fields are under water. Scores of persons who have refused to desert their homes now are imprisoned in upper floors and on roofs of flood menaced houses.

A few miles south in Arkansas three counties are under water. From this rich "bottom" country hundreds of farmers and villagers have been driven, floodwaters swept over the fertile fields and thriving villages last night with the breaking of the levee of the Arkansas side near Memphis. Today great numbers of persons, marooned on roofs of houses and in trees have been taken out of the flooded district in boats. Probably many more water imprisoned are in imminent peril. There are not boats enough to perform the rescue work required.

The scene south of these points impresses one with the might of a giant stream on a rampage. Homes that once marked the center of rich farms not float in a torrent that cannot be stayed. Bits of wreckage carried along in the tide reflect the extent of the damage in the valley above.

Thirty thousand persons homeless; two thousand square miles of country inundated; thirty persons drowned and a financial loss of $10,000,000 constitutes the result of a two weeks' flood in the Mississippi valley. These figures were arrived at last night by government engineers and officials of state boards engaged in battling the ravaging sweep of the Mississippi river from points in Illinois to threatened places in Mississippi and Arkansas.

CRIMINAL LIBEL CHARGED.

New York, April 9.—As a result of his attacks on members of the house of representatives in letters and pamphlets, H. W. Page, a linen merchant, was arrested here today on a warrant brought from Washington by the federal authorities, charging criminal libel. Because the house judiciary committee refused to consider Page's charges against a New York judge, the merchant recently is alleged to have circulated a long, rambling attack on the committee in general and Chairman Clayton in particular.

Page was arraigned before Commissioner Shields and released on $5000 bail for trial in Washington, April 19.

COLLECT ON UNUSED TICKET

Washington, April 9.—An interstate commerce commission ruling today makes it possible for a passenger to get off the train before reaching the destination printed on his ticket and to collect from the railroad the price of the unused part of the ticket.

HOME RULE DENOUNCED BY 150,000 IRISHMEN

Belfast, Ireland, April 9. — Thousands of Ulstermen gathered in a huge mass meeting here today to listen to a denunciation of the home rule bill by Andrew Bonar Law, the conservative leader in parliament. The city was alive with Orangemen. The nationlist leaders urged their followers not to interfere with the meeting. Colonel Count Gleichen, in charge of the Belfast military, kept his soldiers in readiness at Curragh camp, prepared to be rushed into Belfast at a moment's notice.

When Law took his place on the stand 150,000 Orangemen, denouncing home rule, paraded by. Excitement was at high pitch when Law began a bitter attack on the measure, which will be introduced on Thursday.

Law, in the course of a stirring speech, said: "I have come here to give you the assurance that we unionists regard your cause as the cause of the empire. We will do all that men can do to defeat a conspiracy as treacherous as any that has ever been formed against the life of a great nation. If we defeat home rule now it will be defeated forever.

A resolution was put forward from four platforms simultaneously refusing to accept the home rule under any circumstances. This was carried unanimously and the immense gathering sang the national anthem before dispersing.

ARKANSAS INUNDATED BY LEVEE'S BREAK

Memphis, Tenn., April 9.—Between 1,700 and 2,000 square miles, including more than 500,000 acres of rich farming land in northeastern Arkansas in the St. Francis basin are affected by a break in the main line of the levee system about 50 miles north of Memphis near Golden Lake, Ark. today.

The damage will run into millions. Thousands of heads of live stock perished. Boats bearing rescue parties already are in the parts of the flooded area nearest Memphis. Relief parties also have been organized and despatched from Osceola, Ark., and other towns.

The diversion or a vast quantity of water into the St. Francis basin because of today's break should afford relief between Barfield and Helena about two hundred miles, at least temporarily.

At Wilson and Marked Tree there are large saw mills. The loss to these possibly will reach a million dollars. The territory is much more extensive and the devastation, loss of property as well as exposure and hunger, will be on a larger scale than has been recorded in the recent ravages of the river.

MAN JUMPS 39 STORIES.

New York, April 9.—Frank Law, the parachute jumper who recently made a successful leap from the statue of Liberty, performed another sensational feat late yesterday in jumping from the top of the thirty-nine-story Bankers' Trust building at Wall and Nassau streets. He landed safely on the roof of the sub-treasury building, a two-story structure adjoining. Law last week tried to jump from the Flatiron building, but was prevented from doing so.

ROOSEVELT AND CLARK WIN IN ILLINOIS PRIMARIES

Chicago, April 9.—Winners in the Illinois preferential, advisory and direct primary elections today as indicated by sufficient returns to warrant a prediction about as follows:

For President—Theodore Roosevelt, republican; Champ Clark, democrat.

For United States Senator—L. Y. Sherman, republican; J. H. Lewis, democrat (uncontested).

For Governor—Charles S. Deneen, republican; Edward F. Dunne, democrat.

Colonel Roosevelt's state managers claimed his majority over President Taft as from 100,000 to 150,000. Returns indicate his vote was nearly 5 to 2 of that for Taft. Presidential delegates were not named on the ballots, and will be elected by congressional districts and at large, the effect of today's vote being only to serve as a guide to party officials as indicating party feeling.

While Colonel Roosevelt's lead in Cook county was on a basis of approximately 8 to 5 over Taft, returns from out in the state indicated he ran stronger there, in places as high as 5 to 1, bringing the estimated average to 5 to 2.

Champ Clark's candidacy met just the opposite result. In Chicago his apparent majority, based on more than three-fourths of the total number of precincts was above 90,000 or on a proportion of about 4 to 1 over Wilson. In the state precincts his lead was in a proportion of about 8 to 5 making the general proportion as indicated in returns at midnight about 2 to 1.

CHICAGO SUFFRAGETTE SHOOTS HUSBAND

Because He Refuses to Vote for Women.

Chicago, April 9.—"You won't vote for woman suffrage, won't you? You never do anything that's right, but I'll teach you something. Take that——"

With these words, Grace Ritchey, thirty-two years old, opened fire on her husband, Charles A. Ritchey, a photographer, with a revolver, in their home here today and did not stop until she had emptied the five chambers of the revolver. Ritchey was shot through his leg and arm. He was removed to a hospital, where it was said he would recover. Mrs. Ritchey was taken to jail. The couple had been quarreling and their trouble reached the shooting stage when Ritchey sneered a refusal in answer to his wife's request that he vote for "votes for women."

PIG FREED AMONG COEDS.

Hiram, O., April 9.—The boy contingent of Hiram college is likely to be reduced through expulsions, if the faculty finds out who stole a pig from a farmer and turned it loose among the sleeping coeds in Bowler hall. The girl students, who helped drive out the pig with tennis rackets and fencing foils, are unable to give evidence against those who played the prank.

The liveliest and greasiest pig in the sty was stolen, gagged and carried in a bag two miles to the dormitory, where it was let in through a window to make further sleep that night out of the question.

FRICTION SPLITS RAILS CAUSING TRAIN WRECKS

Expert Says Speed and Weight Must Be Reduced.

Washington, April 9. — Speed and weight of trains may have to be reduced to prevent an increase of the appalling record of accidents, in the opinion of James E. Howard, rail expert of the bureau of standards, who has been investigating the causes of railroad disasters. He predicts an epidemic of accidents due to broken rails if the speed craze does not diminish.

It is expected that this decision will be confirmed by experiments being made at the bureau of standards on the rail that broke under the Twentieth Century limited March 14, when the express was making sixty miles an hour, and threw the cars over an embankment into the Hudson river.

"From the number of fractions which are appearing within a limited territory the possibility of an epidemic of wrecks is not altogether a remote one," Mr. Howard says. "There must be a limit in the combination of hard steel rails and high wheel pressure beyond which it is unsafe to go. Recent evidence indicates the approach to that limit in current railroad practices, if it has not been passed."

Failure to observe this limit is held by Mr. Howard to be the cause of the wreck on the Lehigh Valley railroad last August, in which twenty-nine persons were killed.

HOPE TO SETTLE STRIKE OF MINERS

Philadelphia, April 9.—John P. White, president of the United Mine Workers of America, and officials of that union from the anthracite fields are gathered here tonight awaiting the conference arranged for tomorrow with the committee of hard coal operators which will decide whether or not the present suspension of work in the anthracite coal regions will eventuate into a strike or whether the men shall return to work under a new agreement.

President White, in discussing the situation tonight, declared that he and his colleagues would renew the demands which they had presented at the last conference with the operators. In case he and his committee failed to reach a satisfactory agreement with the operators he said there would be no arbitration and that the union would not apply for mediation under the terms of the Erdman act. He expressed his believe that suitable terms would be reached, but said:

"We realize that we are not going to any front parlor conference."

The miners' leader said that neither President Taft nor former President Roosevelt had taken any hand in the present controversy. He declared that no governmental nor political interference was desired.

MAN GAINED 20 POUNDS A DAY

Boston, April 9.—What local physicians believe to be an unparalleled case was brought to light today by the death of Abraham Sodekson, twenty-six years old, and who weighed 870 pounds. Physicians said that he has been gaining twenty pounds a day for the last three weeks. Death was caused by fatty degeneration of the heart.

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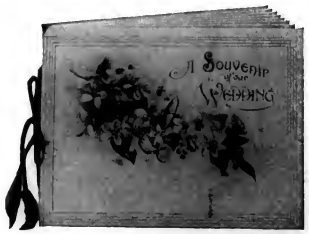

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MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, April 18, 1912. No. 16.

BRAVE MEN OF OLD.

Rev. Willard N. Tobie.

Brave men of old! who stood against the world
Of constituted wrongs in Church and state,
Defied the principalities, and hurled
The truth against the serried ranks of hate,
That for the lust of worldly power and gold
Enslaved the world, baptixed the earth in blood,
Rode down each brave revolt for truth, and sold
The liberties of men—a Judas brood,
That used the holy name of Christ to grace
Their demon deeds of cruelty and shame—
Brave men! to front such foe with steady face—
Yea, men of God—and worthy of the name.
Where learned ye to defy the sword, the flame,
The Inquisition's rack, the pope, the king,
The anti-Christ of every form and name?
Whence came your boldness? Courage high to fling
Away your lives in martyr's altar fires
For shadow dreams impalpable as air?
To call these crowned and crosiered tyrants liars,
Who christened crime? Their heartless wrath to dare?
Not from beneath that power to dare and die;
No sense-born dreams these lofty deeds inspire
That brave the legalized, world-ruling lie.
Your souls were bathed in pentecostal fire
That issued from the heart of Him who waged
Contention with the ruthless powers of night,
Unmasked the canting hypocrite, and raged
Against the temple-thief, and flashed the light
Of love and truth on selfishness and lies
Bared His heoric breast to priestly hate,
On king or rabble looked with fearless eyes,
Blanched not at death, but highly met His fate.
Shall we, blest children of the better years,
Contend less bravely 'gainst our time's decay?
Shall we of gentler foe have greater fears?
They faced the fagot in the elder day,
The loin, reeking dungeon, Roman cross—
Now gone forever—thanks to them who bled
To bring these gentler times. A petty loss,
A stinging word, a sneer, a loaf of bread
Boycotted from the hand, official place
Denied—(oft better in the loss than gain)—
Such dangers look us moderns in the face—.

On the Elephant.
We made this journey from Korba to Champa, 25 miles, on the back of the elephant belonging to the Prince of Korba

NEWS AND COMMENT.

The bills for the various legislatures are being prepared by a committee of the American Association for Labor Legislation.

Rev. James M. Gray, D.D. Dean of The Moody Bible Institute of Chicago, has just returned from England where he has spent a month in delivering special lectures and preaching in some of the prominent churches.

Bro. A. S. Shelly of Bally, Pa., preached in Trenton, O., on Easter Sunday and Monday. On Tuesday he preached in Berne, Ind.; on Wednesday and Thursday evening he was to preach in the Salems church, near Dalton, O.

Bro. I. A. Sommer, after a visit in Trenton, O., and of the "World in Cincinnati", a missionary exhibit, is canvassing the congregation in Berne, Ind., for new subscribers for the Mennonite and Bundesbote with good results.

Bro. George J. Lapp and wife, who for about six and a half years have been in India connected with the work at Dhamtari, expected to leave India on March 28.

The Annual Conference for the consideration of those interests of the kingdom of Christ of which the National Christian Association (anti-secret society) has been given a special oversight will be held Thursday and Friday, May 23rd and 24th at the Nazarene Church, 6417 Eggleston Ave., Chicago.

The nation-wide campaign to obtain one day in seven for industrial workers has been inaugurated by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. It has received the unanimous endorsement of the executive committee of the federal council.

FROM INDIA.

Bro. C. Suckau writes:—Lately we returned from an extended preaching tour into the northern regions of our mission field which lasted for six weeks. We made a trip of about 300 miles. We traveled partly by ox tonga, partly by buffalo cart, partly by elephant When possible I used my bicycle. When I went with our native preachers from village to village I walked. We preached during the six weeks in almost 100 villages, in which, with few exceptions, the gospel had never been preached. We estimate that more than 2000 people heard the glad tidings of redemption in Christ. Besides 293 parts of the Bible and tracts were sold. Pray with us, that the Lord may bless this work among the poor people of this land.

With kind regards to all the readers,

C. H. and L. Suckau.

FROM OUR MISSION FIELDS.

I.

Bro. Peter writes on April 2nd: We have good reason to encourage our congregations in their mission work, for it progresses steadily under the Lord's blessing. During the last quarter we were permitted to receive five Indians by baptism into church membership, and five have applied for instruction.

Our second station, Fonda, is an important one, for it has not only three times as many Indians as Hammon, but the weekly Sunday services are well attended. There is much to do, but we thank the Lord for health and vigor to serve Him among this people.

As soon as Waldo comes home from school, printing work will be taken up again. We intend to print before next fall about 200 copies of the Gospels according to St. Luke and St. John, because we would then like to start a kind of Cheyenne reading school. After a certain number of Indians can read in their own language, the Bible Society offers to print the Scriptures free of cost in the Cheyenne language. Our multigraph, however, remains indispensable for the other language work, for the "American Bible Society" prints only parts of Scripture.

The Lord willing, I intend to start on my trip through the northern congregations about about April 15, and return in the latter part of May.

Bro. Wiebe writes on April 1st:

The long Montana winter is past, and although the same was not so unendurable one longs for spring and is glad to see the days grow longer and the sun shine warmer.

Of this quarter there is little to report. The work on the outstations was hindered by snow and frost, but will be taken up again as time permits. A reliable person for such work would be very desirable, even if the building of our house is not to take place this summer, especially on account of the lumber not being dry. We have submitted our plans for the house to a contractor, who is willing to build it on contract. Our pump is still out of order, so that we now have to get our water from the Agency.

Visiting we have done very little for we thought that the time would be better spent in studying language.

I had begun a weekly Bible class in the government school, which is now denied me, ostensibly on the ground that it takes away time from the school hours. The fact is that I taught my class half an hour before school opened. We shall try again to arrange for such instruction.

The average attendance on Sundays is about 52. We have to speak mostly without on interpreter which we would rather not for fear of not being understood by many. Furthermore, it is hardly possible for me to work out a sermon for every Sunday. Mr. Willis Rowland, who interpreted a while for me, is sick. The other young men, able to speak English, say, that the religious terms are too difficult for them in Cheyenne. We regret very much that as yet we are not able to preach the gospel more intelligibly, nevertheless there is perhaps this advantage connected with it that we make so much faster progress in our language study.

The candidates for baptism have not been instructed as planned on account of the bad roads making it impossible for Bro. Linsheid to come down for this purpose. We hope now that it can be done soon. Some are anxious for baptism, others do not show so great desire, for they seldom come to church. One of them seems to have lost the interest he at first had on account of having to wait so long.

In general, however, the people do not seem opposed to the gospel.

In this Lent season one especially would wish to be able to make known to them the unspeakable love of our Redeemer as revealed in His sufferings. Yes, may Easter soon dawn in their hearts and make them warm, giving new life. And may we all learn to partake of His suffering in order also to partake of the power of His resurrection!

R.

EASTER DAY AT THE MISSION.

The day dawned, cold and dreary without, but bright and cheerful within. It brought to mind the first Easter Day for Mary Magdalene. How dark and dreary the day dawned for her and the disciples, but how their sadness was changed to rejoicing a little later.

Expecting to stay all day we took the lunch with us, which our big-hearted Mrs. Grubb had prepared not only for her husband and children, but also for some other children (Sunday school teachers) whose mothers were not there. I happened to be one of these.

Arriving at 10 a. m. at the mission, our usual morning service began. We could read at once in the faces of the children that something special was half-way expected, though nothing had been told them before.

After the Sunday school session one of the most important events of the day took place, the first of its kind in the history of our city mission in Los Angeles. It was the reception of Miss Ina Feigner into our midst as a member of our church, if we may call our mission a church.

Miss Feigner who formerly belonged to the Congregational church has been a faithful worker at the mission for about two years. She loves the work and has been a great help in the Sunday school as organist and as teacher for the primary children. It means much to us that now she is not only one with us but one of us. May the Lord make her a great blessing in the years yet to come.

This event the children did not understand very well, but what followed they did understand. Their eyes followed Rev. Grubb as he disappeared behind a screen in the back part of the mission. When their eyes caught sight of the basket containing a hundred and twenty-five colored eggs, he brought forward, the exclamatory "Oh's" which escaped involuntarily were such as I had heard on Fourth of July celebrations, but never on Easter Day.

The little ones all held out two hands and each received two eggs. One of the girls, sitting near me, after looking at her eggs for a few minutes said to me. "This blue one I'm going to give to my mama and this red one to my brother." On asking which one was hers, her only reply was a slight shrug of the shoulders and "I don't know." Just then, however, we heard Rev. Grubb say, "There are enough to go go around again." And then her face shone ever brighter than before.

Following this was the first Bible study meeting for adults, which Rev. Grubb expects to conduct regularly after Easter. We began with the Book of St. Luke. This ended the morning program.

At 3 p. m. we celebrated the Lord's supper, Rev. Epp speaking German and reading from I Cor. 11:23-26 and Rev. 19:6-9. While Rev. Grubb spoke in English and read from Matt. 26:26-29. Aside from the twenty communicants a good number of the children had come, evidently expecting quite a different supper. Though they did not get much from this service still we believe that some did understand a little of its meaning.

At 7:30 the usual evening service began. Our plan was to begin our street meeting again if the weather was favorable, but it proved to be too cool. The evening was spent in singing many gospel songs—the children do enjoy the singing—until hearing these boys sing I had always thought that the children's singing would not amount to much, were it not for the girls. But not so here. The boys think it great fun to beat the girls; as they call it. Then the children recited some Scripture verses on the resurrection which Mrs. Grubb had taught them. It is so hard for these Spanish speaking people to pronounce the English distinctly, but they try so hard and study faithfully till they do get them.

Then Rev. Grubb told them the resurrection story with its meaning, and after many hearty handshakes from the children—some of them coming back as often as four times to say good-by again—we departed for our homes, a little tired but happy.

Yours happy in Him.

Elizabeth Brown.

A TRANSFORMATION.

III.

Although there were a number of preachers for each congregation, their task often became very heavy. They received no material support from the church. The many regulations in regard to externals—such as forms of attire and home decoration were frequently violated. These trespasses were generally reported to the preacher and he was supposed to bring the refractory offender into line. His home was considered a kind of free-for-all place. His doors must always be open with free hospitality for tramps, beggars, agents, and for any member of the congregation. Any one who found it convenient to stop must be fed and perchance lodged. Of course no charges could be made. It was nothing uncommon for whole families to take advantage of this custom and visit their preacher for a noon meal. about the only way for him to escape running a free boarding house on Sunday was for him to visit some one else.

One circumstance that I recall may be of interest. One Saturday afternoon a sled load of young people (fifteen) went on a visit to the home of a preacher of an adjoining congregation. They arrived a short time before dark. A little later three young couples in sleighs came from another direction. The feeding and lodging of these twenty-three young people and caring for their five horses may have been the inspiration(?) that caused the burdened preacher to choose "Herberget Gern" for his text the next day. I recall a number of the faithful workers of that time who were prosperous young men when called to the ministry, and who died in comparative poverty. It was an inspiration to come in touch with these men of self-sacrificing patient endurance. One who was old and feeble and blind and penniless but nearly always cheerful told me the following from his pioneer experiences.

"I had a bachelor friend living in an adjoining state. He wrote me to come and perform his marriage ceremony. I could not reach him by rail. The roads were too much drifted with snow to drive. So I went horseback. It was bitter cold. It took me two days each way to make the trip. Walked much of the way to keep from freezing. Hotel and livery bills to pay for four days. Remuneration—a loving smile from the bride, a "thank you and a wish for a pleasant return journey from the groom."

It was pathetic as well as amusing to hear my faithful friend relate this as one of the funny incidents of his life. There were no transfers and no resignations then. Right on the field of battle to the very end, without vacation, without remuneration, and if disabled, without pension, they served until the Master was ready to bring relief and say "Well done." What an inspiration their lives of patient sacrifice should be to the young preacher of today.

C.

The chances are that the man who looks before he leaps won't leap.

Home Circle.

GOOD-NIGHT.

On your pretty cradle-bed;
Shut your eye-peeps, now the day
And the light are gone away;
All the clothes are tucked in tight;
Little baby dear, good-night.

Yes, my darling, well I know.
How the bitter wind doth blow;
And the winter's snow and rain
Patter on the window-pane:
But they cannot come in here,
To my little baby dear;

For the window shutteth fast,
Till the stormy night is past;
And the curtains warm are spread
Round about her cradle-bed:
So till morning shineth bright,
Little baby dear, good-night.

—Jane Taylor.

NUGGETS FROM VARIOUS AUTHORS.

By Mrs. C. H. Brunner.

To do our work so well that it will be a difficult task for any one to improve upon what we have done.

To keep in mind that no one ever makes a sacrifice who does every day the simple, plain duty of lifting up the unfortunate.

To remember that the only way to show ourselves superior to others is to excel them in kindlier impulses and more generous deeds.

To realize that the surest way to lift up yourselves is to lift up someone else.

—Booker T. Washington

A horse after he has run, a dog when he has tracked the game.

A bee when it has made the honey, so

A man, when he has done a good act does not call out for others to come and see; but he goes on to another act, as a vine goes on to produce again the grapes in season.

—Marcus Aurelius.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast
Spread before God that wish, that care,
And change anxiety to prayer.

—Jane Crewdsden.

To live up to the high water mark of daily duty. Whoever does this will meet with constant and unexpected happiness and encouragement.

To keep in mind that service to our fellows will always be our greatest protection, and will bring our greatest happiness.

To do a common thing in an uncommon way.—Selected.

The greatest good that any man can do is to inspire a love for the higher life in the mind of another.—Selected.

FUZZY JARVIS.

Fuzzy Jarvis was a "newsy" in one of our large cities. His short, curly hair had earned for him the title "Fuzzy," and he had been called by it so long now that nearly everyone had forgotten that he ever had any other name.

One morning a man drove up in front of one of the large business houses, and tossing the reins to Fuzzy, who happened to be standing near, he hurried inside. Presently he reappeared and, smiling at the faithful Fuzzy, said: "Thank you, my boy; I was in a big hurry. and your happening along just then helped me out, for they don't stand very well." nodding at the prancing horses. Dropping a quarter into the boy's hand, he drove away. But all the rest of the day that smile and those pleasant words lingered in Fuzzy's mind and brought a smile to his face. Far more did he think of the kind words than of the quarter—for had he not earned quarters often before? But kindness was a rare thing to Fuzzy.

The next morning he lingered near the same corner, hoping that by chance he might see his friend again. Just as he was leaving his post the pretty team halted, and again the same gentleman alighted, this time in less haste, but seeing Fuzzy standing expectantly, he tossed him the reins, saying, as he did so, "Ah, you are here again. my friend. Are you always on this corner to hold people's horses?"

"I'm generally 'round here in the morning, sir," he answered.

"My friend!" those words rang through Fuzzy's mind, and over and over he repeated them. The gentleman had actually called him his friend. Had you asked Fuzzy to define the word love he could scarcely have done so. Deprived of parents at an early age, and with no near of kin, Fuzzy had little reason to know what love was. But there certainly was a strange feeling springing up in his heart whenever he thought of "the gentleman." Fuzzy didn't call it love, simply because he didn't call it anything. He finally asked another "newsy" who the gentleman was.

"Why, that's Judge Burron," was the reply. "Lives in the big white house up on the corner of B—— Street." Fuzzy knew the house—a palace, he called it.

One morning the judge drove up and stopped, but he was not alone. With him was a lad of about Fuzzy's own age; his son, Fuzzy soon discovered. His eyes were just as kind as those of his father, and as they came out of the building he took from his pocket a handful of peanuts and held them to Fuzzy. who had been carefully guarding the team meanwhile.

Once after that Fuzzy saw the judge's son. That time he did not go in with his father, but he sat in the carriage and talked with Fuzzy. And he tossed him a coin and asked him to get some oranges from the fruit stand near by; and then, when Fuzzy had brought them the lad held out one, saying: "Here you are; catch it." And Fuzzy did catch it and it formed the principal part of his dinner that day.

(To be continued.)

CONFERENCE NOTICE.
(Eastern District.)

The programm committee of the Eastern District Conference met in Allentown, the evening of March 6th with all members present as well as the president of the Conference, Rev N. B. Grubb.

The Conference will convene Sunday, May 5th, in the Souderton church and will last till Tuesday noon.

The pastor of the congregation at Souderton, Rev. J. W. Schantz, announces preparatory and baptismal services for Saturday, May 4, at 2 p. m., Rev. A. S. Shelly of Bally, preaching. Congregation and Conference communion Sunday morning at 10:15 a. m., Rev. S. P. Preheim preaching.

Annual conference sermon Sunday evening by the retiring president Rev. N. B. Grubb.

PROGRAM OF BUSINESS SESSION.

Monday, May 6th.

9:15 A. M.

1. Devotional exercises.—Rev. W. H. Grubb.

9:30 A. M.

2. Roll Call.
3. Minutes of last Conference.
4. Treasurer's Report.
5. Election of Conference Officers.
6. Appointment of Committees.
   Auditing.
   Appropriations.
   Resolution.
7. Applications for Appropriations.
8. Report of Mennonite Home by Board.
   Discussion.
   Election of three members.
9. Report of Publication Committee.
   Discussion.
   Election of one member.

Noon Intermission.

1:30 P. M.

10. Report of Home Mission Committee.
    Discussion.
    Election of one member on Committee.
11. Recommendations for Evangelists.
12. Report of Building Fund Committee.
13. Report of Educational Committee
    Discussion.
    Election of one member on Committee.
    Discussion.
    Election of two members on Committee.
14. Report of Historical Committee.
    Discussion.

Evening Intermission.

7:30 P. M.

Song and Praise Service.

8:00 P. M.

Paper on Deaconess Work.—By N. B. Grubb.

General Discussion of Deaconess Work.

Tuesday, May 7th.

9:15 A. M.

Devotional Exercises.—Rev. H. W. Shelly.

15. A Paper—What could our Eastern District Conference do towards establishing a city mission in Philadelphia?—By Prof. S. M. Rosenberger.
    Discussion.
16. Parochial Reports.
17. Special Committee Reports.
    Appropriation Committee.
    Auditing Committee.
    Resolution Committee.

The program committee urges that all standing committee reports and parochial reports be presented in writing when called for.

JOSEPH B. BECHTEL,
WILLIAM M. GEHMAN,
REV. S. P. PREHEIM,
Committee.

Contributions.

For the Deficit of the Mennonite.

From Mrs Dina Welty, Ft. Wayne, Ind. $25.

Gratefully acknowledged
Mennonite Book Concern.

City Mission.

Ely Fretz, $2; a friend, Beatrice, Neb., $3; a friend, Los Angeles, 50c; Ina Feigner, $3.

Gratefully acknowledged
E. F. Grubb.

India.

Upland Mission society for orphan-boy (Ruben) $20; for lepers, $10; L. M. &. C. E. Ledig, for orphan girl (Matabaiya) $20.

Gratefully acknowledged
P. A. Penner.

For Dr. L. Schneller's Orphanage.

Bluffton, Ohio, $21.75 per Rev. W. S. Gottschall; Grace Mennonite church, Pandora, O. $39.64 per P. P. Steiner.

Where Needed.

" A friend," per D. W. Friesen, $2.50; A. D. Friesen, Altona, Man. $2.00 per D. W. Friesen; Mrs. John Wieler, Altona, Man. $1.00 per D. W. Friesen; "a friend" Altona, Man. $2 50; H. P. Wiebe, Altona, Man. $2.00 per D. W. Friesen.

China Sufferers.

Wisner S. S., Wisner, Neb., $29.00 per A. S. Showalter; Jacob Krebiel family, $3.00; Fred S. Krebiel, $1.00; Jacob Eberhard, $1.00; per Jacob Krehbiel S. C. Steiner, Pandora, O. $5.00; Mrs. C. H. Yoder, Gibson City, Ill. $1.00; Gnadenberg Congregation, $24.50 (Whitewater, Kan.) per H. P. Schmidt.

For H. J. Brown, China.

C. E. Sawatzky, Laird, Sask. $5.25.

Gratefully acknowledged,
Harrison Landis, Treas.,
Emergency Relief Commission.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

THE FORTY DAYS.

After Jesus had risen from the dead He appeared unto His disciples for forty days. Why did Jesus not ascend soon after He rose? Why did Jesus appear so often?

The first reason is that the resurrection was so wonderful, so entirely unexpected, that the disciples could hardly believe its possibility and its reality. If Jesus had not appeared so often, many of the disciples would have doubted the reality of the resurrection. Not only Thomas doubted the possibility of the resurrection and refused to believe, but even when He appeared on the appointed mountain in Galilee, some doubted. Jesus had to upraid them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen.

So the manifold appearances were necessary to establish the resurrection as an indisputable fact. The risen Christ was the theme of the apostles' preaching.

Another reason was that the apostles needed further instruction. Jesus opened their understanding that they might understand the scriptures. He said unto them: (Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." Jesus spake of the things pertaining to the kingdom of God.

We who have from our childhood on heard of the resurrection of Jesus, can hardly imagine how radical was the change in the views of the disciples between Good Friday and Ascension day.

Jesus had always taught a spiritual kingdom, but His disciples did not understand it, could not understand it, because they had always expected an earthly kingdom, a political, worldly power; so that even after the resurrection they asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" Jesus gave them something to do: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth."

We find the disciples fulfilling this command faithfully, preaching the kingdom of God, not as a worldly power, but as a world power to remake mankind and to bring God's reign into this world of sin. They were enabled to do this by the Holy Spirit, which they received on Pentecost and which led them into all truth.

v. d. S.

Correspondence.

Dear Creek, Okla., Apr. 7, 1912. Spring has at last arrived and the farmers are busy in the fields, although it is still quite wet. This is about a month later than most years. The wheat fields are green and very pretty.

We have Sunday school every Sunday morning and all the members of the church also attend Sunday school regularly. About a year ago the three Sunday schools of Deer Creek, namely Methodist, Christian and Mennonite, organized a teacher's training class. Those who attend are getting much good out of it.

As our pastor, Bro. J. F. Moyer, is atending school at Bethel College, we can not have preaching services every Sunday, although he preaches for us once each month and sends someone else once each month. Since New Year the following have preached for us: Bro. John Lichty of Lucien, Okla., J. M. Regier, M. J. Galle and A. J. Regier, students in Bethel College.

Philada. April 13, 1912. The congregation of the First church of Philada. enjoyed an interesting and helpful series of services beginning on Wednesday evening. March 27th and ending with the holy communion service on Easter Sunday. Rev. William Grubb, of Quakertown, Pa., preached an interesting and helpful sermon in his customary animated and forceful manner on the evening of March 27th. The following evening Dr. Wolle, of the Moravian church, wellknown among our people, delivered a splendid sermon to an appreciative audience.

Our pastor conducted the service on Monday evening, April 1st, and Rev. Harvey S. Gottschall, of Lansdale, Pa., preached on the following evening. A quite rainy evening had a marked effect on the attendance. On Wednesday evening our choir, under the direction of our leader, Mr. Aszmann rendered the cantata "From Olivet to Calvary." This was the most pretentious work undertaken by our choir at any time, yet the lengthy and rather difficult work, under the splendid instruction of our organist, was rendered in a manner that would have been very creditable to a choir whose members have had the advantage of a far more advanced musical training. The intricate and difficult soprano, tenor and baritone solo parts were excellently taken by Miss Hoover, Mr. Sigley and Mr. Hunter, three of our own young people. Their rendition showed careful study and faithful practice of these parts. We may well feel proud of the work of our choir. This work has been given in many churches where they make far more pretense at difficult music than we do.

Rev. Harvey K. Heebner, pastor of the Schwenkfeldian church of this city, occupied the pulpit on Thursday evening and gave us a good, helpful message. We indeed highly appreciated the message of these visiting brethren. We welcome them to our midst, we are happy to have those of other denominations come and speak to us occasionally. Visiting brethren always add interest to a series of special meetings. We feel that no matter how well a pastor is liked by his people a new face and a new voice in the pulpit occasionally is appreciated by all.

Our pastor conducted preparatory and baptismal service on Friday evening. At this solemn and impressive service ten young people in the sacred rite of baptism publicly confessed their faith in God and dedicated their lives to His service so far as they are able to serve Him. It is always a pleasure and an inspiration to see young hearts thus openly take a decided stand for Christ.

On the beautiful Easter Sunday morning our Sunday school very fittingly recalled the happy resurrection morning, by rendering a special Easter service. The regular lessons for the day were omitted and all departments united in a grand service of responsive readings, prayer, song and an address. There were Easter hymns for the entire school, for the little beginners and primary tots and a special solo and duet. Beautiful printed programs were given out as mementos of the occasion. The address was delivered by M. H. Kratz, a member of the Philada bar and also of the Second Mennonite church. He dwelt most impressively upon the fact that Easter reminds us of the goodness of God. Like Christ, we die to live and that to live eternally. Easter represents life and the life is born in us to live forever. Easter and the resurrection of Christ are a panacea for all the dark thoughts of death we have in our lives. The power and life of God are eternal. The entire service was well rendered and was pleasing to the good sized audience present. We feel that we cannot make too much of Easter Sunday in our Sunday school. The beautiful Easter decorations added much to the attractiveness of the occasion.

The communion was celebrated at both the morning and evening services. Our members gathered in large numbers around the Lord's table and partook of the sacred emblems at both services. Some who have moved away and consequently cannot meet with us anymore had come for this service. We feel that we have received a spiritual uplift through this series of services and our pastor and deacons are to be commended for arranging this feast.

CHRISTIAN HEROISM.

We do not have to go to the martyrs of the past for examples of the grandest Christian heroism. A little lad was sent to a great English boarding school where there were some six hundred other boys. The night before he left his mother asked him to promise her never to neglect to say his prayers on his knees at night, and he gave the promise The first night after his arrival at school he found himself in a great "dormitory." with thirty boys, most of them older than himself and some of them rough fellows His heart died within him and the tempter whispered in his ear, "You will have a hard time here if you try to pray on your knees it will be just as well to say your prayers in bed." But he had given his promise to his mother, and he would not break it. So he knelt down to his cot, and then the boys began to "guy" him. They threw boots at his head, they gathered round him and jeered and shouted and pulled him about, but they did not pull him off his knees. A teacher hearing the uproar, came in and saw the kneeling figure and the tumultuous boys tormenting him. He reported the matter to the head master, and the next morning an order was issued that every boy must kneel in silence by his bed for five minutes every night. Whether these boys said their prayers or not, they were obliged thereafter to at least show outward respect to the religious convictions of others. And so the little lad, who had dared to say his prayers on his knees, won a moral victory.—Preacher's Helper.

Editorial.

The development of institutional activities in the General Conference and its district conferences is one of the signs of a remarkable transition that is taking place in the social life of Americans as well as in the home and congregational life of our people. There is a growing need of various kinds of institutions that years ago would have been utterly useless. A few decades ago practically all of our churches were in rural communities and were made up of farming people. Today in many localities, towns have grown up about our churches and people have taken to mercantile, industrial or professional callings. With these changed conditions new needs have grown.

The first of our conference needs was a school and the Wadsworth institution materialized in response to this demand, later, came the other schools and colleges. After schools, nothing seemed to be wanting for a time until the need for a home for the aged became apparent in the East. This need had hardly been supplied before the West became conscious of a necessity for a hospital.

A trained sisterhood devoted to the care of the afflicted was the most natural outcome of this need for hospitals and nursing. Today there are a number of hospitals and plans for the furthering of the deaconess work are on port in several places. Besides these things the erection of sanitariums for the care of special diseases and city mission with its various demands for means and work are not to be ignored. The churches of our conference have, indeed, a large and varied institutional work to look after.

The persistent idea that Mennonites are very conservative and ouf of sympathy with progressive Christianity as it is carried on in our time must give way. Our people are progressing along many lines. We are of the opinion that, in proportion to their numbers and wealth, the Mennonite churches in connection with our General Conference have done as much, if not more, along the lines just mentioned, as the churches of other larger and wealthier denominations are doing.

The demand for support of local congregational activities and benevolences increases with the increasing demands of our institution. This increased demand leads us to feel that in order to insure the future of our undertakings we should make great efforts to place them all on a sound financial footing—a footing that will make ample provision against the lean years as well as for present running expenses. Spectacular and spasmodic giving in the long run is not the best kind of support to give any cause. Our people must be led to bring themselves to realize that their efforts at doing good need constant sustaining as well as a good start and that it is their duty to make themselves responsible for liberal systematic support. There is no reason why any of the many institutions that claims the patronage of the people of the General Conference should ever ve crippled for lack of proper support. Indeed, they should all of them, be on their way toward building up endowments that would sometime free them from the necessity of calling upon the churches for constant help.

We also need to guard against the changes of dividing our interests so much that all of them would be weak and remain so. It is to be hoped that our people will be more zealous in building up and strengthening those things they already have than in establishing new ones. G.

TWO KINDS OF MISSFIT CHRISTIANS.

It is remarkable what some people really get out of their religion. We mean some really pious people whose goodness no one doubts. Here, for example, is the poor soul who is convinced that his religion makes him responsible for the orthodoxy of the church and of every one connected with it from the preacher and teachers to the humblest occupant of the pews. He sees dangerous heresies finding loop-holes through which to crawl in some of the most unsuspected places. Generally, the sermon is not sound enough for him and he often finds it necessary to protest against the dangerous tendencies it betrays. Orthodoxy is good for a church. Indeed, every one in every church should be sound on the doctrine to which it is committed. A congregation with a firm grasp upon the truths for which it and its connections stand is a paradise for any pastor and a shinging light for all other congregations. Unfortunately, however, the general run of people are not keen on the topic of theology and, aside from the general proposition that Jesus Christ crucified and resurrected is man's only Saviour, the general run of them do not bother much about dogma.

The brother who feels himself a monitor appointed to keep an eye on the orthodoxy of his brethren is more than likely, a constant worry to his pastor, a nuisance to the brethren and a burden to himself. The best way to be zealous for religion to present and teach it effectively, is to emphasize the things which all agree the sinner needs. There is always more need for the preaching of a crucified Christ who will save those who believe on Him than there is for defending the certain type of theological interpretation to which one is committed. While Christians waste their time dickering about items of their creed that had their beginnings hundreds of years ago, the world laughs and Satan keeps on gathering victims.

In our observation, all the heresy trials which have been important enough to attract public attention in the past twenty years or so have damaged the cause about as much as they did it good. Usually they gave unfriendly critics opportunities to rediculall Christianity and its professions of brotherhood. A special did cure for the heresy-hunter, we should think, would be to send him out to bring sinners in under the influence of the Gospel instead of letting him stay around inside and worry the saints

Next to the heresy-hunter is the one who values his religion for the amount of misery he gets out of it. To him it is a discipline rather than a joy. Penance is his idea of service. Joy, if it does not seem an out and out sin to him, appears at least to be out of place and he tries hard to shake it off. Of the life of such a one there is little that one can say is possetively wrong, he is as straight as the commandments but his walk leads, as some one puts it, "All the way through vales of weeping willows and whitened sepulchres.

Religion, according to our understanding if it means joy above everything else. The angels sang when Christ was born; the resurrection message was one of joy. When the early church of the days of the apostles assembled, it was with joy and gladness. We have our salvation to rejoice in; the joy of victory over death is the source of one of the highest satisfactions human beings may know; we have joy in the Spirit's presence and we rejoice in the coming of the Lord. What reason can there be for a doleful kind of piety anyway. G.

WHY I DONT DRINK.
A Letter.

Dear John:

You asked me the other day why I don't drink. I answered you abruptly then and said "Because I don't want to." You had your business to follow then and so did I. I couldn't take time to go into details with you as I felt your employer not only had a right to the time which we would have used in crossing the street to the saloon but that I also had no right to keep you from your work to listen to a sermon I might be preaching to you on the evils of intemperance. I want you to be honest to yourself in the matter of drink and the best way to begin to be honest to self is by being honest to others.

My first reason for not drinking is because I am a Christian. I notice that the men who count in the Christian life have made the drink problem a matter of conscience and that they invariably have decided against drink. I read my Bible and try to be guided by its precepts. My Bible teaches me to so live as to get the most out of life and put the most into it. It teaches me that I owe a duty to my brother and should not do anything which would put a stumbling block in his way or cause him misery. If I encourage the drink traffic by my patronage I am helping to keep temptation before many weak men who can't pass a saloon without going in. If I have a part in keeping the saloon alive I aid and abet the one institution which makes poverty, crime and corruption along many lines possible Incidentally it increases taxes by filling jails, almshouses and asylums. For my brother's sake, whom I want to save, I avoid making the rumseller rich.

As I read my Bible I find that my body is the temple of God. He makes it His dwelling place. I want to honor Him as the most welcome guest. I will not put defiling, sin-producing, death-dealing rum into the place where I want my God to make His dwelling place. How can the body contain the germs of nearly every sin men know and be the dwelling place of the Holy Spirit at the same time?

One is always safest when he tries to do what the best people are doing. My mother, my pastor, my Sunday school teacher, the friend who thought of me when I was sick and when I had great trouble, are the best people I know, they have proved their goodness to me and they are all committed against drink. I think if you were to make a people you

respect the most, I do not know who they may be, but if you were to make such a list, I think you will find them to be people who avoid drinking. It's safe, isn't it to do as those for whom you have the greatest respect, are doing?

A moment ago I hinted that I blamed most of the crime, misery and corruption of our time on the demon rum. I need not cite examples to show that I have good reason for doing so, all you need to do is read your paper today and you will find that a murderer gave drink as the only excuse for his crime, that some poor woman was picked from the streets by the police with her miserable little ones because her husband squandered all for drink and she had no place to go, that the unnameable creature who lured a girl to worse than death used rum as a lure, and that the very worst political element in our town is allied with the liquor men. I have named these as particular cases, but they occur so frequently that they may really be a classification of the commonest kinds of evil occurring every day.

It is always wise to listen to what keen observers have to say on matters of greatest importance. My physician who is in a position to see and know things that the layman has no opportunity of observing, has had a number of talks with me on this subject and I find that he is of the opinion that if the saloon and the drink evil were forever banished much of the suffering which people have now to endure might be avoided. He tells me that the habitual drinker, though not a drunkard, shortens his life and that medicine has little chance to do its work when the habitual drinker gets sick. He also tells me that the germs of desease have the best opportunities in the body that is prepared for their work by the use of intoxicants. The most startling thing he revealed to me in my last talk with him on the subject was that children, yet to be born, are sure to suffer miserably because their parents or even their grandparents were addicted to the drink habit. I do not want to be responsible to my God for the miseries of innocent little ones who may be born into this world long after I am gone.

Some months ago it was my opportunity to hear William Jennings Bryan make a temperance address. Among other things he said, "I don't see the sense of calling a thing good that is bound to give me a big head the next day." It was a homely thing for him to say but I thoroughly agree with him. Can anything be good that ends in suffering? Isn't that man a fool who will only be gratified by the things that in a few hours make him utterly miserable?

You remember Jimmy McO., who, when we were boys we often saw staggering about the street. You remember, too, how quickly the ten thousand dollars he inherited from his uncle went. Jimmy lives in our neighborhood now and he has reformed and is doing well and is respected. I asked how he quit. He said, "Suddenly." It appears, his mother of whom he thought much, was dying and sent for him to tell him that it was his conduct that brought her to death. The shock was a terrible one to him. "Mother, I'll never drink again," was the last promise he made to her, and he has kept it. But, John, why should any boy drive his mother to her grave before he quits drink. Is drink worth such a sacrifice?

I know you will tell me you don't get drunk, you are moderate in your use of liquor and that you had no intention of making me drunk when you asked me to have a drink and so on. That is what they all say, John. You certainly know that the man who never begins to drink is the one who never gets drunk or dies of the "rams."

I hope I have not only set myself clear on the point of not drinking but that you will give some consideration to the reasons I have given for letting rum alone. I am sure they will fit you if you care to apply them.

Sincerely yours,

SAM.

NOTES ON THE S. S. LESSON.

April 21.

The Appointment of the Twelve.

Mark. 3:7-19.

Golden Text: John 15:16.

Two classes of persons followed Jesus wherever He went, the one came out of curiosity, hoping to see Him do some wonderful things; the other class sought His help; they were afflicted with bodily or spiritual miseries. For the first class Jesus cared little, preferring to withdraw Himself from them; for the latter class He was always willing to wear Himself out. Notice, the curiosity seekers came from distant places; people seem to have time to be curious when they have little time for their souls. Those who were afflicted with plagues found Him their helper. The worst plague of men is their sin. If they but come to Jesus, they will always find Him willing and able to heal them.

It is interesting to note that the unclean spirits recognized and testified concerning Jesus. Persons thus afflicted were more than merely mentally sick. The devil possessed them. Jesus did not appreciate the testimony of demons. The testimony He desires and appreciates is from those who love Him and serve Him. When godless men pronounce beautiful eulogies upon the character of Jesus, they are but wasting their breath. The testimony that counts for most with Him is a pure Christ-like life.

Again we find Jesus retiring into a mountain with His chosen ones to pray. If He, the pure Son of God needed times of retreat for prayer and meditation away from he world, we certainly need such times too.

The twelve were chosen after a period of prayer (Luk. 6:12, 13). Responsible positions in the kingdom of Christ may only be properly filled as they have been the subject of devout prayer. There are so many failures in the ministry and other offices in the church because prayer does not have a part in filling them. The twelve had a threefold mission given them, they were to preach, heal and cast out demons. Notice that preaching comes first A servant of Jesus is first of all a preacher, then he is a helper.

The 12 included persons of great difference in temperament, condition in life, and ability. But as there are all kinds of men to be won, it requires all kinds of men to do it. It is interesting to note that even Judas was included in the number who received the ordination and power to heal and cast out devils. What an opportunity that man had for doing great good in the world! Think how he finally and eternally blasted that opportunity! Even the best of men are capable of falling and must forever be careful.

NOTES ON THE C. E. TOPIC.

April 21.

The Christian Virtue. IV. Perseverance.

Gal. 6:1-9.

"If at first you don't succeed try, try again" is the familiar jingle we have heard since childhood, but in the tasks duty sets before us we had better cut out the idea of merely trying to attain success and then keep at our task until it is finished. Every Christian should be fully persuaded that Providence has placed him in a position in life with certain definite things to do. These duties are to be fully completed. He is to keep at them until the Master calls him from his tasks to his reward.

Discouragements usually come because results do not materialize as quickly as in the way we think they should. Sometimes when the body is weak, the heart faint and the mind wearied we permit ourselves to ask the question, "Is it worth while?" Indeed it is. Any task that God sets before us is fully worth while; a neglected or abandoned God-given responsibility will make us answerable to Him in judgment.

It is a mistake to think that the persevering person is alone. He has all the encouragement and helps that God can give one who honestly tries to do all that is required of him. If we would think more of the eternal presence and help of God in all of our struggles and less of the enormity of the task which lies before us, we would find that success would be both easier and more certain.

Perseverance is the child of faith. Faith sees visions. Perseverance makes them real. Faith creates confidence in God and self. Perseverance proves that we really possess that faith. It is the proof we show to God that our faith is really as great as our profession. Perseverance always implies that something in the end is to be attained. We are to pray without ceasing. This does not mean that there is virtue in vain repetitions; it does mean that he who continues in prayer as God wants him to pray, gets that for which he prays.

Our hardest struggles, those which require the greatest perseverance, are usually matters of self-discipline. We get out of patience in correcting our errors and mending our ways but one who has successfully mastered himself has a satifaction greater than any earthly conquest and it is one that gives him decided advantages that those who have not mastered themselves cannot possess.

The Christian should bear in mind that soul-winning is his vocation among men and that perseverance is a necessary qualification for successful soul-winning. The task is a big one. The whole world is to be won for Christ, all men are to hear His message. This means that those who are discouraged or give up the effort will have no part in the conquest.

Sometimes we are tempted to give a brother or sister up for whose soul we have been working. God gives them a chance so long as they live. He gives us the opportunity to work with them. Often those whom men regarded the most helpless became the greatest instruments in God's service.

GREATEST MARINE DISASTER IN HISTORY

"Unsinkable" Titanic, Greatest Ocean Steamer Afloat, Goes to Bottom, On Her Maiden Trip, With Over 1300 Souls.

WIRELESS TELEGRAPHY

Was Means to Save 868 Lives—Astor, Guggenheim and Other Noted Millionaries Among the Perished.

New York, April 16.—The appaling magnitude of the wreck of the giant liner Titanic, off Newfoundland, shortly after 2 o'clock yesterday morning, has not been mitigated by the fragmentary information which filtered in today. The Titanic went down about four hours after striking an iceberg.

The rescuing steamer Carpathia has 868 survivors on board, according to the latest news received at the offices of the White Star line, in this city. This increases the list of saved by about two hundred from the number first reported. But except for this, the favorable details are insignificant compared with the supreme fact that the Titanic is at the bottom of the Atlantic and that the shattered wreck took with her about 1,350 victims to their death.

Hope clung desperately early today to the belief that the steamers Virginian and Parisian, of the Allan line, might have picked up survivors in addition to those on board the Carpathia, but this was dispelled before noon when the Sable island wireless station reported that the Parisian had no survivors on board, and when the offices of the Allan line, in Montreal, issued a statement that the captain of the Virginia had sent them a wireless message saying he had "arrived at the scene of disaster too late to be of service."

Both the Virginian and the Parisian therefore appear to hold out no hope of further reducing the extent of the calamity. The Virginian has proceeded on her way for Europe.

Interest Centered on Carpathia.

The Carpathia, having on board the only survivors accounted for, is coming in slowly to New York. All hope for details of the tragedy and its effects are centered on this ship.

London, Paris and New York are grief stricken and overwhelmed by the news of the disaster. Tearful crowds of relatives and friends of passengers on board the Titanic thronged the steamship offices in all three cities, waiting hour after hour for news that, more often than not, when it does come, means bereavement and sorrow. People in Paris and London went to bed last night in the belief that all the passengers on board the Titanic had been saved; this morning brought them the appalling truth.

Majority Women and Children.

Of the survivers on board the Carpathia by far the larger number are women and children. Many men of great prominence on two continents are among the missing. No word has been received of Colonel John Jacob Astor, whose wife has been saved. Alfred G. Vanderbilt was not on board the Titanic as first reported. He is in London.

Isidor Straus, the New York millionaire merchant and philanthropist, who was on board, has not been reported among the survivors.

Major Archie Butt, aid to President Taft, is among the missing, as are W. T. Stead, the London editor; Benjamin Guggenheim and J. Church-Smith.

A wireless dated at sea from the Carpathia gave the information that Bruce Ismay, managing director of the White Star line, who was saved from the Titanic had had a conference with the officers of the Carpathia followlng which the Carpathia turned her course toward New York.

Through fields of Ice.

Intense interest centers in the gradual approach to New York of the liner Carpathia, bearing the survivors of the Titanic. The Carpathia is a slow vessel, and a wireless reported that she was forcing her way through fields of ice.

The transatlantic lines ships have agreed in consequence of the reports as to ice in the Atlantic, to cross longitude 47 in latitude 40.10 east bound, beginning today, and longitude 47 latitude, 41 west bound, beginning April 25.

Found No Life Rafts.

The Parisian steamed through much heavy field ice looking for passengers from the ill-fated ship. No life rafts or bodies were sighted among the floating wreckage, which covered a large area. The Parisian reported that the weather was cold, and that even if any persons had been on the wreckage they would in all probability have perished from exposure before they could have been picked up.

Captain Smith Drowned.

Captain E. J. Smith, commander of the Titanic, probably went to his grave with his ill-fated vessel without once being able to communicate direct with the agents of his line. Aside from the C. Q. D. sent by the wireless operator, not one word from him was received up to the time the Titanic sank, bow foremost, into the ocean. The presumption is that he met death at his post as a gallant skipper should.

That he and his crew enforced rigidly the unwritten law of the sea—women and children first—is plainly indicated by the preponderance of women among the list of survivors that the wireless has given.

Marred With Ill Luck.

Although rated as one of the most able commanders since the advent of the modern steamship, Capt. Smith's career had been recently marred with ill luck. He was in command of the Titanic's sister ship Olympic when that vessel was in collision with the British cruiser Hawke. Exonerated of all blame for this occurrence, he was placed in charge of the Titanic only to graze disaster when his new charge fouled the steamship New York in the Solent after leaving Southampton on her maiden voyage, which has ended so disastrously.

False news and false hopes and an international belief that the palatial Titanic was practically unsinkable followed the slowly unfolding accounts of her loss in a way without precedent. Eager crowds in a dozen cities in the United States besieged bulletin boards when it became known that the giant liner had really sunk with terrible loss of life, and in New York city hysterical men and women crowded into the White Star line offices seeking news of relatives. Vincent Astor, Colonel Astor's son, spent the entire night waiting for some wireless tidings of his father, alternately visiting the White Star line headquarters and the newspaper offices.

No Match for Icebergs.

The speed at which the Titanic was traveling when she shattered herself against the iceberg will perhaps not be known until the first of her survivors reach port. Whatever her rate of progress, however, shipbuilders here and abroad must admit that while the modern steamship may defy wind and weather, ice and fog remain an ever present element of danger. No ship, they point out, no matter how stanchly built, nor how many watertight bulkheads protect her, may plunge headlong against a wall of ice without grave results. The general opinion is that the Titanic's equipment was put to an extraordinary test which no vessel could have withstood.

Crash Came at Bedtime.

Brief wireless dispatches show that the passengers and crew passed through thrilling experiences from the very moment that the monster Titanic crashed into the iceberg in the dead of night until the Carpathia several hours later, reached the scene and rescued the survivors from lifeboats floating in a sea of ice. The collision occurred at a time when most of the passengers had retired or were about to go to bed. The shock of the collision sent many of the passengers to the decks partly dressed. A wireless dispatch came through Camperdown, N. S., saying that the passengers were ordered to the lifeboats at once and that many were scantily clad as they took their places in the boats. This would indicate that the Titanic's condition was such that no time could be spared to return to staterooms for additional clothes.

Danger still confronted even those who were so fortunate as to be put aboard the lifeboats. Huge quantities of field ice covered the ocean, a wireless dispatch says, and in the darkness the crews had to guide their boats with the greatest care to prevent being jammed and overturned. The ice was so heavy that the lifeboats could not force their way through it, and as a result the boats became widely separated.

The air was biting cold and the chill that rose from the ice floes caused the passengers to hover close together to keep warm. The lifeboats bobbed helplessly between the shifting cakes of ice while the survivors prayed for dawn to come.

Shortly after 2 o'clock the sinking Titanic made her great dive into the sea, carrying with her hundreds of persons to death. Daylight came and with it arrived the Cunarder Carpathia, which found only the score of lifeboats filled with crew and passengers floating helplessly about the vicinity where the Titanic had passed under the waves. The ocean is two miles deep where the Titanic went down.

Seven Titanic Passengers Worth Half A Billion.

Colonel John Jacob Astor, $150,000,000; J. Bruce Ismay, $40,000,000; Col. Washington Roebling, $25,000,000; Isador Straus, $50,000,000; George D. Widener, $50,000,000; Benjamin Guggenheim, $95,000,000; J. B. Thayer, 10,000,000 Total $420,000,000.

Bulletin.

Cape Race, N. F., April 16.—A wireless message tonight from Captain Haddock, of the steamship Olympic, relayed by the Celtic reads as follows: "Please allay rumor that the Virginian has any of the Titanic's passengers. Neither has the Tunisian. I believe that the only survivors are on the Carpathia. The second, third, fourth and fifth officers and the second Marconi operator are the only officers reported saved."

Largest Ocean Steamer in the World.

New York, April 14.—The steamship Titantic of the White Star line, the largest vessel afloat, is on her maiden voyage and is due in this port April 16. The Titantic is of 46,328 tons register, with a displacement of 66,000 tons. Her total length is 882 feet 6 inches, her breadth is 92 feet 6 inches, and she is 175 feet from the keel to the top of the smokestacks. She has eleven decks, which is equal to what was called a skyscraper a few years ago. The vessel will carry 4,000 persons, including passengers and crew, and this in spite of the fact that the staterooms are unusually spacious, beds taking the place of bunks in most of the apartments. Two regal suits on the Titanic cost $4,350 each for the trip, the occupants having a private promenade deck on which they will have as much privacy as on the piazza of their own home. When the huge ship left Southhampton, April 10, she passed near the New York of the American line, and the tremendous suction developed by the passage of the leviathan caused the seven hawsers holding the New York to snap and turn that vessel loose. She was pushed back into her dock without mishap.

ROOSEVELT VICTORY GROWS

Philadelphia, April 14.—Colonel Theodore Roosevelt's sweeping victory in Pennsylvania at Saturday's primary election kept growing today as the returns continued to come in.

Incomplete returns from every district give the former president 65 of the state's 76 delegates in the republican national committee. The Roosevelt supporters are claiming 67 and later returns may carry the figures to that total. Colonel Roosevelt won 53 of the 64 district national delegates and his followers elected enough delegates to the state convention to give them control of that body. The state convenion will name 12 delegates at large.

Governor Woodrow Wilson, of New Jersey, who had no organized opposition, will have 74 of the 76 delegates from Pennsylvania in the democratic convention. In the Twenty-eighth congressional district the two democratic delegates elected are favorable to Champ Clark, but they are not pledged.

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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as orderedby the General Conference.

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MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, April 25, 1912. No. 17.

CLING TO THE CRUCIFIED.

"Cling to the Crucified!
His death is life to thee;
Life for eternity.
His pains thy pardon seal;
His pains thy bruises heal;
His cross proclaims thy peace,
Bids every sorrow cease.
His blood is all to thee,
It purges thee from sin;
It sets thy spirit free,
It keeps thy conscience clean.
Cling to the Crucified!

Cling to the Crucified!
His is a heart of love,
Full as the hearts above;
Its depths of sympathy
Are all awake for thee;
His countenance is light,
Even in the darkest night.
That love shall never change,
That light shall ne'er grow dim;
Charge thou thy faithless heart
To find its all in Him.
Cling to the Crucified!

—Herald and Presbyter.

Granite City, Ill.

NEWS AND COMMENT.

Rev. A. M. Fretz will have communion services as follows: Deep Run, May 5; Pottsdam, May 12.

The Mayor of Philadelphia, in a proclamation, requested all Philadelphia churches to hold special Memorial services in honor of the memory of Philadelphia's dead whose lives were lost when the "Titanic' went down. The First Mennonite Church added to this special reference to the memory of sister Funk. They had a large audience. Br. N. B. Grubb preached from Psalm 46, 10-12.

Bro. A. M. Fretz of the Deep Run, Pa., church, spoke last Sunday on the theme, "Our Ship on the Sea of Life—danger, refuge, the haven," with special lessons from the great marine disaster—the loss of the "Titanic". taking for his text, I Pet. 1:21—25. Pathetic reference was made to the probable loss of our dear sister, mission worker Annie C. Funk on her trip home, who had written home that she was coming on that vessel.

The moments when you have really lived, are the moments when you have done things in the spirit of love.

—Henry Drummond.

A PRECIOUS LIFE GONE.

Inexpressibly sad is the news that I am compelled to bring to the readers of the Mennonite. Our dear sister and Missionary Annie C. Funk was one of the passengers on the steamship "Titanic" which was wrecked on an iceberg in the Atlantic. and no reports having reached us of her as among the saved she must be given up as among the many hundreds that went down to a watery grave. About four-fifths of her homeward journey was behind her and the happy anticipation of meeting with the loved ones at home less than a week ahead when the disaster overtook her with so many others and now we shall see her face no more. For the family and her many friends, for the churches of our conference, and for the work in India the loss, humanly speaking, is sore and great. Her self-denying yet cheerfully consecrated labors in the Mission were an inspiration to us all, and especially did we count on the good results to flow from her personal testimony among us during the months of her furlough. Today we can thank God for what her life and labors have been and what the memory thereof will continue to be for us, but we stand bereft of all our expectations regarding her service for the Master increasing in power and effectiveness with the years of experience on the field. Why the labors of such a servant are permitted to be cut short is known only to Him who sees the end from the beginning, who knows, as we do not, what is best.

While from the standpoint of human responsibility we may truthfully say that the lives lost in that breakdown were sacrificed to the present day craze for speed in travel and for finanical gain regardless of risks taken with that which no amount of money can restore, yet we know that God in His infinite wisdom and power directs and overrules even the acts of a godless sort. so that in the end His purpose is accomplished. His will is done. That good will come out of this seeming calamity we will not doubt. May He who is not only our Master but our Friend, whose we are and whom we serve, give us quiet of soul in this trying affliction and keep our gaze fixed on Him so that He can continue to guide us with His eye.

A. S. Shelly.

†SISTER ANNIE FUNK†

According to the latest news it seems that our sister, Annie Funk, is among those who found a wet grave with the passengers of the illfated "Titanic". She was returning home from India in order to see her sick mother once more. She intended to come on the "Haverford", but must have changed to the "Titanic". God leads us in mysterious ways. We hope to say more about this sad occurrence in next week's issue.

FROM OUR MISSION FIELDS

(Translated for the Mennonite.)

Bro. C. J. Frey writes Mar. 29: At the close of another quarter we thank the Lord for His helping presence during the same. We were also gladdened and strengthened by the visit of Brother and Sister J. G. Regier (the latter being a daughter of Bro. H. R. Voth) and Brother and Sister J. B. Frey from Moen Copi, who brought them here. Bro. Regier expressed his intention to come again after a few years, showing thereby a warm heart for mission work and interest in seeing the same with his own eyes. Mrs. Regier met many old acquaintances who remembered her and appreciated her visit. Since she left, the village Oraibi has been divided into four villages: Oraibi, Qoeqoetsmove, Pakovi, and Hotwella. She noticed also much improvement as to cleanliness in the old village. Such visits are a blessing to us and our work.

We have learned through others that Bro. A. S. Shelly intends to visit Arizona. We are glad of it and heartily invite him. As the mail is slow and we are far from a railroad, it would be desirable to let us know two weeks ahead, if possible. The better plan is perhaps to go from Flagstaff to Moen Copi, because by that time the bridge across the Little Colorado will probably be completed.

While Bro. J. B. Frey was here he spent his time in translating a part of the Scriptures.

We are glad to have a well now It has five feet of water, but we intend to make it still deeper. In our house we have made two more rooms on the second floor.

The visits in the neighboring villages could not always be made for lack of time. The meetings in the school as well as in the chapel on the mesa have been well attended. Every Sunday Brother Duerksen and I have held three meetings.

There has been of late much sickness among the Hopis especially the children. Several have died. When I was called to one of the sick children the mother said, "We have not kept the Sabbath today, therefore my child is sick." While I was there, another

mother came in and said, "My daughter's child is sick because she did not attend the Sunday school last Sunday." Though they often draw wrong conclusions, it shows that they think about these questions. Last Sunday we visited a family whose ten-year-old boy had just died. All were weeping except the grandfather who seemed to be much agitated. After I had spoken a few words of comfort he tried to debate with me, but we simply told him God's word. He said that they also had Jesus in their religion. Yes, satan, when in danger of losing ground, often mixes the truth with his falsehood in order to hold his servants.

The sewing work as well as the religious instruction in the day school has been continued. Our children have been sick of late the Hopi girl, Rachel, had pneumonia and now has bronchitis. The Lord, however, is our keeper. Pray for us!

Bro. J. B. Frey writes April 1: Easter greetings with 1. Thess. 1, 10: "To wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come." May Easter be a blessing to thousands of our brethren! Jesus says. "Lifted up from the earth, I will draw all men unto me," wherefore Paul did not want to know anything except Christ, and Him crucified.

During the past year we at first used the Gospels and then the O. Testament up to the anointing of David as king, and also some promises concerning Christ. Now we again use the N. Testament. In the Old Testament we laid particular stress on the first promises, sacrifices and types concerning Christ; furthermore on the wonderful ways of God with Israel leading them to Canaan and punishing the idolatrous inhabitants. The latter part was presented very forcibly, so that the Hopis were much aroused. In spite of this however, the meetings are well attended, showing that our Indians are hungry after truth. But S. school and preaching is not enough. This people should have the Bible in their own tongue. Very little in this direction has been accomplished thus far, though we have a good translation of the Bible stories according to Otto Zuck, which should be printed as soon as possible. But this is not sufficient. We should translate whole books of the Bible. In this a beginning has been made and we hope to be able to continue the same, but for this we need help both by Indians and by whites.

If one man has to do all the work on the station alone, he has enough to do without language and translation work. This I at least, find to be the case here. Should a sister be sent to take from me a part of this work, I could find more time for language and translation work. But for this we should have the very best native helper we can find, which is Jacob Coin, whom I cannot get for less than $45.00 a month. I would urgently ask the board to make this allowance for 10 months.

Secondly, we need a sister, if possible a deaconess, who also knows a little of music. Or if the board should send a family here, we recommend that the same during the first 6 to 12 months study the language at Moen Copi, before taking any other responsibility upon itself. Because here very little language study is possible for a family who has to take charge of a station alone. If such a family is sent here, then there would be no immediate need of a sister at Moen Copi, as long as this family remains here, unless the board has some one in view who is also to study language at first. We further recommend that the board have our translations printed so that the Indians can use them. The American Bible Society would perhaps do this, or our General Conference, or the printing could be done in Los Angeles, where Bro. Epp could read proof. The printing need not cost so very much, because one half of the books we could sell to the Baptist mission here.

Our Hopi reading class in the day school here makes good progress. Most of the older pupils can read quite well, but we need printed translations. We hope the board will see the importance of these translations and make an effort to have them printed.

Easter Sunday will be a day of joy for us. Bessie Sakwnoeni is to be baptized then and in the evening of that day we intend to celebrate the Lord's supper. Several missionaries and the Christians, who are in government service intend to take part in it. Pray for Bessie and all of us.

Our chieftress who till now has governed this village, died last Monday night and we have some reason to hope that she is saved. Of late she was willing to give up the katzinas which she had always defended. She also said that she believed in Jesus. That she said this, displeased many Hopis, but others were glad that she at last gave way.

R.

A TRANSFORMATION.

IV.

Less than fifty years ago the first Sunday school was organized among our people, and less than twenty years ago I had the pleasure to help organize the first young people's meeting.

There were then no home or foreign missions, nor any city missions conducted by Amish Mennonites. There was no organized effort at evangelistic work. We had no colleges, no orphanages, no homes for the aged. All services being conducted in German, or rather in the Pennsylvania dialect, the usefulness of the church was very much limited. A very limited common school education was thought abundant for the boys, and all the girls needed was to learn to read and write and do a little ciphering.

It is interesting to note with what strange tenacity our forefathers clung to the old ways. But their preachers came together occasionally in conference work as early as the sixties. A glance into their conference records shows that the settling of controversies among the membership of individual churches occupied about all the conference programs. Decisions were rendered again and again in regard to externals, and it was these very things that caused many splits in the churches. If a preacher became too liberal the conservatives would draw away from him. There would be two factions and often a new church would result. The general tendency then was to tear away and go alone if things were not pleasing.

But those people had many noble qualities. They were honest, sincere, industrious, hospitable and frugal. Broken homes because of unfaithfulness of husband or wife were not found among them. There were no divorces. Children in the home were always welcome and many an orphan was adopted into these families and found there all the welcome that the young so much need.

It is very encouraging that most of the above pleasing qualities still belong to our people, and to any one who loves his own people and who loves to see them move forward the transformation that is taking place must be a great delight. Missions starting up in many places near and far, and so many young persons offering themselves that the mission boards hardly know how to handle them. Homes for orphans and aged. Advanced education pushed with a vim that is wonderful. Church publications being more and more appreciated and encouraged.

The tendency toward organized united effort is one of the most promising signs of God's approval of the work and the workers. "That ye might be one, as the Father and I are one." Instead of trying to find on what points the various branches differ the tendency, especially among the younger generation, seems to be to find on what points they can agree. Already two large divisions have found that they can work hand in hand in building schools, supporting publications, and pushing workers into the mission fields. Two other branches are entering the mission field together in great enthusiasm.

It seems to me very unfortunate that there are still a few prominent workers who delight to make essentials of non-essentials in order to find excuse for individual rather than united effort.

I read a few weeks ago in a Mennonite periodical an article on the subject of Mennonite Union. I hold the author in high esteem. He is an earnest, faithful worker, but that article was a little disappointment to me. It is well written. It starts out by showing the desirability, the power and the beauty of such a union but before he closes he manages to find a point which would prevent all Mennonites from uniting in General Conference.

But Christ's prayer will be answered in regard to Mennonites, too. There will be a oneness. In the hearts of the younger generation that spirit is growing and before we write 1920—yes I firmly believe before we write 1915, the prayers of the many will be answered and the Spirit of God will so work on the hearts of the oncoming generation that there will be a General Conference of the Mennonites of America, and my earnest prayer is, that God may speed that day.

C.

AN INSULTED CHRISTIAN.

"Excuse me, Sir, but here is a card I wish you would read;" thus said a young Christian worker to a respectable, prosperous, honorable farmer in a small community. The farmer took the card, and in amazement stared at this question, printed thereon in large glaring red letters, "Are you a Christian?" A deep, dark crimson crept over the farmer's sun-brown countenance. An angry frown followed in the wake of this. And then that innocent little card with its pernicious question, was ruthlessly crumpled to pieces, in a hard calloused hand of toil, and unceremoniously hurled out into a mud-puddle, while our farmer friend

strode vigorously down the street, with head tossed high into the air, and eyes flashing fire, murmuring as he went, "the idea! such an ignoramus! Doesn't he know I am deacon Smith of the First Presb. church? The most respected, most honored man in my community. I don't owe any man anything and I want him to know that too! Consarn that idiot, he makes me mad. He has no right to insult me in that manner."

Yes, a prosperous, respectable, honorable church member and deacon. Besides this too, **an insulted Christian.**

And can such an unlovely spirit be justified in the heart of a Christian? In answer a great many intelligent and cultured Christians will say, "yes, no man has any business to come into a small community and pursue methods suitable only in city slum work. Let them remember that the average farmer is a gentleman, not a drunk nor whoremonger. Therefore he will resent such treatment. He will feel insulted and that rightly so.

But on the other hand the psalmist says in Psl. 119 verse 165 that "Great peace have they which love thy law **and nothing shall offend them.**" How can we reconcile these two views? Is a man capable of being insulted, in need of a deeper love? Is the very fact that he gets angry and resents in such an uncharitable way efforts made for spiritual ends, an **undeniable evidence** that he is just the very man in need of such questions, such methods, of such help as these would give him?

Prosperity, respectability, honorableness, ability to pay debts, church memberism are not synonymous with being a Christian. Let us not forget this. A man may have all of these **very conmendable qualities and still be a stranger** to the deeper and sweeter possession of that kingdom of God which Christ came to establish in the hearts of men.

"There is an orthodox as well as an heterodox road to hell." Men believing in all the cardinal principals of the Gospel, nevertheless have rotten lives and unholy tempers with which they evidence to all the world, that they are not children of Abraham, but of their father the devil.

Though they be deacons or church members they must have this truth. No doubt it will hurt. No doubt the average man hesitates like Jonah, to deliver such a message, **but it must be done.** Or someone will have to pay the penalty when these poor, deluded, untaught devil-servers wake up in hell. Church letters, baptismal, certificates, receipts for bills paid will not be recognized at the portals of heaven. Only a clean fruitful life will pass muster. A practical Christian life. For "without holiness no man shall see the Lord."

"Ye must be born again" applies to the miserable drunkard and harlot of the slums, and with equal force to our outwardly genteel respectable, honorable church members who conduct themselves on the Sabbath like saints, and then live like the devil during the balance of the week. It applies to men of all professions: farmers. doctors, teachers, preachers who are living a double life. Of course such deviltry takes on a more re-

(Continued on page 4.)

Home Circle.

MY MOTHER'S HYMN.

Like patient saint of olden time,
With lovely face almost divine—
So good, so beautiful and fair,
Her very attitude a prayer—
I heard her sing so low and sweet:
"His loving kindness, O how great!"
Turning beheld the saintly face
So full of trust and patient grace.
"He justly claims a song from me,
His loving kindness, O how free;"
Sweetly thus did run the song.
"His loving kindness," all day long;
Trusting, praising day by day,
She sang the sweetest roundelay;
"He near my soul hath always stood,
His loving kindness, O how good!"
"He safely leads my soul along,
His loving kindness, O how strong!"
So strong to lead her on the way,
To that eternal, better day,
Where safe at last in that blest home,
All cares and weariness are gone
She "sings with rapture and surprise
His loving kindness in the skies!"

—Author Unknown.

FUZZY JARVIS.

(Concluded.)

It was only a few days afterward that he learned that the judge's son was sick. Then for several days he saw nothing of the judge, and when he finally did come he seemed in a great hurry and there was a sad look on his face.

"How is your son, sir?" ventured Fuzzy, as the judge came back to his carriage.

"He's no better today; in fact, I'm afraid he is not so well." It was a sad smile that he gave Fuzzy, but it was a smile, and one that Fuzzy never forgot.

That afternoon the newsboy pulled the change from his pocket and counted it. A dollar and a half there was, and Fuzzy did some thinking. Suddenly two tears splashed down among the coins.

"He's an a-awful nice m-an." Fuzzy said to himself between the catches in his breath, "an' the boy g-give me 'n orange, an' I'm a-awful sorry he's s-ick." He had wandered along until he stood in front of a window where were displayed many kinds of beautiful plants and flowers. "'N' he called me his friend," mused Fuzzy. "'N' he always smiled at me—even when the boy was sick—'n'—'n'—I'm awfully sorry—'n' I'd like him to know." Then he went inside and began to inspect the flowers more closely.

"What do you want here?" asked the clerk not very pleasantly, for Fuzzy did not look like a probable customer.

"I'd like something pretty for a sick boy," was the reply.

At sight of the tears which were still in Fuzzy's eyes the clerk's tones grew less harsh, and he replied. "This is a pretty one, here."

"How much are these white ones?" asked Fuzzy.

"Two dollars."

Fuzzy's face fell as he passed on to another. He next selected a white lily, which he was told cost seventy-five cents. Ah, that was better. He again counted his money. "That'll take just half of it; yes, I guess I can afford that."

A few minutes later he stood at the door of the big white house. He asked to see the judge, for to no one else would he entrust his gift. Having left it, with a few timid, faltering words of sympathy, he departed, wondering if the judge would understand how sorry he was.

A few days later, when the judge stepped out of his carriage, instead of entering the building as usual, he came directly up to Fuzzy.

"My son would like to see you, my friend. He wanted me to bring you home with me. So if you would jump in here I'll take you up to see him. Can you go now?"

"Sure, sir," said Fuzzy, and he followed the judge into the carriage. As soon as he entered the room the judge's son held out his hand, saying, "Good morning; I wanted to thank you for that flower you brought me, and then I want to ask another favor of you."

"Sure, I'll do anything I can for you," was Fuzzy's reply.

"Well, you see I've taken quite a fancy to you. I've liked you all along, but I've liked you more ever since you brought that flower. And the doctor says it will be a long time before I'll be strong enough to go out much, and it's dreadfully lonesome lying here all day. So I just asked father if he didn't suppose you'd come and stay here, and—well, just pretend you're my brother, you know; I've always wished I had one—and you could play games with me, and we could have jolly times together, I know. You'll do it, won't you?"

'Why—er—'twould be awful nice, but—are you sure you want a poor lad like me? I ain't been to school much, 'n' I ain't got no clothes fit to wear, here, 'n'—"

"Of course I'm sure I want you and I'll help you to study from my books when I get a little stronger, and so you'll stay with me, won't you?"

Of course Fuzzy stayed, and the friendship which began then lasted all through their lives, and Fuzzy often says now that he would not be the man he is if it had not been for the judge and his son and their kindness to him.—R. F. Knapp, "Baptist Boys and Girls."

Deaths.

Hunsberger.—In Souderton, Pa., on March 31, 1912, Cornelius S. Hunsberger, aged 59 years, 10 months and 8 days. Interment on April 4th at Old Mennonite church Souderton. Services at the house by Rev. J. W. Schantz, assisted by Rev. Luckenbill, at the church by A. M. Fretz, assisted by Rev. Mininger of the local church.

Myers.—At Deep Run, Pa., on April 9, 1912, Christian F. Myers, aged 71 years, 3 months and 6 days. Interment on the 13th at Deep Run Old Mennonite church. Address at the house by A. M. Fretz.

..**Augspurger.**—On March 20, 1912, at the home of his daughter, Mrs. James Moon, Middletown, O., at the age of 81 years, Rev. John Augspurger. He was married in the year 1869 to Emilie Kennel, who died in 1893. He is survived by eight children, six daughters and two sons and twenty-five grandchildren. In his death the Trenton, O., Mennonite church lost a most loved and honored member. Br. J. Augspurger served the Trenton church as its pastor for a number of years before Br. H. J. Krehbiel came to the church about twenty years ago. The funeral service was held in the Trenton church. Br. S. K. Mosiman from Bluffton, O., preached the funeral sermon from Isa. 32, 17: "And the work of righteous men shall be peace; and the effect of righteousness, quietness and assurance forever."

Contributions.

Chinese Famine.

Mrs. Daniel Welty, Los Angeles, per D. C. Welty, $5; Hoffnungsfeld Sunday school, per Benj. J. Stucky, per J. J. Ruth, $18; J. P. Eck, Menno, Okla., $5; Tabor Congregation, per J S. Schmidt, Goessel, Kans., $44.17; Anonymous, $5; Zion Congregation, per J. L. Regier, Elbing, Kans., $36.03; C. L. Kuehney, New York, $10; "A Sister," Bethel Deaconess Home & Hospital, Newton, Kans., $1; B. Rempel, Butterfield, Minn., $100.

Famine in Russia.

J. Bergen, Altona, Man., per D. W. Friesen, $2.

Gratefully acknowledged,

Harrison Landis, Treas.,
Emergency Relief Commission.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

When such appalling disaster occurs, when the sad news flashed through the land and the sad particulars become known, it takes a little while even for the Christian to find the right point of view. How could God, the merciful, permit such a catastrophe to occur?

It is true, that in one sense God did not do it. The disaster of the beautiful ship, provided with all modern safety appliances, happened according to the unalterable laws of God in nature. There are rumors afloat, that even human vanity, recklessness and greed caused the wreck. Can we blame God for men's faults? Yet the prophet Amos said: 3:6: "Shall there be evil in a city and the Lord has not done it?" If not one sparrow shall fall on the ground without our Father and the very hairs of our head are all numbered, how could our dear sister Funk, sped on the way by the love for a dear sick parent, perish thus?

This is one side, the sorrow caused by the death of so many dear ones. But is there not an other side to the question? Have not many men become so proud, that they think there is no God and have no use for God? And when the passengers of the doomed vessel were waiting for the last moment and the fatal plunge, how many would have dared to confess in the face of death: "there is no God"?

The band is said to have played hymns while the hundreds of passangers waited for death to come slowly, but inevitably. It is said, that with "Nearer, my God, to thee" played and sung the vessel sank.

The spirit of God had time and the opportunity to work on and prepare many to meet their Maker, who perhaps would have gone on in the mad race for gain, pleasure or fame.

But were not dear children of God on the ship? yes there were, and they are mourned and missed by their loved ones. We miss them, we sadly feel their loss, but we need not mourn for them, for they have gone to their reward, they are with the Savior, whom they loved, and there in eternal bliss they are waiting for us.

A MATTER OF JUSTICE.

Roman Catholics are using all their efforts to break down Commissioner Valentine, on account of his patriotic attitude and his order against the wearing of "ecclesiastical garb" in Government schools. His decision was simply in accordance with the constitutional principle of the separation of church and state, and opposed to Government funds being used for the propagation of sectarian teachings.

One of their organizations at Washington City, known as the Aloysius Truth Society, on April 9, denounced Commissioner Valentine's order, declared that "a bigot has no right to live under the American flag" and that every Catholic in the land should write to President Taft and insist on having Mr. Valentine dismissed from office. Of course, the inference is that any one who is opposed to the enriching of Rome out of the public treasury and the providing of facilities for spreading its influence is a bigot. Under this particular definition, of course, there can be no bigots in the Roman hierarchy or among the Jesuits, and, of course, they are the ones who have the first and supreme privileges "under the American flag."

It is announced that the press committee of the above-mentioned Catholic society "has forwarded to the leading Catholic journals of the country a card addressed to the President of the United States protesting against the retention of Commissioner Valentine in office. The editors have been requested to publish these cards in their respective papers, so that Catholic readers throughout the land may clip out and sign the cards and mail them to President Taft." It is well to know just how they are working to make this expression of opinion.

We have already stated our views and the facts as to this celebrated order and its summary suspension by President Taft. We refer to it again on account of this recent Roman Catholic demonstration and pronunciamento.

On April 8 a hearing of both sides was held before Secretary of the Interior Fisher. All that fair-minded people ask is absolute justice and fairness to all concerned. This much the people of this country have a right to demand. Roman Catholics have no right to special favors nor to the privilege of having constitutional principles trampled under foot for their benefit.—Herald and Presbyter.

Correspondence.

Wadsworth, O., April 22, 1912. A most excellent series of revival services are in progress at the local Mennonite church. The work really was begun the week preceding Easter when the pastor W. S. Shelly conducted very impressive and beneficial meetings on the Life of Christ, each day giving the work for that day of our Savior the last week of His life on earth.

The week following Easter special nights were set apart for prayer in the homes and also in the church to prepare us for the effort in winning souls for Jesus.

The revival meetings proper were begun on Sunday, April 14, by Rev. W. S. Shelly.

Rev. W. W. Miller came here all the way from Pulaski, Iowa to lead in the great work of reaching souls for Christ. His subjects for the very excellent sermons last week were based on the Seven Promises of Christ to the Asiatic churches.

Mr. W. A. Cheesman and his assistant Miss Genevieve Stephens of Girard, Pa., are here assisting in the services and taking charge of the singing. Mr. Cheesman also held a meeting for the pupils of the public school in the church on Wednesday afternoon. He spoke to them on the subject, "My Work in the Slums of New York." On Sunday afternoon he addressed the men and boys on the subject, "Our Father."

Certainly much good will be the result of the efficient efforts of these soul-inspiring workers.

Meetings will be held every evening of this week concluding with the services on next Sunday evening. It is our fervent prayer that many souls will be born into the kingdom.

Mrs. A. J. Krabill.

PHILADELPHIA, FIRST CHURCH.

In compliance with the proclamation issued by the Hon. Mr. Rudolph Blankenburg, Mayor of the city of Philadelphia, that the churches of all denominations set aside at least one service this 21st day of April 1912 and fittingly observe it as a memorial service for the many lives lost in the sinking of the S. S. "Titanic" less than a week ago; we had a special memorial service, the Pastor N. B. Grubb delivering the sermon based on the text as recorded in Psalm 46:10. He briefly called the attention of a large audience to the fact that when the "Titanic" was first launched some of the speakers for the occasion pronounced her as unsinkable in spite of any obstacles that the sea might produce and that this was practically challenging God, and sad but true, the result we know only too well. He pointed out the danger of modern life from the view point of greed; greed for wealth, greed for honor and in this case greed for a record of speed. He spoke of the deep grief and sorrow resulting from the disaster, a sorrow that is world wide and truly our own city has perhaps never felt more keenly the sorrow of any disaster. Last but not least by any means, he spoke with a deep feeling of grief, of the sorrow that this day replaced the anticipated joy in the home of our brother and sister, Mr. and Mrs. James B. Funk, deacon of the Hereford Congregation at Bally, Pa., whose daughter Annie, one of our beloved missionaries in India and who had passage on the "Titanic" on her homeward journey of her first furlough, sacrificed her life with the sinking of the ship. We question why so many saved and not sister Annie Funk; we say, was it possibly because she rather served than be served or is there another reason, we can not know now, to us it is one of the many mysteries of life, but the text again applies.

The pastor and writer made all possible inquiries at the city S. S. ticket offices for information hoping for good news but the best we could get was a cablegram from Cooke's London office saying that Sister Annie Funk was a passenger on the "Titanic" and that her name was on the list of not rescued. The parents have the sincere sympathy of the entire congregation of the church. Our congregation deeply feels the loss, and the conference feels it and no doubt the missionaries in the field feel it most, but we can only apply the words of the text, knowing that He doeth all things well.

J. B. B.

AN INSULTED CHRISTIAN.

(Continued from page 3.)

fined form in these classes than in those of the city slums. But sin is sin. At least so Christ taught.

It is the writer's opinion that both of these classes need the same treatment and remedy. Neither is worse than the other. Since we have more of the one class in our country communities than of the other, let us rejoice

that the Gospel is admirably adapted to the needs of respectable sinners. **Let us insult** by our evangelistic methods, **every insultable Christian.** Let us provoke them to good works. May the Lord of Glory **through all efforts** awake the spiritually dead, whether found in saloon or church, whether clothed in rags or in silk, whether ignoramuses or Ph. D's. and in heaven the angels will rejoice over sinners saved, and on earth there will be those who have come into the possession of the "great peace" which comes to those who love His law and henceforth "nothing shall offend them."

W. S. Shelly.

Editorial.

Some months ago an editor of a well known magazine hired a young woman, a professional writer, to visit a number of prominent churches disguised as a poor woman in order to write up the kind of a reception they gave her and then on the base of her observations he prepared an elaborate criticism on churches in general for their coldness toward strangers. On the face of it the matter was all preconceived. He wanted to have something on the churches and he sent his agent out to find it wherever she could. From particular instances he drew general conclusions.

There always has been more or less talk about the coldness of churches and the way they greet strangers and it is likely that there always will be. There hardly is a pastor but who must at some time or other hear that some one came to his services and left disappointed because some one neglects to give the glad hand or speak the friendly word to some one else. Such criticisms are always annoying. Generally they are made with the sole purpose of annoying some one and too often the visitor only comes in order to go away with something unfavorable to say. He may even complain that the service was cold and formal which means nothing but appears to mean everything.

Causes for unkindnesses of this kind may lie partly with the preacher and congregation because they are given too much to over-emphasizing sociability. They have made people feel in some way that the church primarily exists to make things agreeable for them. This notion of agreeable churches lies at the bottom of the mania for entertainments, socials and popular preaching. It too often degrades the conception of a church into that of a social club and obscures the sense of seriousness which should exist in every congregation. We do not wish to be understood to be opposed to a feeling of good fellowship and brotherhood in the church. This should always exist among God's children. We do seriously object to the notion that the church exists solely to entertain or as a social institution. It has serious business on hand. It must present the Word in all its power to the sinner and rebuke him of his sins. There is much in the Gospel that breathes the spirit of fellowship and fraternity but this must take a secondary place when it is necessary to tell the plain unvarnished truth. Public worship is designed to draw the thoughts of the worshipper away from self and the world to God. If the worshipper complains that he has not been sufficiently "fussed" or "gushed" over when he leaves the sanctuary, we are of the opinion that thoughts about self have been too much fostered and encouraged. He has put himself in a condition of mind where God is crowded out rather than implored to enter his life.

The appalling loss of life involved in the wreck of the ship "Titanic" comes to the world as a terrible shock. Friends of the hundreds of persons all over the world were waiting to rejoice in the happy end of their friends' voyage. Today they are plunged in deepest grief. The blow has fallen on the rich and poor alike. Misfortunes such as this take no note of influence or position. They fall in the most unexpected and unthought of quarters. Our sympathies go out to the thousands of sorrowing families and circles of friends and we commend them to the comforting of the One who wept by the tomb of Lazarus.

We have been led to feel that calamities upon the sea in our day are not of sufficient importance to demand much concern. The mind of the public has gotten into the habit of thinking that, because of the few big accidents in the passenger-carrying service, the ocean is about as safe as anywhere on earth. Builders of great ships have permitted their enthusiasm to lead them to the belief that their boats could not sink because their construction and scientific appliances for safety were superior to any emergency. Indeed their confidence in the stability of their ships has been so great that now no ocean-crossing vessel in the passenger service ever equips itself with a sufficient number of life-boats to move all of its human freight at one time. What an awful thing it has been to be compelled to realize that this feeling of security which every one seemed to enjoy was a mistaken one after all! As long as men cross the ocean and depend upon instruments of their own making, there will remain an element of dangerous uncertainty. It does seem hard at this time that a calamity should have been required to bring people back to the realization that they are never absolutely safe and that the neglect of reasonable precautions will sooner or later compel them to pay dearly for their neglect.

It almost seems idle for us now, after the blow has fallen, to speak of what should have been done but we cannot refrain from calling attention to the fact public demands are generally the cause for such things as the wreck of the "Titanic." Every one wants to travel as fast as possible. To cross the ocean quickly means taking the Northern route, the shorter and more dangerous one. If the public must have ships to plunge at a terrific rate through dangerous seas infested with fogs and icebergs, there always remains the probability of a collision. If the demands for a supply of luxuries on shipboard is greater than the demand for safety appliances, the chances for safety are correspondingly diminished. But why moralize now? The lesson has been a severe one to the whole world. Those whose lives paid the penalty of the mistake were not responsible for what happened, they were the innocent and unfortunate victims of a condition as they found it rather than of an unwise choice they made. Let us hope that the nations of the world will be moved by this calamity to correct the defects and dangers that lie in the way of ocean travel so that we will have heard the last of such appalling disasters.

The imagiation staggers at the thought that there was a hurried parting on the "Titanic" in which some were left to die while others went off to live. The noble story of a gallantry in which the strong men stepped aside to die to make room for the weaker women and children is yet to be written. There remains at least the comfort of knowing that those left to die had ample opportunity to prepare for the end. God graciously gave them several hours, many on land are cut off without such opportunity.

G.

With the loss of the "Titanic" comes to us the information that one of our missionaries, Sister Annie Funk is numbered among the victims who went down with the doomed vessel. Sister Funk left India full of joy in anticipation of a reunion with her parents and friends at Pennsylvania. She was anxious to get home as soon as possible. Aged parents were looking forward to having her with them once again. It seems as though by special providence an opportunity to take a faster boat than she had originally intended to take, offered itself in England. She would be home a few days earlier than she expected and—we know the rest. Her friends waited for her in vain, there were hours of anxious waiting and watching for news that would tell it all, then came the final message—she was not among those accounted for. She was already sleeping in the great deep. In place of a part in a happy home-coming a watery grave with all the horror that led to it was hers. We bow in tearful submission to the will of God; the blow is a severe one but we find comfort in Him who alone can speak peace to our troubled souls. We offer the dear parents our tearful sympathy. May God sustain them in this great trial reserved for their declining years.

A decidedly unfair attitude toward women is the one which would deny her the privilege of choosing a career for herself apart from the marriage state. Social usages under which we live compel a woman to wait until she is asked before she can enter wifehood. Men today are unreasonably deferring the time of marriage, preferring to live without the worry a family imposes to taking upon themselves the struggles with poverty incident to young families. This works hardships upon the women. She cannot remain a burden upon her people and is by circumstances forced into a career no matter how domestic she may be in her tastes. When she does enter a career that raises her above the plane of mere drudgery the cry is raised that she is unwomanly or that she is unfairly crowding the place of man and making it hard for him to earn a living. The blame for a condition such as this, should in our opinion, be laid upon man's shoulders and not woman's. If she cannot perform the wifely duties it is generally because the opportunity for true wifehood is closed to her. If she crowds men in the competition that business imposes, it is because she has been driven into making her own living. If she shows ambition to rise in her calling to something above mere work with her hands it is because her creator has given her abilities that make a career

possible and she feels that to be true to Him she cannot bury her talent in a napkin.

Under certain special circumstances Scripture gives woman a subordinate place and under other special circumstances she is given the forefront and in our time there may be certain special circumstances in which it is wise for a woman to be subordinate, while there may be other special conditions in which she is to take the lead and man is to follow. But a few special conditions are no warrant for sweeping general applications. To expect woman now to occupy a place similar to that occupied by her 2000 or even 4000 years ago is closing the eye to progress and means the totally ignoring of conditions existing in our time wich make such a place altogether impossible for her.

A brother asks the question: "If the Bible introduces Sarah as baking cakes, and the wise and sensible women during the wilderness journey that with their own hands they spun for the tabernacle, Hannah as sewing clothes for her son, Tabitha, that she sewed for widows; Ruth that she gleaned after the reapers; Rebecca, that she carried water; and Rachel, that she herded sheep: how is it that today such duties are pronounced monotonous and an official career is desired?" Any house-wife has an answer ready for such a question. She can buy good cakes at the corner shop without the risk of burning them or otherwise having bad luck with them for from one-third to one-half less than she can bake them in her own oven. To stay home and bake would be poor housekeeping and perhaps, if her husband's income happens to be slender it would even be wicked extravagance. For the same reason women don't spin and sew any more as our grandmothers and their mothers before them used to do. Spinning is now done in factories on costly power-driven machineries that turn out much more in an hour than a woman could spin in years. Clothing must conform to a standard of style to which the public slavishly bows and it too is more cheaply and better made in factories than the most skilful seamstress could produce it at home. A career at spinning or sewing is today closed to the woman in her home, if she does follow it, it is in the factory in competition with men. If she becomes proficient and so masters her trade as to rise to an administrative position in following it, why must she unjustly be criticised as unwomanly? As for working in the harvest field, carrying water to the cattle or herding sheep, there is not a community in America today so lacking in galantry as to permit it. Our social conditions, unsatisfactory as they are in a great many particulars, are far above the necessity of condemning women to drudgeries of this kind. No father, no husband, no son with a proper regard for his daughter, wife or mother would, in our day ever think of permitting such a thing. particularly since such things are not at all necessary.

Men differ in their opinions and are likely to continue to do so concerning the wisdom or propriety of giving woman an equal place in all things, particularly in matters of state and church. But, in the state, if taxation without representation be tyranny, and women are taxed without having a word to say in the way taxes are to be spent, then there is something the matter with our representative government. In the church, if women may do pioneer missionary work abroad, why may they not have a part in the lesser sacrifice involved in the ministry at home? If deaconnesses may be set apart to their work by a special service called consecration, does the word consecration mean anything that the word ordination does not imply? If women are admitted to the order of deacons, the first scriptural examples of which were men and if St. Paul speaks of one of the first deaconnesses using the masculine noun (Diakonon, Rom. 16:1) may we not conclude that women under certain circumstances may fill other offices in the church commonly given to men?

G.

NOTES ON THE C. E. TOPIC.

April 28.

Home Missions of My Denomination.

Ps. 33:8-22.

The readers of the Mennonite should by all means study the paper on "City Mission Work" brought to them last week in the pamphlet containing the papers read at the last General Conference. It brings before them one of the most important phases of home missionary work. There are a number of large cities in close proximity to groups of our churches and in every one of them there is need and room for city mission, indeed, with the rapid growth of cities and the changes that are taking place in them there are large areas in which the "City Mission" is the only religious influence with which the masses come in touch.

The many of our young people who give up the farm and go into industrial and business callings in the cities and towns generally are lost to the denomination as well as to the local church if there are no means provided to follow them and give them Mennonite churches in the towns. District Conferences have realized the need of doing something along this line and the efforts they have made have been successful but it yet remains for our denomination as a body to make a survey of the whole country to find just where our people are going and then when enough are located to establish churches. A work of this kind means effort. it costs a great deal of money but it is worth while. Other denominations are successfully doing work of this kind for their own and there is no reason why we should not be doing the same. The scope of the home-mission idea is so wide that one can say only a beginning has been made in the attempt to benefit by its full opportunities. Beside city mission among the lower stratas of society there remain such needs as the spiritual care of people of strange tongues and customs who come to our land by the many thousands every year, the making of proper religious provisions for the negroes and the ignorant mountaineers of the Southern States, the churching of the scattered settlers in newly developed lands, the bringing of the Gospel to lumber, railroad and mining camps where the gambler and the rum-seller are having things pretty much their own way. Added to all this and much more that calls for mission enterprise, there remain the real heathens among us, those who came from China, Japan. and other Asiatic lands to make their living. The proof of our sincerity about sending foreign missionaries abroad is to be found in the way we are ready to handle the heathen problem at our very door.

NOTES ON THE S. S. LESSON

April 28.

The Beatitudes.

Matt. 5:1-12.

Golden Text: Matt. 5:8.

Blessedness is the highest form of happiness. Indeed it is the only true kind of happiness. Things that are not blessed when called happiness are misnamed. To seek the highest good in them is to deceive one's self. A thing can only be blessed whose end is blessed. The attractive bait the fisherman places on the hook is not good for the fish. It is its destruction. The world, the flesh and the evil one set attractive things before men. Can they be blessed or can they even be good, when their end spells death to body and soul?

The beatitudes reflect the whole life and mission of our Lord. To be blessed is to have the mind of Christ and the beatitudes unfold that mind before us so that we may know and appropriate it to ourselves. The only way to preach or explain the beatitudes is to live them. One cannot know their value and the happiness they bring to him until he has tried them out.

The beatitudes are a message to the unfortunate, the unsuccessful and the burdened. All men have a few of life's miseries, some seem to have them all. Whatever the number of one's miseries, one learns in the beatitudes to know that he has something better than those who seem to be sheltered from the rough hard knocks of life.

(1) Humility secures the kingdom of Heaven. The proud, those who assert self and esteem self seek a kingdom no higher than the world of which they now are a part. This world is not enduring. Heaven is. To make sure of it is worth while even at the cost of present happiness. (2) It is quite natural that the "man of sorrow and acquainted with grief" should reveal the blessings in them. The comfort is God's eternal comfort. (3) The meek are to inherit the earth. There is a power in gentleness and mildness that conquers all fury. Gentle sunbeams do more than all the storms for the world. Gentle words and acts win and control affections where force fails miserably. (4) Soul-hunger and soul-thirst are never ignored by the wise Giver of every good and perfect gift. With the desire to attain righteousness comes the power that alone can make righteousness possible. (5) To the merciful, those who make the miserable there concern, is the assurance "ye have done it unto me." Salvation is possible through His mercy alone. (6) Purity is a condition imposed upon all who desire the blessings that purity gives. The holy God cannot look with the least degree of favor upon sin or the sin bearer. (7) The Prince of Peace opens the doors of kinship to Him to those whose mission like His is peace. (8) Persecution is always hard. The persecuted often must endure mental as well as physical torture but they are in good company. The best, the noblest, the most gifted and the most helpful had to endure for righteousness sake. So did our Master. His followers choose what He choose.

News of the Week.

HOW THE "TITANIC SMASHED THE RECORD."

Story of the Greatest Marine Disaster in History, As Told By Survivors.

New York, April 19.—Seven hundred forty five persons landed last night from the Carpathia, at New York, mostly women, sick in heart and body, wrote into the annals of maritime history today the loss of the finest steamship ever built by man. They were the survivors of the White Star liner Titanic, which sank, bow foremost, with 1,595 souls aboard, her captain at the bridge, her colors flying and her band playing "Nearer, My God, to Thee," in two thousand fathoms of water off the banks of Newfoundland under starlit skies at 2:20 a. m. Monday.

With one voice they told of the splendid heroism of those who remained behind to find a watery grave that they might live.

Captain Smith died, they said as a gallant sailor should, after having first placed all the women who would go aboard the lifeboats. There were many who stayed behind to die in their husbands' arms.

Ripped Open Below Water Line.

From their narratives stand out in bold relief the following facts:

The number that went down on the Titanic was 1,595; the number rescued was 745, but six died after the rescue, thus bringing the total death list to 1,601.

The Titanic was making twenty-one knots an hour when she struck the iceberg.

No one at first thought that she would sink.

She remained afloat more than two hours.

The iceberg ripped open her bowels below the water line.

Instant panic was averted by Captain Smith's terse appeal to his crew: "Be British."

The Titanic turned her nose for the bottom when the last lifeboat was less than a hundred yards away, reared her stern high in the air and trembled for a moment before seeking the bottom.

There were two explosions when inrushing waters reached her boilers.

Silence, Then Cries.

When she sank there was silence; a moment later the cries and supplications of 1,500 dying men arose in chorus indescribable over the spot where she went down.

For hours the survivors rowed in lifeboats over a calm sea in bitter cold until the Carpathia picked them up.

It was well into the morning before the last of the more than seven hundred Titanic survivors left the Carpathia. They were the steerage passengers and cared for by charitable organizations, they were taken to the city lodging houses.

The mountain of ice that caused the destruction of the Titanic off the Newfoundland banks last Sunday night was almost of the color of the water. It was almost impossible to distinguish it at a great distance, and the big liner was rushing through the water at such a fearful rate of speed that when the lookout in the "crow's nest" reported "ice ahead" there was no time to transmit the reverse order to the engine room before the crash came.

That the ordinary rules of caution while passing through the ice fields were disregarded is known. Where the responsibility rested will be determined by the congressional investigation here or the Board of Trade in London.

When the lookout reported "ice ahead" the big liner's helm was swung to port side and in the next moment a quivering jar hardly noticeable was the only indication of the death dealing rent torn in the sides of the ship below the water line by the grazing iceberg.

Had the liner struck the berg head on, the crushing of the bow would probably have been the only damage done, although the impact would have been much more terrific.

When the liner struck the captain's first orders were to get the boats ready and passengers overside and at the same time sent word to wireless operator Jack Phillips to send out the international call, the continental appeal for aid.

"Get all persons on the boat decks," came the sharp order and the army of stewards obeyed at once. Every one was ordered to assemble on deck with life belts on. Many refused. They would not realize that there was danger. But the presence of the crew at collision stations and the uncoiling of the lifeboat ropes soon indicated to every one that business was meant.

Then came the sharp commands: "Women and children first," and there were revolvers in the hands of officers, showing that the orders were to be enforced. No distinction was made between the women of the steerage and the women of the first cabin. At first they refused to enter the boats. The women felt that they were safer on the liner than in the lifeboats and the crew did not stand on ceremony, but promptly picked them up bodily and threw them into the boats.

Three Men Go Down.

Steerage passengers, men, made a rush for the boats, murderous pistol was out. It spoke twice. Two men dropped, a third was felled by a quartermasters fist. The excitement was over, and the men fell back.

Over the sea from the davits, the loaded boats were swung and promptly dropped. One capsized and the occupants were drowned. A collapsible lifeboat, one of a new type, also turned over in the water and the occupants lost their lives, although it was later righted and got into commission as a raft.

The boats rowed away six in a group, the others widely scattered, many of the women protesting and insisting there was no need to have left the vessel. And then the women in the boats saw the great Titanic, the boat they had believed "unsinkable," break in twain. At the same time there came a roar and a series of explosions. The boilers, under which the fires could not be drawn, had exploded when the icy water rushed in.

The after part seemed to right itself and bobbed up and down. Its top was black with men and women who could not be taken off because there were not sufficient boats and rafts. Another explosion came, and thus the great mass of steel sank into the waters, raised again and then plunged forward to disappear forever.

Band Plays Hymn.

And as she went down, from the wreck came the last feeble strains of the music of the heroic ship's band playing **"Nearer, My God, to Thee!"**

An eye witness describes this scene as fallows:

Last of the Titanic.

"Presently about 2 a. m., as near as I can remember, we observed her settling very rapidly with bow and the bridge completely under water, and concluded it was now only a question of moments before she went; and so it proved. She slowly tilted straight on end with the stern vertically upward and as she did, the lights in the cabins and saloons, which had not flickered for a moment since we left, died out, came on again for a single flash, and finally went out altogether. At the same time the machine roared down through the vessel with a rattle and a groaning that could be heard for miles.

"To our amazement she remained in that upright position for a time which I estimate as five minutes; at least 150 feet of the Titanic towering above the level of the sea and looming black against the sky. Then with a quiet slanting dive she disappeared beneath the waters and our eyes had looked for the last time on the gigantic vessel we had set out on from Southampton last Wednesday.

Deadening Bitter Cold.

"And there was left to us the gently heaving sea, the boat filled to standing room with men and women in every conceivable condition of dress and undress.

"And then with all these, there fell on the ear the most appalling noise that human being ever listened to—the cries of hundreds of our fellow beings struggling in the icy water, crying for help, with a cry that we knew could not be answered. We longed to return and pick up some of those swimming, but this would have meant swamping our boat and further loss of the lives of all of us.

That Awful Wait.

Then there came the awful wait. It was not known that assistance was coming. Most of those on the vessel did not know that the Carpathia had heard the last frantic appeal for help and was rushing through the ice field, piloted by Captain Rostron, at a faster rate of speed than she was compelled to make on her trial trip to save the pitifully small number of survivors, and with daylight the survivors, in the midst of grinding ice fields, with the sea rising and a storm plainly approaching, saw the smoke of the Carpathia coming up. Members of the crew were at the posts, slings were already over side to hoist the survivors on board, and there was not an instant's delay in the transfer.

Sixty-Four Bodies from Titanic Wreck Recovered.

St. Johns, N. F., April 21.—Sixty-four bodies have been recovered by the cable steamer Mackay-Bennett, which has been searching the vicinity of the Titanic disaster, according to a report that reached this city tonight. It is said that a number of bodies which were recovered were sunk again, as they were without identification marks. The names of those identified could not be obtained through the Cape wireless station.

"Green Crews" for Titanic Lifeboats.

New York, April 20.—New developments, throwing light on the sinking of the Titanic, the greatest steamship, and the loss of hundreds of lives, are coming hour by hour as the survivors tell their stories. Criticism is now heard against the crew which manned the Titanic lifeboats. More than one survivor has said that lives were sacrificed because the lifeboats were not used to the best advantage in a time of great emergency.

The number of dead probably will never be exactly determined, in asmuch as the complete passenger list went down with the doomed vessel. The number of survivors is fixed at 705 by the report of Captain Rostron, of the Carpathia. The White Star line officials believe that the death list totalled approximately 1635.

Stoker Blaims Company for Loss of "Titanic."

New York, April 23.—John Thompson, a fireman, and Thomas Whitley, a first cabin steward, who escaped from the wrecked Titanic, place the responsibility for the accident on the management of the White Star line and the officers in charge of the navigation of the giant liner. Thompson declares that top speed was maintained from the beginning to the end of the Titanic's fatal course, that she was speeded uniformly as close to seventy-seven revolutions as could be and that she was racing at the utmost capacity of her engines when she ripped off her plates on the iceberg.

200 PERISH WHEN GREAT DIKE BREAKS

Jackson, Miss., April 20. — Reports reached here today that two hundred persons were drowned in Bolivar county, Mississippi, by the flood that swept through that section when the river dikes broke near Beaulah. Bolivar county is covered with water and efforts to verify the report are meeting with many obstacles.

The reports say many white persons were swept away by the deluge, although it is said the majority of victims were negroes, who failed to reach high ground in time to get out of the flood's path.

Miles of Water.

Delta Point, La., Apr. 23.—Over the erstwhile fertile fields of Madison parish, from Delhi to Mounds, a distance of forty miles, an Associated Press representative traveled in a motor boat and from early morning until tonight a solid sheet of water as far as the eye could see in every direction lay before him.

Tonight water stands from five to fifteen feet deep over thousands of acres of fertile farm lands of more than a half dozen parishes of northeastern Louisiana.

SEVENTY-THREE LIVES LOST IN TORNADOES

Chicago, April 21. — Seventy-three persons are known to be dead, half a score were so severely injured they may die and a hundred and fifty others were hurt in two tornadoes, one of which swept over Southern Illinois and the other across Northern Illinois into Indiana just before sunset Sunday night.

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Sommerfreude.
Sonnengold.
Hosianna.
Kinderlust.

Frühlingsstimmen.
Sonnenschein.
Lobet den Herrn.
Lasset die Kindlein zu mir kommen.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, May 2, 1912. No. 18.

EMANUEL—GOD WITH US.

By D. J. Ashbury.

"My presence shall go with thee, and I will give thee rest."—Ex. 33:14.

"My presence shall go with thee."
What, then, is there to fear?
Can anything "too hard" for Him
Across thy path appear?
Hath ever yet, in human need,
His love or wisdom failed,
Or any power in earth or hell,
Against His might prevailed?

"My presence shall go with thee"
In all the common days;
The consciousness that God is near
Transfigures irksome ways;
The obscure place, the trying task,
The things that chafe and gall,
The dearth of sympathy and praise,
He knows, He feels for all.

"My presence shall go with thee
And I will give thee rest."
The enemies that harass thee
No longer shall molest;
They may attack, they cannot win
If thou but seek His Face;
They gain the victory over sin
Who shelter in His grace.

"My presence shall go with thee"
All through life's varied scene,
Whatever arid stretch there be,
This is a heartening green.
Whatever weary journeyings,
With heart-sick thirst opprest,
There bubbles forth this freshening spring—
His presence and His rest.

"My presence shall go with thee."
This is the promise sure,
And he who claims it for his own
Its blessings shall secure.
Man's word may prove a broken reed
Of flattery or cant;
The all-true, faithful, changeless God,
Fulfills His covenant.

"My presence shall go with thee."
Oh, words divinely sweet!
What greater boon could mortal crave
To make his joy complete?
Serene I face what life may bring,
No matter when, how, where,
Assured of God's own oversight,
His fellowship, His care.

—Chr. Guardian.

Toronto.

FAITH'S INTERPRETER.

I deem his faith the best
Who daily puts it into loving deeds,
Done for the poor, the sorrowing, and the oppressed;
For these are more than creeds,
And though a blinded reason oft may err,
The heart that loves is faith's interpreter.

—Edward Payson Powell.

EDITORIAL.

We are disappointed in being unable to give this week in our papers the picture of our dear sister and efficient mission worker Miss Annie Funk. We have asked Bro. A. S. Shelly to send us the obituary of our dear sister, and Bro. A. B. Shelly to give us a description of her work in the mission. We are very sorry to hear, that the latter is sick in bed and unable to give us the desired information. The letter of Sister Funk to the editor shows somewhat her work and how valuable it was for our mission. v. d. S.

NEWS AND COMMENT.

Bro. P. A. Penner writes from Champa, India: "The heat is coming on fast. We intend to leave for Simla on April 23. The work will be in charge of Bro. P. W. Penner. Baptized a leper woman yesterday. She was very happy. Pray for the Lord's work.

The fund for erecting an addition to the building of the Mennonite school at Gretna, Man., is increasing rapidly. It has reached over $5000 and the building is assured. $8000 will be required to finish the proposed building, but is expected to be collected.

The "Weekly News" of Roaring Springs, Pa., reports, that the Mennonite congregation there is going to unite with the Eastern Conference. Jacob Snyder was unanimously elected as Elder and H. G. Snyder as minister. Bro. Silas Grubb lately visited the congregation.

Bro. I. A. Sommer preached in the St. John's church near Pandora in the morning and in Bluffton, O., in the evening. He is working in the interest of our publications. Bro. P. E. Penner preached in Pandora.

A BRIEF LIFE SKETCH.

Sister Annie Funk was born on April 12, 1874, her parents being James B. and Susanna Funk. Her mother's maiden name was Clemmer, she being a niece of Rev. Christian Clemmer, for many years the elder of the Hereford charge. Annie's native place, where she grew to young womanhood, is a beautiful farm homestead in a quiet valley, known as Butter Valley, about three miles distant from the Hereford church. From early childhood she attended the Sunday school and the church services in company with the parents and the other children and she was only about fourteen years of age when she made a public confession of faith and received baptism at the hands of the then pastor, Rev. C. A. van der Smissen. About that time a Christian Endeavor Society was started in the church and her name appears early on the list of members. Though by nature of a retiring disposition and rather diffident, she allowed not this to keep her from at least trying to do what she felt to be her duty, and the record shows that she soon became active in the work of the society. In the Sunday school, too, she was a teacher for many years up to the time she left home. She was one of a committee of three to start a Junior C. E. society, her associates in this being Sus. L. Yeakel and Laura Bauer.

For her educational preparation she attended the West Chester State Normal school taking the Teacher's course, and afterwards went to Northfield where she spent several years in the Moody Training school. From there she went south to assist in a mission among the colored people at Chattanooga, Tenn. She then followed an invitation to the Young Women's Christian Association in Patterson, N. J., where she served in the capacity of house-secretary. How her associates in the work appreciated her was shown in the cordial farewell meeting they arranged for her on the eve of her sailing for India and by their generous gift of a folding organ for her use in the work of her new field.

When the call of our mission board came to her to go to our new field in India, she realized as she afterwards told me, that this was God's answer to the conviction she had felt for some time looking toward the work of foreign missions, and not to accept would be to reject God's plan for her. When the time came for her to go in November 1906, and the other young woman who was to be her companion in the work was was prevented from going by physical disability, she waived the option given her by the board of waiting a year till there would be some one or more to go together with her, and courageously set out on the long journey alone. I shall always remember vividly the picture of her standing on the deck of the great steamer "New York", waving adieu to her pastor and some Patterson and New York friends who had come to see her off. To a remark regarding the possible dangers ahead of such a journey she responded quickly, "Our heavenly Father is as near to us on sea as on land. My trust is in Him and I have no fear."

Her work in India is a part of the history of our mission there. The reports from time to time have kept us more or less informed of its progress. And of her tragic death when almost in sight of her native shores, coming on her first furlough, I wrote last week. The thirty-eighth anniversary of her birthday found her on the fatal ship. A number of letters of greeting for that occasion, intended to intercept her course in England, never reached her because of her change of route. And instead of giving her a welcome home here as her loved ones in the family and the large circle of friends had hoped, she will now be the one to welcome them to the homeland above as one by one they shall be gathered there if—mark this if—they, too, shall have made their calling and election sure in their day of grace. As for the resurrection day, the sea, too, shall then give up her dead and in place of the mortal tabernacle swallowed up by the waves there shall be the spiritual body raised in incorruption and heavenly glory.

At the time of this writing a memorial service has been announced to be held in her home church on Sunday at 2:30 p. m.. At about the same hour a similar service will be had by the Y. W. C. A. in Patterson, N. J. In many other places our common bereave-

ment has been and will be remembered in public speech and prayer.

A life, not faultless, but in a prominent degree worthy of imitation, has closed its early career. A vacancy in the ranks of the Master's army of laborers has occurred. How shall it be filled? Who will step foreward into the breech? May the consecrated life of Sister Funk be the inspiration for one and another to say, "If Thou wilt, Lord, here am I, send me!" **A. S. Shelly.**

FROM OUR MISSION FIELDS
(Translated.)

I.

Bro. Linsheid writes April 1st: O how the time flies! As the time so everything temporal is doomed to pass away. Well for us, if our work has not only a temporal but also an eternal value, which gives eternal joy.

On the whole the work has been carried on as heretofore, the only new work was the re-opening of the Sunday school with the school children. Having closed the same on account of the trips to Lame Deer, we intended to open it last fall after the government school had opened. But the principal of this school who for certain reasons is not very kindly disposed to me and entertains peculiar views on religious questions, took the opportunity to get ahead of me and opened a Sunday school in accordance with his own ideas thus coming in conflict with the government rules and regulations.

He soon had to report about this with the result that he was ordered to give up his Sunday school, after which the children since New-year, again come to our chapel. It is a pity and a drawback in mission work that so few of these government employees are religious and firm characters. But we are powerless to change things and would have to despair were it not for the firm faith in Him who can make all things work together for good.

The attendance in our services was better than in previous years during the winter months. The cold was severe and the roads at times almost impassable. Nevertheless some families attended nearly every Sunday, although they had to drive as far as twelve miles. We hope that they will in the future not only attend still more regularly but also accept what they hear.

Instead of being able to report of additional baptisms we have to complain of a few members who have caused us anxiety. We hope, however, that they will find their way back and that we will soon be able to add new members to our small flock.

Now that the summer sets in we are again confronted by the question, how to reach those that live so far off. The Indians being scattered over such a large area, it is impossible for us to do justice to our field without further help or better facilities to reach the distant Indians and to enable us to hold Sunday afternoon services for them. We submit this question to the board for discussion. I wish to add that the other stations here have their Indians relatively near by, while our are from 12 to 18 miles away in three different directions.

The Lord has given us fair health, though my dear wife is not as strong as she should be.

II.

Bro. P. A. Kliewer writes April 3rd:—"The Lord hath done great things for us, whereof we are glad." He has preserved our lives and has given many opportunities to witness for Him. Dear brethren, we are indeed happy, although not everything has been sunshine. We have Jesus and what that means becomes more precious to us every day the more we observe those who live without Jesus, not only Indians but also whites, whom we meet now and then. The influence of such whites upon the Indians is bad. Oh, that more of our Christian young men would come and work among them, e. g. in the government schools!

The medicine men hold themselves back more and more and try to hold back others. Lately two of them came saying that they wished to become preachers. They had said this once before in the beginning. I told them that they must first become Christians themselves before they could show the way to others. Now they came again saying that they believed in Jesus and wished to be baptized. I made arrangements with them to meet me again on Sunday after the services, but they did not come. A young couple told me that some of the young people intended to be baptized soon. When I explained to them what the conditions were, they felt like the rich youth, finding it too hard to give up so much.

One Sunday afternoon several young men were here and began to argue about the "Mescal Bean." They claimed to pray to the same God as we do, only in a different way, i. e. by way of Mescal Bean, dances, etc. I spoke with them about three hours.

Sweet Medicine, one of our Christians, had told Bro. Wiebe that two young men had spoken to him as though they intended to apply for baptism, which shows that the Lord's Spirit works among our Indians.

As much as possible I have visited the camps, once to twice a week, and found that it increased the attendance at the regular services if I had previously visited and invited them. On the whole the meetings were fairly well attended in spite of bad roads and distant camps. At present quite a number do not come on account of their horses being so thin, hardly more than skin and bones.

The religious instruction in the government school I was compelled to discontinue for one year and I wait for the final dicision.

The Lord willing we intend to start on our northern trip to Canada on May 20, going first to Gretna, Man., where on the Pentecost Tuesday a mission festival is to be held, to which Bro. B. Ewert has invited us. During our stay in Canada we also expect to attend the Canadian conference in July next. R.

QUARTERLY REPORT
From Our City Mission.

Brother E. F. Grubb writes under date of April 9th as follows:

Brethren:—The first quarter of 1912 has been like all the rest of the quarters since we have been here, it has come and gone.

The work has been practically the same as before. Sunday school dropped back to a little more than last year after the Christmas rush was over. Our attendance is better than for first quarter of 1911. Our children are more regular in attendance and apparently more interested in the services.

Demands for relief work is as much or more than usual—"the poor have ye with you always." Special work comes in waves—one day or week it is clothing that is needed; another time it is groceries; then in March we had an epidemic of family separations with the demand for sympathetic ears to listen to their troubles and the necessity of knowing plans and provisions to care for dependant women and children. Two wives, mistreated and deserted—one with her face bruised and eye black—each with three children under school age, were relieved for a time by giving food and are now providing for themselves and children. It is worth something to be able to help these people to help themselves.

We have met the **down and out** men until we have wished that the **other half** of American men could see, and know some of the tales that are told. We see "the mighty fallen"; hear tales of injustice and mistreatment that we do not wonder that some are ready to "curse God and die." Of course they fail to see that it is not God but the devil that brings such results. We met one man—and we have felt exceedingly humble since—who has been known throughout the United States as an evangelist—to him some Mennonites owe their conversion—and we found him here sick, crippled, hungry, penniless, locked in the city jail, charged with violation of the law, of which he is not innocent. It is a tale of misfortunes, lack of judgment, dope, deceitfulness of riches and I know not what. "Let him that standeth beware lest he fall."

With these scenes before us and these stories in our ears you may understand how glad I was to make the trip to Reedley and participate in the services for the ordination of Elizabeth Braun as mission worker to help in this field. The change in getting away from this work, the all day's travel through mountains and across plains with a genial traveling companion (Bro. Horsch) to meet friends, old and new, to see others at their work, and interested in our work—these are ingredients of a splendid spring tonic and I believe will keep my hair from turning gray too soon.

And you will understand, too how I was soon ready to come back, when I felt that here in our mission district are people who need sympathy and help and counsel and teaching and are better for having it and come to us for these things—so I was ready to come back that I might be happy in helping others to be happy.

Not many converts to report—only two, but there were two. So many people measure the success and value of missions by the number of converts. Well, a large number of us need other things than conversion—I mean spiritually; that is, there are needs that are to be supplied after conversion. Then again conversion follows teaching—the hearing of the word. This, the Word, we are trying to teach and we expect results.

One child's funeral was held in the mission in this quarter. This was spoken of in an article to the Mennonite.

The Bible Class meeting at our home has finished the studies in John. This has been discontinued and a new line of work has begun. On Easter we began an 11 o'clock meeting for Bible work and study—this enlarges upon our Workers' class spoken of last quarter. This is for the older scholars of the Sunday school, for the teachers and others. The studies are intended to be devotional and instructive, a kind of hour for worship, or a morning preaching service.

On Easter morning we received one of our Sunday school teachers into church membership with us. She is the teacher of our primary class and not belonging to any church in the city, we took her in.

At the close of the Sunday school on Easter we gave colored eggs to the children. On the afternoon of Easter-day we had communion services. Rev. J. B. Epp was with us and we with him and some resident Mennonites met with us. Bro. Epp spoke in German and I in English and if we had some one to speak in Spanish and one or two other languages, perhaps all would have heard in their own speech.. There were twenty communicants.

On the whole we feel there have been decided gains this quarter. Miss Braun's work is beginning to bring results although maybe not as much as she expected. One thing we must learn is that not every boy or girl or man or woman who promises to attend the Sunday school or services will be there the next Sunday. Much sowing, little to reap; hard and diligent labor, small results; such is the rule. But from her house-to-house visiting some are coming back who once came and some new ones are coming for the first time.

Very respectfully,

E. F. Grubb.

Beloved Congregations:—Again we have every reason to be grateful for the onward and forward movement of the work in our city mission. And as it is growing let us not forget that not only our workers but we also have a share of the work to do; do pray for and support it by offering our means for those who are in darkness of sin and in poverty, and surely the Lord will continue to prosper and bless all that is done for his name's sake. Since we have more workers in the field our opportunities have increased, our duties toward it have enlarged and our privileges have become more numerous. Let us be up and act out our part for the salvation of perishing souls. With best wishes, **Jacob J. Balzer, Sec.**

The tendency to persevere, to persist in spite of hindrances—it is this that distinguishes the strong soul from the weak.—Sel.

Discretion of speech is more than eloquence, and to speak agreeably to him with whom you deal is more than to speak in good words or in good order.—

—Selected.

Home Circle.

I KNOW THAT MY REDEEMER LIVES.

I know that my Redeemer lives;
He that hath died hath conquered death;
And ever living He forgives,
As when He prayed with dying breath.
Thou bleeding Lamb! I trust in Thee;
I know that Thou didst die for me.

Full oft with all my guilt in view,
I fear there is no hope for me;
My sins that holy Sufferer slew;
I pierced Him hanging on the tree.
His look of love my faith revives,
And tells me my Redeemer lives.

Alas! since first I saw the Lord,
Oft have I wandered from His side;
Slighted how oft His gracious word;
Nay more—His precious name denied.
Yet those sweet accents, "Lov'st thou me?" ....
Recall my roving heart to Thee.

When sorrow its dark shadow flings,
When sinks my soul in deepest woe,
This joy in tribulation springs,
Hope in despair, I know—I know—
And, oh, what peace the knowledge gives;
I know that my Redeemer lives.

Poor the world's noblest diadem,
Faint is each bauble's brightest ray;
One pearl exceeds earth's purest gem,
One crown alone fades not away.
That pearl, that crown, my faith receives;
I know that my Redeemer lives.

Yes! I shall see Him as He is,
Shall know Him e'en as I am known;
This weak, vile heart grow pure like His;
His lovely image be my own.
Take—take, faint heart! the hope He gives,
And know that thy Redeemer lives.

—Unknown.

"OLD-FASHIONED PREACHING.

"Well, I am thankful to hear such good old-fashioned preaching," she said, as she came out of church on Sunday, after hearing a sermon on Luke 19:10: "The Son of man is come to seek and to save that which was lost."

"But, auntie," I said, "why do you call it 'old-fashioned preaching?'"

"Because," she replied; "because, like good old Mr. Baxter's books, it makes one feel the awful guilt of sin, and the wonderful mercy of Christ in coming to save us from its condemnation and from its reigning power in our hearts and lives."

"But, auntie, is not almost all the preaching what, in that sense you might call 'good old-fashioned preaching?' Does it not tell us of the sinfulness of sin and the mercy of God, in Christ Jesus, to all who repent and believe on Him?

"No, Henry, I am sorry to say it don't. There is too much preaching on the outskirts of the gospel instead of preaching the full gospel itself; and some, I am sorry to say, that don't seem to get even to the outskirts. Why, only six weeks ago I heard a minister in Massachusetts give a long essay, which he would probably call a sermon, on a possible probation after death for some who had not repented in this life. And though he did say that he supposed the doctrine referred particularly to the heathen, I could not but think that some who heard him might believe they stood just as good a chance as the heathen could,, and so might put off repentance now, while life and probation continue. And then the next Sunday I heard from a young man, a sermon I suppose he would call it, but I should call it a discourse or essay on the beauties of autumn; and though it was well written and well delivered, there was no mention of Christ, or of sin, or of duty in it, and it might just as well have been given by some heathen moralist or poet as by him."

"But, auntie, you don't think all the preaching is like that, do you?"

"Well, I can't say all, by any means; but there is too much of it—too much that has no kind of gospel in it. Why, only last week I read an advertisement in the daily paper, by a minister in H——, that he would preach on "Orange peel on the sidewalk,' and of another in F——, on "Giving the wink." and of still another who in his sermon had seventeen quotations from the classics and the poets and only three from the Bible! What do you suppose Paul, or Whitefield, or Brainard or Edwards, or Nettleton would have thought of that?"

I was telling a friend afterward of all this, and he said, "I am sorry to say there is too much truth in what your good old aunt has been saying. If we had far more of the faithful and searching preaching of the law, like that of Nettleton and of Finney in his best days, we should see far deeper impressions of the exceeding sinfulness of sin and of the need of the grace which is offered in Christ Jesus, and the Christian character of many in our churches would be broader and more substantial, and more intelligent and serious than it now is." And he added, "There is great truth and wisdom in what Spurgeon says, and which I wish all our preachers would remember, viz. Preach the law, that men may deeply feel their sinfulness; then the gospel. that they may be led to Christ for pardon; and then the law again, as the great rule of life, that they may so live as to obey and honor Christ, and that all may so take knowledge of them that they have been with Jesus as to be led to Him as their Savior."

To all which I could not but say, "Amen!"

—The Presbyterian.

Deaths.

Sell.—April 12, Beatrice May Sell, aged 3 weeks and 2 days. Services and interment April 14 at East Swamp Pa., church, conducted by Bro. W. H. Grubb.

Groff.—April 20, at her home in Quakertown, Pa., suddenly, Fayette W. Groff, wife of Henry S. Groff, aged 64 years, 11 months, 20 days. Services were held at her late home on April 24, and interment made at Old Goshenhoppen church, conducted by Bro. W. H. Grubb.

Kile.—Lillian, daughter of Mr. and Mrs. Joseph Kile, died in Philadelphia on April 22 of pleuro-pneumonia, aged 17 years, 8 months, 7 days. Funeral services were held at the house of mourning and at the Flatland Mennonite church. Interment in the adjoining cemetery, April 26, H. W. Shelly officiating.

Welty.—April 21, in Berne, Ind., after short illness, Elizabeth Welty, of asthma aged 77 years, 4 months and 1 day. She was born in the Canton of Berne, Switzerland, Dec. 21, 1834; she came to this country May, 1852, went to Wayne Co., O., there she was married on April 29, 1858 to the widower, Christian Welty. The family moved to Missouri in March, 1869. Bro. Welty died there August 17, 1885. Sister Welty moved to Berne, Ind., in September, 1891. She is mourned by a son, a daughter and 5 grandchildren, two step-sons, two step-daughters and a number of children and grandchildren. Funeral services were held in the Mennonite church of Berne. Bro. S. F. Sprunger spoke in German on II Cor. 5:8: "We are of good courage, I say and are willing rather to be absent from the body, and to be at home with the Lord." Rev. Kattman of the Reformed church spoke in English on Gen. 24:56: "And he said unto them, Hinder me not, seeing Jehovah has prospered my way; send me away, that I may go to my master."

Contributions.

For India.

Hildebrand brothers, Winkler, Man. by Rev. H. Hildebrand for a teacher, $60; Bro. J. W. Peters, Rosenfeld, Man., by C. W. Wiebe for an orphan boy, $25. Children in Johannestal near Hillsboro, Kan., for orphans and Bible woman, by Rev. J. A. Ewert, $35.85.

Gratefully acknowledged

P .W. Penner, Janjgir, India.

T. F. Reimer, Dalmeny, Sask, for the salary of the teacher John in Champa, $40; T. F. Reimer, Dalmeny, Sask., from friends there for the fence, $19.50; Goessel Sewing Society, Kan., for a Bible woman, $5; Jacob Baerg, Driscoll N. D., $32 for lepers.

Gratefully acknowledged,

P. A. Penner, Champa, India

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

"My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

How different were our thoughts than God's thoughts. We hoped and expected soon to have our dear sister Annie Funk in our midst. How natural was this for her dear parents, her mother being sick, for her brothers and sisters and her many friends, who all loved her. Even we farther west harbored the glad expectation to see her here, myself having known her as a girl, often making my home with her parents, her father being my elder, having instructed and baptized her; and Bro. Sprunger being a member of the Mission Board. We hoped an increased interest in the cause of missions from her visit. Now were these thoughts wrong and sinful? Had not God given us the love to our dear sister, and the love to the mission, His cause? Though sinful thoughts and feelings enter to a certain degree into all human thoughts and feelings, we may say these thoughts and feelings were right and pleasing to God. Yet God's thoughts were different from our thoughts, and human vainglory brought her to an early watery grave. God, in His wisdom, permitted it. Why He did so, we do not know. We do not even expect to understand it, as long as we are in this world. God's ways are higher, God's ways are better, even when we do not understand them and they seem to be altogether wrong. Knowing that God's ways are higher and better than our ways, we humbly bow before Him and pray: "Thy will be done!" in the words of our Lord and Master. v. d. S.

LETTER
From Sister Annie Funk to the Editor.

Janjgir, C. P., Nov. 7, 1911. Dear Bro. Van der Smissen:—We are all glad that you will edit our church papers. I know that there is more opportunity of doing mission work there than by being a member of the Mission Board. I shall try and get my articles in in time. Missed once this year, that is for the Mennonite. You will be coming nearer to the East again and may have occasion to visit Pennsylvania once in a while. I am beginning to wonder how much longer it will be till I may be permitted to look into the faces of the loved ones at home. God knows, and I want to bide His time. It is such a consolation to know that He knows and cares. Since coming back from the hills where I had a most pleasant and helpful time, I have been quite busy. In the morning an hour or two and more as may seem necessary is spent in the school room. There not everything is sunshine. Sometimes the girls are quite unruly, sometimes many are absent, one is sick, another one must take care of the babies, another one has run away and hid, another one has been asked for in marriage and so is requested to stay in-doors, another one has to stay at home because some one of the relatives has died and so cannot touch any books because she is unclean for ten days, and so one could go on enumerating incidents. But there is another side also. Some of the girls are very much interested in Bible stories and all love singing and go home singing in their homes. These things are bound to influence for good even if we will never see the visible fruit of our labors. Today in talking with a mother she said that she would be glad to let her daughter come to school but how could she say anything, her husband and his older brothers had to say. One so often finds that the women would gladly listen to the message of love but the husbands say no. They are afraid that the woman will get too much freedom. Oh, the depressed womanhood of India! I know a little more now of the condition of the Indian women than when you asked me soon after coming to this country. Only today I saw a widow who was visiting in her brother's home. He had invited her because he could not bear to see her suffer so much at the hands of her mother-in-law and father-in-law.

One could go on telling but there are other things to do, too, so must come to a close.

Since mother is not so well I cannot help but wonder what the next mail will bring, however I try not to be anxious. Hope you are all keeping well. May the dear Lord richly bless you in your work. Your sister in Christ,

Annie Funk.

Correspondence.

Bluffton, Ohio., April 26, 1912. Baptismal services were held in the St. John's and First Mennonite churches on Good Friday. Twenty-six were baptized at the St. John's church and twelve at the First Mennonite; two were taken into membership by reprofession.

About fifty from here attended the dedicatory services of Berne, Ind, Easter Sunday.

Eight windows of the Ebenezer church were broken during a severe hail storm which passed over the south-western portion of the settlement.

Calvin Moser, son of Noah Moser, accompanied by his wife, are here from Aberdeen, Idaho, for a short visit with relatives and friends.

Rev. Isaac Sommer of Berne will be in our midst over Sunday and will preach at the First Mennonite church Sunday evening.

Rev. Gottshall gave a talk Sunday evening on what he had seen at "The World in Cincinnati." The two days that he spent there fully payed him for going. It was inspiring to hear what mission and missionaries have done for heathendom.

Rosthern, Sask. Dear Readers of the Mennonite:—I feel it my duty to write a few lines of the sorrow and grief that has befallen us in the last three months. For the last year or so my father has been suffering from mastoiditis and on October the 28th, 1911, father and mother went to Winnipeg to the General Hospital where father underwent two operations in the head. After staying in the hospital for eight weeks he came home and, as it looked, he improved rapidly till Jan. 26th. The doctor was called again and he told him to take the first train to Winnipeg and as the time was short for them to get there they took the first train Monday morning. They arrived at Winnipeg at 7:20 Tuesday morning, Jan. 29, and secured a ward in the hospital. But it was too late. He was too sick to be operated on and he was removed to an isolated ward on account of erysipelas, but mother could not stay with him. She could not even go in to see him until Friday morning, Feb. 2nd, mother was summoned to his bedside; but he was unable to speak and at 11:45 God took him home. Then mother went to her friends' place and father was taken to the undertakers where his body was prepared to be sent home for burial.

My dear friends, this was sad news for us to hear at home. We did not know how to get over it. Father was always around and helped mother with everything. Poor mother was heart-broken, she could not realize the position in which God had put her. But as time went on she prayed to God to take her away too and let her join father in the heavenly choir. On April 5th she wrote a letter to my brother, who lives in Langham that she intended coming to their place on Easter Sunday, April 7th. She was struck with paralysis while waiting at the station for the train. She was taken home and when she arrived there she could not speak, but cried bitterly at the idea that she was unable to say anything to the children and friends. She soon became unconscious and brother John went to the telephone office to phone over to my sister at Osler and my brother at Langham to come home. They came home on Monday, April 8th, but she did not recognize them at all. The doctor came every day and sometimes two came, but in spite of what they did for her, she sank slowly till on Monday, April 15th, God heard her prayers and took her home. She was buried on Wednesday, April 17th.

Our dear mother died two months and 13 days after father and what made her end so hard was that she could not speak to us. Our father was born Jan. 26 1849, and died Feb. 2, 1912, aged 63 years and 7 days. Mother was born Aug. 2, 1861, and died April 15, 1912, aged 50 years, 8 months, 13 days. We are 9 children to mourn the loss of our dear parents of which I am the youngest. Two brothers and two sisters are married and five of us to fight our way through life. I have a deaf sister attending the deaf and dumb school at Winnipeg. She was called home when mother was sick.

Those who can partake of our sorrow pray for us that God who alone can comfort us, may not forsake us through all eternity.

My best wishes to the editor and all the readers.

Lena Lemky.

A MEMORIAL SENT TO PRESIDENT TAFT.

The appended memorial speaks for itself.

The Separation of Church and State is a fundamental policy of our National Life that has been faithfully supported by the Protestant Churches of the United States.

The Federal Council, which unites a large proportion of these churches in matters of common interest, joined in the remonstrance that called the attention of the Hon. Robert G. Valentine, Commissioner of Indian Affairs, to conditions that after careful investigation resulted in the sending out of an order from his office that "In Government schools all insignia of any denomination must be removed from all public rooms, and members of any denomination wearing distinctive garb should leave such garb off while engaged at lay duty as government employes."

In behalf of the great constituency represented in the Federal Council, we urge that a speedy hearing be given to all parties interested. We have no doubt that after such a hearing the principle involved will be sustained.

Respectfully,
E. R. Hendrix, President.
Wm. H. Roberts, Chairm.
E. B. Sanford, Cor. Sec.
Charles S. McFarland, Sec.
Executive Committee.

A ROMANIST AFFRONT.

"When President Taft was entertained in Boston on March 18, observed as St. Patrick's Day, a sinister incident occurred at a dinner given by the Irish Charitable Society. The newly made Cardinal O'Connell of Boston sent word to the committee in charge that as a Prince of the Church he must be seated at the President's right hand at the banquet; and in obedience to this command Governor Foss of Massachusetts, who was to have occupied the seat of second honor, was dispossessed and Cardinal O'Connell was put in his place.

When Governor Foss was told of the arrangement, with a very proper regard for the honor of the state he refused to attend the banquet, though he was to be one of the speakers and his name was printed upon the menu card as the one who was to respond to the toast, "The Commonwealth." In addition to this insistence upon the place next to the president Cardinal O'Connell insisted upon speaking immediately after President Taft.

It is impossible to think that a bishop of the Methodist church or a moderator of the Presbyterian General Assembly would make such an arrogant claim; but if such a claim were made, it is easy to imagine how promptly it would have been rejected by the committee in charge, and how severely it would have been condemned by the Catholics. The mayor of Boston, however, is a Catholic and Romanists have normally a voting majority in the city of the Puritans.

One is reminded, by the principle of contraries, of Christ's command that His followers should not seek the chief seats at feasts, but should wait humbly till the master of the feast should bid them to come up higher.

WHY I DISAPPROVE OF DANCING.

A Letter to Sister Jane from Her Brother Who is a Minister in A Town Close By.

Dear Jane:—In your last letter you were frank enough to tell me that the straight-laced puritanism in which you were brought up does not meet your approval any more. You tell me that you can't understand why our parents did not permit us to learn dancing. You defend dancing by saying that it is graceful, that other people approve of it and that not to know how indicates a neglected education. Furthermore you say "I am going to learn no matter what any one has to say."

Jane, I am going to take a big brother's privilege. I will talk to you straight from the shoulder and I don't care particularly how much it is going to hurt. You announce your intention to "kick over the traces" and take the bit in your mouth" and go ahead. Might I suggest that with your limited experiences and with the shallowheadedness of youth you still betray it is the duty of a girl of your age to submit to the judgment of your mother and father, particularly your mother in this matter. In the city where I am living there are thousands of young women living in a life of shame from which nothing but an ignoble death or a converted heart will ever release them and I venture to say that few of them deliberately chose a life of sin. What they did do was to question the judgment of their mothers in matters that while they were not positively immoral made the road to the fall easier. When these poor creatures broke away from the restraints that make a decent life easy there was but one way for them to go and that was down. I do not say that all women who dance are immoral, I will even admit that some pure women dance and remain pure. Not every boat that crosses the ocean goes down but as long as the ship sails there is a possibility of something happening that will send her to the bottom. There is this difference. It is necessary for a good ship to face danger. It is not necessary for a good woman to go near the danger line. When you question the judgment of your mother in this matter, let me say that she is in better position to know your strength and your weakness, than you are. She has had you under observation all of your life and if she has decided that it would be an unsafe thing to permit you to dance, better follow her directions. At any rate it would hurt her and fill her with needless anxiety if you were at this stage in your life to disregard her advice on a matter that she believes concerns your standing in the community and the eternal welfare of your soul.

Of course I understand you don't mean to go into the cheap music hall and all that for your dancing. You propose to do it respectably. Let the respectable dances alone for a few minutes and have a talk with your old mother about the psychological physiological conditions that dancing can create. Would you want to talk about them to any one else much less discuss them with a stranger whom you might meet at an evening party. If dancing can and often does create conditions of which you would not care to speak about with any one, even your own mother, why then dance at all?

As far as the grace for which dancing is responsible is concerned let me suggest out door exercise or the gymnasium. Perhaps if you were to lend a hand at some of the household duties which keep mother busy and graceful you might improve wonderfully in gracefulness at no expenditure of your father's hard earned cash. The fact that the girls in your set dance and you don't shouldn't worry you much. They think just as much of you for not dancing, I am sure, and if they don't, I advise you to hunt another set. Be woman enough to feel that, in some matters at least, you prefer to lead to being led. If you will act on that feeling you will attain more distinction than the mastery of every step known to dancing will give you.

I have been preaching to you and I expect you will think that I am not on familiar grounds and that I am incapable of looking at the question from a young woman's point of view. Think what you may about me, I am giving you the benefit of my observation. I trust you will follow my suggestions let dancing alone and keep yourself under the oldfashioned but biblical restraint which bids us to honor father and mother.

Now a word on this matter from a man's point of view. I can give you the benefit of an intimate knowledge of all kinds of men and particularly young men. Let me ask you a few questions, I will leave the answer to you. Do you know that men discuss the worth of those they dance with with one another and while it is ungentlemanly on their part it is true nevertheless, they prefer to dance with those who in a vague way are responsive and cold?

Do you know that married men seldom care to dance with their wives and that many wives object to their husbands dancing at all? Do you know that men generally believe that a girl who is inordinately fond of dancing is not likely to make a good wife? Do you know that the dance is the kind of pass-time natural to the free and easy drinking place and the house where the painted women are? But why ask you to think of the horrible things about which even a brother hesitates to speak? I tell you, Jane, when you wade through the pool you never purify it, some of the slush and mud is bound to stick on your slippers. A pure good girl who thinks she is going to regenerate human nature by throwing her personality where human nature does not always come out pure is in danger of the soiling influences that pollute others. Keep away from the dance and the dance won't hurt you.

Sincerlly yours,

John.

IN THE HEART OF THE MOUNTAINS.

Would you suppose that in Pennsylvania there exists a class of people related to the white mountaineers of the south, about whom so much has been written, having much the same habits of their brethren farther south and up against practically their same conditions? Would any one in our day think it possible for a community to be so far behind the procession of progress that spinning wool by hand in the home in the primitive way our great-grandmothers did it is still commonly practiced? In Pennsylvania with two of the world's famous cities, one on each end of the map would one suspect that between them there are districts in which half of the adult population are totally illiterate and so poor that children must go shoeless all winter? In the commonwealth of Pennsylvania some of the mightiest religious influences America has known have been fostered and many churches with a world-wide reputation exist, in some of its cities churches are crowding under each other's

eaves and competition is as keen between them as between two grocers on opposite corners. Would any one suppose that there were neighborhoods in this great state where the preaching of the Gospel is an unusual, an extraordinary thing? Well, there are such communities, we had the opportunity of visiting one of them lately. In the town of Roaring Springs, not twenty miles west of Altoona, Pa., there exists a little Mennonite congregation under the pastorage of Rev. Jacob Snyder, which interests itself in such a locality. Brother Snyder makes his living, working nights in the locomotive works of the Pennsylvania railroad at Altoona. He is not one of these Christians who thinks that a man who works hard all week should make it an excuse for doing as little as possible on Sunday. Indeed, he begins his religious work on Saturday night. When we arrived at Roaring Springs we found him ready to begin his preaching program. Its first item meant a drive over thirteen miles of about the meanest kind of mountain road we ever saw. About the only kind of traffic that goes over these roads is logging. The ruts were so deep that we refrain from saying just how deep they were for fear the readers would get the impression that we are given to wild flights of the imagination. At any rate, the road was full of ruts and it was only the skill acquired by long training that enabled the faithful horse to drag two two-hundred pound men up the mountain and avoid breaking either the carriage or his own legs. But dear reader, do not get the impression that the ride was unpleasant. Imagine yourself leaving the beautiful farms in the broad of the valley and going nearer toward where the feet of the mountains seem to touch. Picture yourself the forests on the mountain tops just taking on a fringe of green with here and there a dog-wood tree white in blossoms standing among the bare trunks like a ghost. Follow miles and miles of a road along a mountain stream of pure crystal water chattering, babbling, and rushing over the rocks singing an unending song of gladness as it hurries on toward the great river in the valley beyond in which it is forever drawn but never annihilated. Let those of you of whom it might be said "A yellow primrose by the river's brim a yellow primrose was to him and nothing more" not think that mere hills and trees and flowers were the only things of interest along the way. Here and there one saw rest they call it Upper Poplar Run. The church is a new com- the homes of the mountain people, sometimes they were log cabins, often they were made of rough boards, once in a while we saw a few heads of stock in the little barn-yards close by, but the houses were all small and the families living in them seemed to be all large. It is strange, isn't it, whether in city or country, the big houses look cold and lonesome while the little ones are full of people that one is led to wish they would not go out of the house all at once for fear that they would forget how to pack themselves in again and some of them would be crowded out.

At last we came to the meeting-house. Bullrun they used to call it when there was no church there and the saw-mill kept running Sundays as well as week days. Now, since there is a church there and the saw-mill gets its Sabbath fortable frame building seating about 250 people. It was built by the county Sunday school association and turned over by them to Brother Snyder and his people with the understanding that they keep up regular service there. We were introduced to a number of the people. They have Scotch-Irish names but the language they speak among themselves is Pennsylvania German. Let those who will boast of the supremacy of Anglo-Saxon beware. We serve notice that Pennsylvania German may yet rise in its might and become the language of the American race—if it don't, we rejoice in having seen where it made at least one effort to do so.

(To Be Concluded.)

NOTES ON THE S. S. LESSON

May 5.

Poverty and Riches.

Luke 6:20-26, 16:19-31.

Golden Text. Luke 12:15.

Four beatitudes are presented in verses 6-23. The beatitudes of Matt. 5 emphasize spiritual poverty, spiritual hunger and mourning about things that concern the soul. Those of our lesson today refer to material things. The kingdom of God on earth which is promised to the poor is the separated body of believers. A part in this kingdom may mean actual hunger and the weeping that poverty brings with it but the Lord assures His own that conditions will change to their eternal happiness. The words of the promise to the persecuted are almost identical with Mat. 5:10-12. Persecution comes from spiritual causes and brings bodily suffering with it.

Four woes are predicted to those who prosper in material things. (1) Riches have a comfort for those who have them but generally they are curses in disguise. (2) Those who have lived for luxuries alone will certainly come to the time when their luxuries shall be worse than useless to them. A stuffed stomach may indicate a starving soul. (3) Those who spend their present in levity come some time to the realization that their future is regret. (4) Popularity is often sought after by men as the chief thing. It is dangerous. It is not an indication of real harm.

The parable of the rich man and Lazarus seems to be more than an illustration. The fact that the beggar's name is mentioned seems to indicate that our Lord is describing an actual occurrence. A number of contrasting conditions are here described; a rich man and a beggar; one clothed in linen, the other full of sores; one fared sumptuously every day, the other desires crumbs; one had servants to care for his every wants, the other had only the dogs to lick his sores; the rich man dies and there is great mourning, the beggar dies and nobody cares; the one lifts his eyes in hell being in torment while the other finds eternal comfort in Abrahams bosom.

Observe that: A man's worldly state is no indication of what he is in sight of God; things will be made right sometime, if injustice in this world is not corrected here it will be in eternity; opportunities lie at every man's gate, to neglect them here means to pay for our neglect in the eternal future; one needs not be a criminal or a blasphemer to merit condemnation; self-seeking, self-indulgence, in fact, any kind of selfishness spell the soul's ruin. There is always a connection between the present and future life, privileges and opportunities granted here are a responsibility which determine where and how our eternity is to be spent.

The parable teaches the reality of a future state; an intermediate state between death and resurrection; an immediate and conscious going into a state of happiness or misery after death; that memory lasts forever; an impassable gulf exists between those in bliss and those in misery; character does not change, the rich man was the same arrogant presumptuous person in hell that he was on earth; those on earth have no communication from the dead.

NOTES ON THE C. E. TOPIC.

May 5.

The Christian Virtues.—V. Unselfishness.

I John 3:10-18.

We have ourselves to watch and struggle against at all times. Whenever we do yield to selfish inclinations sin is sure to be at the bottom of it. Sensuality is the basest form of selfishness. It makes the gratification of one's appetites and passions the ruling impulse of life. It leads one not to care how much one's gratification may cost others. To live for pleasure, to eat, to drink and to have a good time generally leads away and away from life's nobler, better things, separates from God and brings physical and spiritual damnation with it. But this is the way the world lives. It is the task of unselfish men and women to lead the world out of the ruts of selfish, sensual, sinful living with the higher life of sacrifice and helpfulness.

Unselfishness always involves a sacrifice of self. Read Romans 12. The Patriot is the man who is unselfish and willing enough to lose property, endure hardship and even death if necessary. His unselfishness is always admired and he is held up as an example of what men should be in their relation to their country. The noblest type of patriot is the Christian patriot who makes the affairs of his fatherland a matter of conscience. Every one who loves Jesus should be a patriot. Indeed, without the spirit of Christ true patriotism is impossible. One cannot serve the nation well unless he is fired with the ideals that Christianity makes possible.

Motherhood is a shining example of unselfishness, the wife and mother endures struggle and sacrifice cheerfully and devotedly. It is the mother who realizes the meaning of a useful and blessed life here and hereafter who will never rest without doing all in her power to bring her dear ones to a saving knowledge of the Master.

True friendship makes selfishness impossible. One is only a friend as he denies himself cheerfully and uncomplaining for those dear to him. Many as are the examples of friendship although it must be admitted none can compare to that friend who died for our salvation and ever lives to intercede for us at the right hand of the throne of God.

Unselfishness means suffering for others. It involves the wearing out of self that others may benefit. It is the love that "seeketh not her own." It is patient to the limit of patience. It even includes the love of enemies and prays for them. To sum it all up, the life of unselfishness is the life that is Christlike in everything. As we become more and more Christlike so do we rise on the ladder of unselfishness that leads to God.

News of the Week.

AFTERMATH OF TITANIC WRECK

Enginman on Californian Says Captain Refused to Give Aid to Distress Signals From Titanic.

Washington, April 26. — Ablaze with light from her saloons and cabins, the Titanic dashed full speed ahead to her destruction, according to Ernest Gill, a donkey engineman on the steamship Californian, who testified today before the senate committee investigating the disaster. He said that Capt. Stanley Lord, of the Californian, refused later to come to the aid of the Titanic, the rockets from which could be plainly seen. This Captain Lord denied, but both he and his wireless officer acknowledged to having seen rockets. Their ship, they said, was fast in the ice.

Evans told of having warned the Titanic only a brief time before the great vessel crashed into the berg, that the sea was crowded with ice. The Titanic's operator, he said, at the time were working with the wireless station at Cape Race, and they told him to "shut up and keep out."

Within half an hour the pride of the sea was crumpled and sinking.

It developed today that one reform that is certain to spring from the present investigation will be enforced in the wireless rooms of ships entering or leaving American ports. This concerns lack of authority over the operators, pay, hours and freedom from responsibility, as brought out by the testimony of date. Senator Smith, its chairman, announced publicity today that such legislation was inevitable.

Titanic Was in Small Ice Hours Before Collision.

Boston, April 25.—That the course of the doomed liner Titanic lay through miles of "small ice" for hours before she struck the fatal berg, when she was running at more than twenty knots an hour, was the statement of Captain Lord, of the Leyland liner Californian, in an interview today.

"We were directly in the wake of the Titanic the night of the wreck," said Captain Lord, "and about fifteen or eighteen miles behind her. The Titanic struck between 10 and 11 o'clock. At 6 we began running into the ice fields.

"Most of this was small ice cakes from one to fice feet thick and from one of five feet square. In this small ice, however, were some veritable mountains of ice. At times we were forced to reverse the engines, float slowly up to the larger bergs and when the bow touched them, statt the engines to push them out of the way.

"We had made about ten miles this way when darkness came down quickly and we had to stop completely, for the bergs got larger every foot we went. The ice field was at least ten miles square and may have been two or three times that size. Our outlooks—I ordered two men to the crow's nest about 7:30—could not see the edge of it. Believing safety better than speed, I ordered the engines shut down at 10 o'clock and allowed the ship to drift until 6 o'clock. We did not hear from the wreck until then."

Why "Mt. Temple" Didn't Go to Rescue of "Titanic."

Washington, April 27. — Failure to give her exact position, a great field of floating ice that offered a frigid barrier to ships hurrying to the rescue, and the mistake of her own captain in rushing at top speed through an ice-covered sea—all these combined to send the Titanic and her 1,600 victims to their watery grave in the North Atlantic. This was strongly indicated today in testimony before the senate committee investigating the ocean tragedy.

Capt. James H. Moore, of the steamer Mount Temple, which was hurried to the Titanic in response to wireless calls for help, told of the great stretch of field ice which held him off. Within his view from the bridge he discerned, he said, another strange steamer, probably a "tramp" and a schooner, which was making her way out of the ice. Light of this schooner, he thought, probably were those seen by the survivors of the Titanic, and which they were frantically trying to reach.

Morgan Robertson Foretold Titanic Wreck Years Ago.

New York, April 26. — Morgan Robertson, one of the most foremost living writers of sea stories, has proved that he is a prophet as well as a teller of tales. Fifteen years ago he wrote a novelette that he called "The Wreck of the Titan." It told of the destruction of the largest and finest steamer ever constructed, the wreck being caused by an iceberg in the immediate vicinity of the scene of the Titanic catastrophe. The similarity of names in the imaginary wreck and that of the boat that actually went down is not the most striking feature of the story. Mr. Robertson followed the sea for many years before he took up literature.

205 Titanic Bodies on Cable Steamer.

New York, April 25.—Two hundred and five bodies of the victims of the Titanic disaster have been picked up at sea by the cable steamship Mackay-Bennett and are being brought back to Halifax, N. S. The captain of the Mackay-Bennett has confirmed the identification of George D. Widener, son of P. A. B. Widener, of Philadelphia. In a wireless dispatch to the White Star line, he gives the further information that the majority of the bodies will never come to the surface of the sea.

New York, April 26. — The bodies of Colonel John Jacob Astor and Isidor Straus, millionaires, and C. M. Hays, president of the Grand Trunk railway, who lost their lives in the Titanic disaster, have been recovered. The first two bodies are on board the cable ship Mackay—Bennett and that of Hays is on board the cable ship Minia. News of the recovery of the bodies was contained in dispatches to the White Star line company today.

Panic When Huge Liner Nears Iceberg.

Halifax, N. S., April 26. — A giant iceberg similar to that which sank the Titanic threatened disaster to the Canadian Pacific liner Empress of Britain, with 1,460 passengers aboard, which arrived here today from Liverpool.

Passengers say that last Wednesday morning the vessel while in latitude 46 north, longitude 47 west, was swerved just in time to avaid a collision. The ship was steaming slowly through a dense fog when the lookout sighted a great iceberg ahead. He rang for full speed astern and the propellers were reversed. Despite this the vessel struck the iceberg a glancing blow but was not badly damaged.

There were many passengers on deck, and with the Titanic's fate in mind, many were panic-stricken until assured there was no danger. The scene was only 250 miles from where the Titanic struck and sank.

Olympic Abandons Trip After Deck-Men Strike.

Portsmouth, England, April 26.—Definitely abandoning hope of making the giant liner Olympic, sister ship of the Titanic, ready for sea, the White Star line today ordered the greatest vessel afloat back to Southampton, to discharge her passengers.

Following two days of futile attempts to reconcile the firemen and deck hands of the Olympic to take the vessel out, it became apparent today that the voyage could not be undertaken. Arrangements have been made to transfer the passengers booked on the Olympic to other vessels.

Deck Hands Leave.

Fifty deck hands, all of the deck crew of the big liner today walked off the ship, off Ryde, Isle of Wight, flatly refusing to work with nonunion firemen who were put aboard to take the places of the stokers who refused to sail because they maintained the collapsible lifeboats on the Olympic were unseaworthy.

Titanic is Thirtieth Victim of Icebergs.

The Titanic stands thirtieth in the list of death ships of the summer ice field off Newfoundland. The 1,635 names on the roster of her missing brought the tale of victims up to 5,516. The material value of herself and her cargo brought the property loss by icebergs and icepans over the Grand Banks to $150,000,000.

The story that is summed up in this way has been writing for just seventy-five years. Many observers of deep sea affairs believe that the story is near its end, for there has been no loss of life in six years before the Titanic went down, and in the three years immediately preceding there have been but two vessels lost, excluding coasting schooners and fishing smacks, which must always take chances.

Arctic exploration has barred many of the secrets of the yearly southward movement of ice from Greenland and Grantland. The hydrographic services of the United States and England have perfected bulletin systems that keep both nations in daily touch with conditions over the Banks. Wireless telegraphy has extended the system to the sea itself, and only deliberate adventure should bring disaster in the future.

SLAUGHTER OF CHINESE IS REPORTED IN TIBET

Shanghai, April 26. — The wholesale slaughter of Chinese throughout Tibet was reported today, following the promulgation of a Tibetan declaration of independence. Advices from Pekin say that official reports tell of a general campaign of extermination of all the Chinese in Tibet.

President Yuan Shih-k'ai has ordered a strong force of troops rushed to Tibet and he has announced his determination of putting down the revolt at any cost.

7,000 HEBREWS DRIVEN FROM HOMES BY MOORS

Fez, Morocco, April 22.—(Delayed in transmission).—The Hebrew quarters of Fez presents a lamentable spectacle, as a result of the recent pillaging and looting by the revolting populace and mutinous Moorish soldiers. On the occasion of the preceding ravaging of the quarter, the scenes enacted did not approach in horror and devastation those which occurred last week.

Of the twelve thousand Hebrew residents of the capital no fewer than seven thousand have been made homeless by fire, and these have now taken refuge, naked and hungry, in the gardens of the sultan's palace.

Hundreds of emaciated human beings are huddled together there in empty cages of the sultan's menagerie, and these are surrounded by cages containing wild beasts, which, maddened by the sight of human flesh, fill the gardens with their roars.

NINETY MILLION GALLONS OF WHISKY IN LAST 2 YEARS

Louisville, April 27.—Overproduction of Kentucky whisky, similar to that during the four years from 1890 to 1893, inclusive, which was followed by several years of depression, is feared by local distillers, who have agreed that curtailment in the output is imperative. The trade has produced about ninety million gallons in the last two years, more than twenty million in excess of the demand.

Distillers say a tremendous impetus was given the production of Kentucky bourbon by the pure food rulings as to what constitutes real whisky, and many increased the capacity of their plants in anticipation of a big demand. The overthrow of Dr. Wiley's conclusions later cut into the consumption of aging whisky. Jobbers all over the country, they say, practically have ceased buying anything younger than 1910's, and when they buy goods of older inspection the purchases are altogether for immediate wants.

DR. PEARSONS, NOTED PHILANTHROPIST, DEAD.

Chicago, April 27.—Dr. Daniel K. Pearsons, who gave away nearly $7,000,000 to schools and colleges of the United States, died today of pneumonia, penniless. It was his wish a year ago to live to be one hundred and die a pauper. He was ninety-two when he died, but since last September he had possessed no money or property and had lived in a sanitarium which his gifts had established.

Funeral services will be held in Hinsdale Tuesday afternoon. Scores of college presidents whose institutions received presents from Dr. Pearsons, will attend the services.

The millions which Dr. Pearsons accumulated came through investments in timber lands. A few weeks ago he said he was glad he had given away all his wealth in a way that every dollar would do some good.

It requires a derrick to get some people out of the rut onto the asphalt.

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Sweet Melodies
Sunshine and Roses

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Voices of Summer

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Botschaft der Blumen.
Der Kinder Heiland.
Knospen und Blüten.

Sommerfreude.
Sonnengold.
Hosianna.
Kinderlust.

Frühlingsstimmen.
Sonnenschein.
Lobet den Herrn.
Lasset die Kindlein zu mir kommen.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, May 9, 1912. No. 19.

IT IS COMMON.

So are the stars and the arching skies,
So are the smiles in the children's eyes;
Common the life-giving breath of the spring;
So are the songs which the wild birds sing—
Blessed be God, they are common.

Common the grass in its glowing green;
So is the water's glistening sheen;
Common the springs of love and mirth;
So are the holiest gifts of earth.

Common the fragrance of rosy June;
So is the generous harvest moon;
So are the towering mighty hills,
So are the twittering, trickling rills.

So unto all are the promises given,
So unto all is the hope of heaven;
Common the rest from the weary strife;
So is the life which is after life—
Blessed be God, it is common.—Ex.

NEWS AND COMMENT.

There are 39 American missionary societies working in India. having a force of 1,667 missionaries and 14,432 native workers.

Sister Elizabeth Braun. of our city mission in Los Angeles, Cal, was operated on Tuesday, May 8, for appendicitis. The outlook is hopeful.—E. F. Grubb.

Bro. P. A. Penner writes from Champa, India: "In Champa all is well. Suckau's and we are getting ready for our trip to the hills. There are many things to be done before one can leave the station. We hope to baptize next Sunday several lepers."

At the request of the Pacific Conference Bro. J. C. Mehl will Providence willing, visit the congregations of the Middle District Conference in the interest of the Tuberculosis Sanatorium, to be erected near Upland, Calif. Bro. J. S. Hirschler will at the same time visit the congregations in the North.

A musical May festival is to be held on Thursday, May 16, at Freeman College, S. D. under a large tent. A chorus of ninety voices, special soloists, the Northwestern Orchestra will, under the leadership of Prof. U. S. Amstutz, give the oratorio "Bethany".

Our congregations near Cordell and Korn, Okla., have suffered from one or two cyclones. There were dead and wounded, and many had lost their homes, stables, cattle, etc. Telegraphs and telephones could not be operated so we have to wait for the particulars.

FROM OUR MISSION FIELD
(Translated.)

Rev. J. A. Funk writes April 15: The Lord be praised who has helped us again through another quarter. Yes, the Lord has sustained our courage and has given us the firm conviction that our labor among the Arapahoes is not in vain in the Lord, although this dear work sometimes becomes almost a desperate one in the midst of heathenism. Yet magnified be the Lord our God for His work that He is furthering through His people in all parts of the earth!

Our Indians had hard times during the past three months. Were is not for the money from the government, they would have to perish altogether. It is really a wonder that they managed to bring their horses through winter alive. Most of these are so poor that they will hardly be hitched to the plow this year. Seemingly not many Arapahoes will do farm work this year, and it is to be feared that they will loaf about this summer or visit other tribes which will be hurtful to them in every way. The whole winter, so to say, they camped on the other side of the river in the forest which shielded them much against the cold winter storms. Now they have scattered again in all directions. Hazard playing is, so to say, their daily occupation, as well that of the women as of the men. They never seem to get tired of it. Whoever has a little money, plays until it is all lost. Formerly they were occupied with matters of their religion which now does not seem to be the case any more. The white heathen tell the red heathen that the Bible is not truth but of human origin. This pleases them, of course, for it quiets their consciences. It is not that the Indians do not pray—they do, and even earnestly, but it is all caused by fear or by hope for gain, not by love. As soon as Cain's followers find out that their sacrifice is not acceptable to the Lord because coming from their old and even "pious" nature, but not of faith—they are wroth and their countenance falls and they seize the first best opportunity to put Abel out of the way—sad but true. May the Lord in spite of it all lead out many Abels from our Arapahoes, that they may offer true sacrifice in faith in the face of scorn and hatred.

It may surprise some to hear me say that the "white-man-above", as perhaps all Indians call their great God. can be none other than Satan himself and not our God and Creator of all things. Of course, they adore him as their highest god who has given them their religion by which he wants to be worshipped; but that is just what Satan wants, for he even offered to our Lord Jesus all kingdoms of this world if He would fall down and worship him. Scripture calls him the god of this world, who as a prince has his government in the children of unbelief, so that Christ had to say to the unbelieving Jews, The devil is your father. If this be really so, then we have the key to the secret of the Arapahoe worship in our hands, and we mean to use it. What a gulf will that reveal between the worshipers of the true God and those of the god of this world! Not only idolatry is to be given up but also the god of this world, who blinds them so that in their ignorance they believe him to be a great god and serve him with fear and trembling. They always claim to have the same God we have, who has only given them a different religion which at bottom is also good. though one religion is better than another. Now when one of them sees that our religion is better than his. he is willing to accept it. trying to retain, if possible, all the good things in the old religion in order to mix them with the new. But to make a change in the gods that is a different thing.

May the Lord glorify Himself through His word among our Arapahoes that those who still walk in darkness may learn that the Lord is God and none beside Him.

The average attendance was small and some meetings could not be held on account of bad and cold weather. The irregular attendance of the services is painful to us and a great loss to the Christians. But all we can do is to wait for the Lord to help for which we are in need of patience. Man eats unwillingly food for which he has neither appetite nor hunger. So it is with spiritual food also.

Sometime ago we had quite a large funeral with many Indians attending. The young man whose body was buried, had been received into the church before Christmas and attended church quite regularly as long as he could. His aged, almost blind father, who saw in this son his only support, was very much downcast, almost despaired and had perhaps tortured himself, had not the other Indians kept him under close watch and comforted him. Oh, how sad when the hope for a glorious resurrection is wanting! Our prayer is that he Sun of Righteousness might soon rise over our Arapahoes. We commend ourselves as laborers in the Lord's vineyard to intercessory prayer.

CAN OUR YOUNG PEOPLE'S SOCIETIES DO MORE

To Promote Our Congregational Interests and to Advance Christian Life in Our Young People? If So, How?

(The article of Bro. H. D. Penner was too late for the supplement, so it appears in this issue of the "Mennonite."—Ed.)

(Paper prepared by Rev. H. D. Penner of Hillsboro, Kan., and read at the General Conference at Bluffton, Ohio, in German.)

(Translated by A. M. Fretz.)

For a clearer conception of this theme I will put the question thus:—Can our young people's societies so arrange their activities that they may thereby elevate the condition of our congregation as a whole and better develop the Christian life among themselves? As in every other sphere of life, so there is indeed a

possibility of advancement and improvement in the sphere of our Y. P. S. work. Would we deny this, then would we thereby stamp our societies as lifeless; for where there is life there is activity, and true activity is always directed forward and upward. We call our young people's societies "Societies of Christian Endeavor" and already thereby declare that it is ever possible and must be possible to make the work and the mode of work more ideal, more elevating, more useful and more beneficial.

A young people's society that is not conscious of these facts, has really no right to exist. For the very purpose that they may be helpful to us in our congregational activities have we taken up the Y. P. S. into our church organization as auxiliaries. This work is, first ,to plant, to nurture and to promote earnest Christian life. The present mode of work along these lines in our Y. P. S. is truly commendable as far as it goes. But it could still go somewhat, yea, very much further. The consideration and treatment of scriptural themes and Biblical personalities is certainly good and should not be discontinued; but if we would promote our own church interests—and who would not—we must see to it that we awaken in our young people more church consciousness. To this is necessary church knowledge. and church knowledge can only be acquired through means of church history in general, and Mennonite history in particular. How can we apply the biblical measuring line to a congregation or denomination if not acquainted, much less conversant with the history of the past and the activities of the present? The word of God, the Bible, is most assuredly the first text-book in church and school, in Sunday school and young people's meeting, but for the practical life, for Christian activity, a knowledge of general and church history is of great importance. The real power and the exalted significance of God's word is after all understood only in history, personal and general history of the human race and of the church. The human family as a whole must be of interest to us and be on our hearts, but we ean only benefit it through the individual family. and so can we only through the individual congregation and denomination be serviceable to the whole Christian church. But both are dependent on one another, and so must the study of one not be at the expense of the other. Christianity as a whole is our life. The church is the bearer of this life, but the spice and joy of this life is one's own congregation and the individual denomination.

Therefore would we for the promotion of the interests of the church for its spiritual life, and for the advancement of the Christian life among young and old, propose that we add something to the programs for our young people's meetings.

As already intimated the consideration of biblical themes should not, and need not, be discontinued, but we can and should do more. Our young people ought to know more of the history of the church in general, but also more of the origin and history of our own denomination. This is a necessity, and the sooner we reckon with it the better. And where are there better opportunities to do this than in the meetings of our Y. P. S.? And these meetings, through the expansion of their programs. will certainly not lose. but rather gain in interest.

But growth in knowledge and in practical Christianity surely demands more than simply biblical knowledge and a knowledge of church and denominational history. Our young people should also in a Christian way, and from the standpoint of Christianity, learn out of the history of the present, and should know what is now taking place in state and church, and the attitude we should assume to these occurrences. The present is such a time that one cannot do it, and it needs justice, if we do not seek illumination on political, economical, social and religious movements and activities. This needs not be in an exhaustive manner, but merely by way of intimation and explanation.

I. **Political.**

Every Christian should take notice of current movements in this line, both of the bad as well as of the good. of the baneful as of the needful. How much unrighteousness and deceit do we find in politics! And yet politics belong to the life of the state directly, and of the church indirectly.

Should we then not in some manner make ourselves acquainted with the political situation and as true and faithful patriots be concerned about it, and as far as our influence can reach, seek to elevate politics? Most assuredly.

II. **Economical.**

What great and most atrocious oppression on the one side, and what passionate and hostile resentment on the other side exists in our relations between employer and employee, between producer and consumer. And yet we could not get along without these industrial arrangements. These too, belong to our life, and not simply to the physical but also to the intellectual and the spiritual. We should as employe and employer, as producer and consumer, familiarize ourselves somewhat with the existing industrial situation and as Christians make our influence to be felt for the betterment of economies.

III. **Sociological.**

And shall we be indifferent as to the social conditions of things in our day? Have we less concern in our modern commonwealths with their large cities than in the ancient oriental empires with their Sodoms and Gomorrahs? We and our children should indeed know with what great and terrible iniquities of lust and sensuality we are surrounded and how great the dangers of temptation and seducement are in our day. Inebriety (drunkenness) and unchastity plunge thousands of blooming young men and young women into sin and shame, into death and destruction. Then how many boys and girls become a sacrifice to the secret sin of self-abuse, and this chiefly because no one advices them in the matter. Here we, as Christians, surely have a great problem; and we should know and remember that many of our fellow Christians are engaged in an ardent and eager fight against these sins and vices and that it is our duty to aid them. We should familiarize ourselves with what is being done in our country and other countries against these dangerous conditions, and then do our part in it. Many of our young people are constantly surrounded with these dangers. Shall we leave them in ignorance concerning these threatening conditions until they themselves, as a sacrifice to them, when too late become aware of them? I think not! And where is there a better opportunity to instruct them on these points than in young people's societies?

IV. **Religions.**

Also in the province of religion are many dangers. Was there ever a time when there was more heretical teaching and more wolves in sheep's clothing than today? Here is Spiritualism, Hypnotism, Eddyism, Pseudo-prayer healing, etc., etc. Our young people should know of these dangers, at least enough to escape them and combat them. Here is a field, we believe, in which the activities of our Y. P. S. can be so shaped as to be more developing and preservatory, in short more practical and profitable.

We would suggest that the societies devote half of their time—that is each second Sunday afternoon or evening (fourth Sunday where meetings are held fortnightly) to the study and discussion of these very important questions. The pastor needs not to wait until the society of its own accord comes to realize the need of such work; he can give the incitement, also the direction to this work. The subjects may embrace a course of from three to four years and be arranged somewhat as follows: **Church History, Mennonite History, Doctrinal History of Missions, Politics, The Social Question, Temperance, Secret Sins, Social Purity Movement, Heretical Teaching.**

Of course these subjects cannot be exhaustively treated, but it will suffice if they only lead to meditation and self-study along these lines. For incited by the suggestions and explanations, counsels and warnings many of our young people will procure for themselves books and periodicals giving them added light and instructions concerning these important things. And if we can interest our youth in such important life-questions, they will occupy themselves more in these, and so find little time for less important, often hurtful things.

Who is to arrange and direct this work? The pastor. This is his duty, his office and his calling. That this expansion of the program of the Y. P. S. meetings surely will mean more work for him is self-evident, but that will be no harm to him, rather a means of development. His sermons will not suffer from such work. I believe they will through this supplemental study become more practical and impressive.

Many of these subjects too, require peculiar tact, but the exercise of this will surely not be hurtful to us. Should there be brothers and sisters in the congregation that have the necessary knowledge, and conscience in this direction the minister should gladly give them the opportunity to exercise their gifts. I do not mean that the minister should himself do all the arduous and responsible work in the congregation and Y. P. S., but it is his duty to see that it is done, and so with this work. It should be instituted by the minister, and even if not done by him he should at least direct it into the right track, and keep it therein.

These brief suggestions I would submit merely as a stimulus and as a guide to a warm discussion of this matter. There is room and opportunity, but also real need to make the work of the Y. P. S. still more practical, than heretofore. Let us here counsel, but then at home put in practice.

H. D. Penner.

NEWS AND COMMENT.

When each of the school boys in Kunsan, Korea, was promised a testament if he would make a pocket in which to carry it, the effect was characteristic of Korean Christians. Each boy made two hip-pockets one for his own testament, and one to carry a copy to give away.

"The Daily Vacation Bible School Association is glad to announce that there will be at least 170 churches open daily for six weeks during July and August for daily social and Christian ministry to children in the streets of twenty cities. Over 700 student volunteers will find a vital mission to children in these church schools.

The sixty-two idle days of July and August furnish a valuable opportunity to reach children of foreign parentage. As many Bible lessons can be taught in this period as a Sunday school could cover in a whole year.

In the twelfth century Peter Waldo took issue with the church of Rome on Papal infallibility, the right of the laity to preach, and on the existence of purgatory. He and his followers were persecuted and driven into the mountains. Now, however, the sect has not only greatly extended its numbers in Italy, but has extended its missionary work to South America and Egypt. Their membership includes many prominent men, such as Marconi, the inventor of the wireless telegraph.

The annual meeting and convention of the National Christian Association, opposed to secret societies, will be held May 23rd and 24th, in the Second United Presbyterian church, Cor. 65th street and Parnell avenue, Englewood, Chicago. Take South Side Elevated, Normal Park car, Englewood branch, and get off at 65th street station. Leaders in the reform from several of the states, east and west—some of them seceders—will speak upon the influence of fraternal insurance, labor unions, the masonic, and other lodges upon school life, home and church interests, and civic character. Friday afternoon is set apart to a Free Parliament, and the answering of questions. Everybody is invited.

A CORRECTION.

The expression "auswaertige Arbeit" in Bro. Wiebe's last report was misinterpreted and consequently mistranslated by "outstations" instead of "outdoor work". Lame Deer has as yet no outstations proper, though it probably should have them. (See Mennonite No. 16.)

P. H. Richert.

Home Circle.

PUSHING FORWARD.

There is always a way to rise, my boy,
Always a way to advance;
Yet the road that leads to Mount Success
Does not pass by the way of Chance.
But goes through the stations of Work and Strive.
Through the Valley of Persevere:
And the man that succeeds, while others fail.
Must be willing to pay most dear.

For there's always a way to fall, my boy,
Always a way to slide,
And the men you find at the foot of the hill
All sought for an easy ride.
So on and up, though the road be rough,
And the storms come thick and fast;
There is room at the top for the man who tries,
And vistory at last.—Round Table.

THE CONFEDERATE GENTLEMAN.

"Let me hear you say that again! I'll show you whether I'm a gentleman or not!

"How?"

The boys started in great surprise. The old soldier who had uttered the quiet word had come upon the boys on their return from school, but they were shouting in such angry tones that they heard nothing except their own voices. There was a funny quarrel between Brandon and Cecil Hayes. They explained it in tones loud enough to be heard in the adjoining county, to Major Drury as he walked on with them.

The Major was a visitor in their neighborhood, and the object of much interest and speculation among the boys. They had heard great stories from certain kinsfolk of his about his life as a Confederate soldier, and there was not a boy in the neighborhood who was not on tiptoe to get some of those stories from his own lips. But today they were to hear a story of a different kind.

"How did you say you were going to prove yourself a gentleman. my boy?"

Edwin's cause of complaint somehow dwindled under the glance of those merry, kindly old eyes.

"What ought a fellow to do when another says he isn't?" the boy asked.

The old Confederate's face brightened. "I'll tell you," he said, "how a man I knew proved himself a gentleman in about three minutes and a half."

The boys were all attention. This was not to be a war story apparently; but the old soldier's voice had a fine ring to it.

"It was just after the war, boys, and I had been sent North on business to look after some affairs connected with reestablishing express lines. I had a letter of introduction to a rich man in the city, and when I presented it he asked me to dine with him.

'I had no idea that he was asking me to anything but a family dinner, and I went in the same suit of clothes that I had traveled in; but if I had been told I was to meet the Prince of Wales I could have done nothing else, for it was the only suit of clothes I had in the world. My Confederate gray was hanging in rags when I got home from Appomattox, and my mother went to her room and took out a web of home-made woolen jean. cut out a suit of clothes, and made them for me herself.

"The wool had been taken from the backs of our sheep, carded; spun and woven in the farmhouse, and colored in the plantation dyepot. Can you imagine how the young rustic looked when he rang the door-bell of the stylish city mansion, and was ushered in by a serving man in spotless black, lowcut vest and spiketailed coat!

" I saw at once that it was a dinner party; but my business had to be attended to, and I had to see the thing through. It struck me as a little odd that the host was not present to receive me, but the cordiality of his wife left me nothing to wish for, and if her eyes rested for a single instant on my home-made jeans, I could not detect it.

"In about three minutes and a half the master of the house stepped in the room, and gave me the heartiest welcome a man could ask.

Deaths.

Ledig.—On April 24, 1912 near Upland, Calif., Heinrich G. Ledig aged 41 years, 9 months, 28 days. He was a member of the Upland, Calif. church, was born in Lee Co., Iowa. He was instructed by the wellknown and highly esteemed father Schowalter and baptized on September 30, 1883. On December 23, 1894 he was married to Bertha Ruth, who, with 4 children, mourns his early decease. In 1895 they moved to Ioamosa, Calif. where he resided until his death. On June 11, 1911 he had a severe stroke of paralysis. Some time ago complications took place and caused his death. Funeral services were conducted by Bro. M. Horsch, at the Mennonite church of Upland. Bro. J. S. Hirschler spoke German, M. Horsch English. The texts were Mat. 5, 8 and Hebrews 9, 27.

Contributions.

FOREIGN MISSION.

General Treasury.

S. S. Salem church, Wisner, Nebr. $14.05; Bethesda church, Henderson, Nebr. $55.65; S. S. Bergtal church, Korn, Okla. $4.35; Herold church, Bessie, Okla. $20. 22; D. A. Schultz, Avon, S. Dak. $10; Hoffnungsau church, Buhler, Kan., $67; Mission box, Berne church, Berne, Ind., $28.49; Birthday gifts, Berne, 14c; P. E. Habegger, Berne, Ind. $10. S. S. Hoffnungsfeld-Eden, Moundridge, Kan. $27.25; S. S. Springfield, Goessel, Kan. $4.91; friend of mission, Goessel, Kan. $15; Alexanderwohl church, Goessel, Kan., $70.72; Profit on the volunteer missionary programs, Hillsboro, Kansas, $11.17; pupils near Plum Coulee, Manitoba, by Isaak A. Ens, $8.25; Y. P. S. Kronsgarten Plum Coulee, Man., $14.15; Mrs. John Wieler, Altona, Man. $1; friend of missions, Altona, Man. $2.50; Bethany church, Kingman Co. Kan, $14.-16; Y. P. S. Johannestal church, Hillsboro, Kan., $15.67; Friedenstal church, Gotebo, Okla. $15. Mennonite church, Reedley, Calif. $30.75; Hillsboro church, Kan. $36.15; Paso Robles church, Calif. $10.10; Christian church, Moundridge, Kan. $22.22; S. S. West Zion church, Moundridge, Kan. $38. 69; Mennonite church, Colfax, Wash. $46. Tabor church, Goessel, Kan. $42.-50; Friedenstal church, Loving, N. M. $8.25; Legacy from Maria Janzen, Elbing, Kan. $50. Bethany church, Freeman, S. Dak.$25.84; Medford church, Okla., $10; Canton church, Kan. $14.95; S. S. First Mennonite church Newton, Kan. $11.79; Bethesda church, Henderson, Nebr. $62.33; Mennonite church, Wayland, Iowa, memorial for our dear missionary Annie Funk, $20. Friend of mission from Calif. $10. S. A. Krehbiel, Halstead, Kan. birthday gift, $50. Missionfriends, Donnelson, Iowa, at Christina Galle's birthday, $5.49; Bergtal church, Pawnee Rock, Kan. $15.25; Swiss church, Whitewater, Kan. $19.41; San Marcos church, Paso Robles, Calif. $20. Mrs. August Leisy, Wisner, Nebr., $50.

Lepers in India.

Jacob Schultz, Vona, Colo. $5. Legacy from A. K. Thiessen, Winkler, Man. $108.15.

Society Treasury.

Cornelius Jantz, Krupp, Wash. for P. A. Penner, $5. Collection at the dedication of the church Berne, Ind, for a church in Champa, India, $322.05.

Gratefully aknowledged,

Gustav Harder, Treas.
J. C. Regier, Ass. Treas.

For India.

Sukhawara Society, Newton, Kan. $5. Friends of Mission for Leper and Colportage work, $170.

With thanks

P. A. Penner.

Champa, India.

BETHEL COLLEGE.

Endowment Fund.

H. Franzen, Canton, Kan. (Estate) $10. J. C. Regier, Buhler, Kan. $100.

Equalization Fund.

P. C. Richert, Rocky Ford, Colo. $100.

Fund for the Jubilee.

E. J. Leisy, Aberdeen, Idaho, $200.

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C. F. Claassen, Treas.

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Editorial.

THE ASCENSION OF CHRIST

Ascension Day is near, but who cares for Ascension Day in our time? In former ages this church festival was celebrated all over the Christian world; and in some parts of the world, and in some rural congregations in our country, it is celebrated still, and is a blessing to many.

What is the significance of Christ's ascension? After His resurrection Christ had appeared to His disciples for forty days. His resurrection was a well established, historical fact. If Christ had not ascended to heaven, what would have become of Him? If He had stayed on earth, He would have been in one place, all believers would have gravitated to this place. The church of Christ would not have been a universal, but a local church; somewhat like the Roman Catholic church, directed from Rome.

Having risen from the dead, Christ could not die again like Lazarus; and having conquered death, death could not conquer Him.

Having sacrificed Himself on the cross of Calvary, He had to enter within the vail to present His atoning blood before God, as the highpriest did of old.

If Christ had stayed on earth, according to His own declaration, the comforter, the Holy Spirit, could not have come. Christ could have been in one place, but could not have fulfilled His promise: "Lo, I am with you always, even unto the end of the world."

He ascended before the eyes of His disciples. All saw Him plainly as He left this world. Not the dying Savior at the cross, not even the risen Savior, but the triumphant Savior is the last sight which represents itself to the disciples. A cloud received Him out of their sight. Probably the bright cloud, which overshadowed them at the transfiguration, representing the presence of God.

Now sitting at the right hand of the Father He has sent the Holy Spirit, who represents Him in the world, in the hearts of men.

Christ said: "Where I am, there shall also my servant be." He has gone to prepare a place for us according to His promise. Christ's ascension reminds us of the Father's house of many mansions. When Christ by His Holy Spirit has prepared our hearts that we are ready for our heavenly home, Christ has prepared that home for us. v. d. S.

Correspondence.

Reedley, Cal., Apr. 26, '12.—Today we are having a splendid rain, every drop of which is soaking into the ground with its lifegiving power. As the moisture this winter was rather insufficient, we are especially grateful for this refreshing shower, which will be a wonderful help in as much as the fruit on the deciduous trees is already growing and the orange trees are just in bloom. But in our spiritual life we also had a shower of blessing, for yesterday the three brothers of our church who attended the state S. S. Convention reported to the congregation and the S. school. The older people came to our home in the afternoon and after a German report on the convention by the pastor a supper was served on the tables set up on the lawn. Soon after supper the older people departed for their homes and before the last had gone the young people began to pour in until our home was full to overflowing. After a song and prayer each of the delegates reported on certain phases of the S. S. work; then sandwiches, ice cream and cakes were served and we enjoyed a good social time. As I myself was one of the delegates to the convention I thought it might be profitable to give the readers a few of the thoughts brought out at the convention.

In the first place let me say that I was impressed with the magnitude of our state. Although we have a northern and southern State Sunday School Association, yet we had to travel 300 miles to reach the convention city and I met a man who had come double that distance, traveling for 200 miles on the Pacific Ocean because there was no R. R. connection. A German professor wrote a book on America which he calls "Das Land der unbegrenzten' Moeglichkeiten," and Cal. is certainly the climax in this direction. We have valleys lower than the sea level and the highest Mts. in N. A. The industries of the state are as diversified as are the elevation and the climate. The Convention church was decorated with many mottoes, among others this one: "The men of America for the Man of Galilee." The attendance at the Convention proved that the S. S. is no longer an institution for women and children, for one half of those attending were men. The S. S. has gone through five periods of development: 1. Children were taught to read. 2. They memorized verses of Scripture. 3. Questions to be answered by Bible-verses were given. 4. The Uniform Lessons. 5. Now the Graded Lessons adapted to the child's capacity and his psychological development. At a Decision day or a revival the preacher told the children about death and judgment and hell and the awful doom of the impenitent, the children came sobbing and groaning to the altar, willing to accept Christ in order to escape punishment. That was an outrage on child nature. They should have been told of the beauty and joy of surrendering the life to Christ and serving God. We did not understand child nature, especially not in the teens, the storm and stress period. The best we could do to say that they are awful and: don't. Don't. Like the lady going to town, she called her maid when the following conversation took place: Where is Johnny? In the back yard. What is he doing? I don't know. Well it makes no difference what he is doing, you tell him to stop it. Consequently we lost 75 per cent. of our boys and girls out of the S. S. between the years of 12 and 19 and of the criminals in the state 71 per cent., in some states even a larger per cent. were once in the S. S. The remedy—Better teachers, i. e. teachers better prepared for the work. We have 600 graduates of the Teacher Training course and had an alumni banquet in connection with the convention. We expect to have a great many more graduates in a few years and some who have taken the advance course. I might mention that our S. S. at present has the Co. banner on teacher training, we having graduated the largest number in the past year in proportion to our enrolment. Another thing is a better environment in which our children may grow up. The saloon, bad posters, nickelodeons, ragtime songs, Sunday ball games ought to be abolished. When Parkhurst began to clean up New York some of his church officials waited on him and said: It's your business to preach the gospel and feed the lambs." "Yes" said he. "I have done that and now I am out with my rifle to kill some of the wolves that are devouring the lambs." Teaching mission in the S. S. was emphasized. In concert we repeated after one of the speakers

The work is great,
The time is short,
The Master is urgent,
The reward is sure,
Only one life time, 'twill soon be past
Only what's done for Christ will last.

Your Bro.

H. J. Kriebhiel.

FEDERAL COUNCIL.

Eight organizations were represented at the late Conference held April 25. This Conference took action regarding several matters of mutual interest, including a vote that the Federal Council of the churches of Christ in America act as a clearing-house and call a conference of the Executive Secretaries, Superintendents and other representatives of the following organizations, to plan future work.

Laymen's Missionary Movements.

Missionary Education Movements.

Sunday school Council of the Evangelical Denominations.

The International Committee of the Young Men's Christian Associations of North America.

The International Sunday school Association.

Dhe Denominational Brotherhoods.

The Gideons.

The Young People's Societies.

This Conference, it is expected, will be held at Silver Bay, and, probably, in June. The Committee of Arrangements consist of Dr. Macfarland, Clarence A. Barbour and Harry Vade Hicks.

The Federal Council of the churches of Christ in America has issued a Syllabus containing the following items:

1. A Historical Sketch. 2. Church Federation. 3. The Conservation of the Men and Religion Forward Movement. A Model Constitution for a State Federation of churches. A Model Constitution for a County or City. 4. Provision for Extension of the Work of the Men and Religion Forward Movement.

The second Quadrennial of the Federal Council will be held, Chicago, December 4-10, 1912.

How easy it is for us, the night before, to get up early in the morning.

Editorial.

Recent statistics for the city of Philadelphia, which has nearly a million and a half population and ranks third among the cities of our country show that during the year 1911 there were 82,017 arrests for various causes. Of these the most numerous offenses were:

Assault and battery.....	3208
Breach of peace.....	7906
Breach of ordinances.....	3592
Corner-lounging	1749
Desertion	1130
Intoxication 28664	
Intoxication and disorderly conduct	9792
Larceny	3908
Malicious Mischief.....	1497
Misdemeanors	4905
Vagrancy	6021

Conditions in Philadelphia are neither the worst nor the best. The figures do not show things as bad as they have gotten or as good as you may find them, they are merely what one would find in the average big American figure. But we do not want to tone them down, they are, after all, bad enough. The reader will observe that the most numerous arrests were for disorders growing out of the use of liquor, which beside being responsible for intoxication also in most cases was the cause of assault and battery, desertion disorderly conduct, malicious mischief and vagrancy, etc.

Philadelphia gets yearly $1103.-75 from each of its 1956 saloons. As an asset we are sure the 843 churches of the city are worth in money many times more than the money paid into its treasury for license to sell liquor. Their effort to save those who have fallen under the curse of rum costs the city nothing but without it who can estimate how much more the enforcing of the law would cost the community?

People hardly take the drink evil seriously. Most of those who feel the vigor of the law are "just plain drunks" who pay their fine or take their 30 days in the "jug", and that is all they make of it. If anything ought to arouse the public it should be the thought of the lost souls, the ruined manhood, the wasted money, the unhappy wives, the sad homes, the shame, the poverty the misery that strong drink is responsible for. When people are confronted with the appalling amount of evil that the community is forced to deal with because of the liquor evil why don't they seriously ask themselves the question, How much of this can be prevented? and then why don't they set about removing one of the chief reasons for it?

Human nature cannot be regenerated by man-made laws, we know, but society can and ought to prevent the use of the thing which is at the root and kindles the flame that threatens its very existence. To drive away the thing that genders sin is but to put into force principles which God inspires. As long as society refuses to abolish the drink evil it is refusing to do its plain duty by God and itself.

IN THE HEART OF THE MOUNTAINS.

(Concluded)

The work Brother Snyder and his congregation are doing among the people of this community certainly deserves commendation. They make their living on the mountains and it is a pretty poor living at that. The heavy and most valuable timber has been taken off long ago; of what is left only railroad and mine ties and paper wood can be taken. The work of cutting dressing and dragging down this timber involves the hardest kind of labor and pays only starvation wages. The people are poor. Some have not enough clothes to properly keep warm during the hard, cold winters, incident to a mountain country. Brother Snyder has interested many of his friends in the city of Altoona and in other places to the extent of having them give him the out-grown children's garments and shoes that accumulate in their closets and garret, for distribution among those who most need them. As we drove up to the meeting house we could see by the way they were greeted that our friend, his brother, Rev. Herman Snyder and the other brethren who accompanied us have won for themselves a warm place in the heart of these people. This work is the first religious effort made in this community and the most superficial observer must see that it is indeed accomplishing great good. The field presents opportunity for a great deal more to be done. Besides the brethren who accompanied us there were not a dozen persons who were members of church in the audience which filled the church. Of course it is natural to suppose that a place where religious effort has so long been neglected lacks a great deal morally but one advantage of the field is that there are no places where drink is sold close by and drunkenness is not so common as it often is in churchless districts. There seems to be enough to do in this one place to keep a stationed minister busy all the time. A city missionary or even a foreign missionary might well be pleased with a work in which he could reach so many non-Christians so easily.

Our drive home that night being down hill all the way did not seem so long and by 12 o'clock we were in bed sound asleep.

On Sabbath morning we awoke refreshed. The Sunday school and church in the home church were attended by attentive listeners. This is the church proper, the brethren live in the town and mostly work for the Pennsylvania railroad in the shops at Altoona, the work over the mountains is a mission work. On Sunday afternoon we were off again in another direction to "Smiths Corner," another out-station of the Roaring Springs church. After a Sunday school we preached to a good audience after which we had opportunity to speak to a number of the brethren. A brother who takes a leading part in this place was, a few years ago before his conversion, such a terror that the district attorney determined to put him in jail and sent agents to collect the necessary evidence.

Not so long ago this same district attorney who is a Christian man was in the neighborhood taking part in a religious gathering and was the guest of this sometime terror for dinner. When the brother told the district attorney who he was the attorney remarked, "It was not the fear of the law, it must have been the love of God that changed you."

A hurried drive back to Brother Snyder's home for supper and we were on our way in another direction to "Orr Hill" where Sunday school was conducted and preaching followed. Here, as at the other places, the building was full and the people attentive. While we were thus engaged Bro. Snyder's brother, Rev. Herman Snyder conducted services in another locality that needs the work as much as these we have visited. After service we hastened back to the Roaring Springs church to take part in ordaining of Bro. Jacob Snyder an elder, and of his brother Herman a minister and three of the young men of the congregation deacons.

The congregation at Roaring Springs has formally separated its connection with the old church and will have delegates at the Eastern District Conference to apply for admission in that body. We anticipate many rich blessings from our future relationship with this active congregation and bid them welcome. G.

THE CHRISTIAN HOME.

With all the modern efforts at bringing men to consider their duty to religion which include aggressive evangelistic movements, social service and the quickening of conscience in business and national life, we have been giving too little attention to the influence of home life on the religion of those who go to make up the family. Great churches full of worshippers, great preachers, eloquent, scholarly and influential, or great sums of money spent in presenting the claims of Christianity and its divine law have their place in modern Christendom and its propagation, but their real worth is only to be estimated as they are inspired at the hearthstone where Jesus rules as the supreme Lord.

Today we have to battle against conditions that threaten the Christian atmosphere of the home. When books were dear and hard to get the Bible and a few books of devotion were about all the literature of which the ordinary Christian household could avail itself. The Bible was read more than any other book and the children grew up full of precious soul-saving truths while the aged found in it enough to center their interests. The youth was familiar with its every chapter and the language of the grandfather and grandmother was rich with its figures. Today the Bible must share the attention of the household with a variety of literature some good, much of it bad in its influence, that gets into the poorest of homes. It is admitted that there is no greater ignorance of anything for which ignorance is inexcusable than of the Bible. Missionaries, even among the lowest tribes of heathens insist that converts must prove their fitness for church-membership by acquiring the ability to read the Bible and making its study a daily practice. If such a condition were set for Christians in Christian lands the church would not have half its membership or else there would be a tremendous revival in Bible reading. Not until the Christian family becomes a Bible studying family again will the world regard the Christian and his Bible, his church or his profession with seriousness.

We live so differently today that it is not an uncommon thing to find homes in which it is impossible to find every member of the family under the roof at the same time. In some homes one works days and the other nights, in others one takes his meals early and the other late, in others some retire at nine o'clock while the rest go to bed at midnight. Now with such states of affairs

quite common what chance is there for the family altar even though all the members of the house are Christians? Because the family altar has gone into decline, the Christian family, as an influence, has lost much of its power and in losing Bible study in the home and home devotions the church has lost its chief jewels.

A great denomination is today considering the advisability of toning down its position in regard to certain amusements which once were, to say the least, regarded questionable. The reason it must soften its attitude toward these things is because in the families that go to make up its membership there has been a decided change of attitude. Young and old now take part in amusements in the home which according to their discipline would be a sufficient reason for excommunication, therefore they favor changing the discipline. All this, of course, goes to show that the home life of the church-member is not what it once was.

The old-time preacher came and went into the homes of his parishioners as one of them. He came to meals and ate at the table in his coat sleeves and stayed long enough to become so thoroughly acquainted with each member of the family as to be able to call them by their first names whenever he met them. He don't make his calls that way today. There is no one at home when he calls generally but the Mrs. and the children. All the rest are away at business, he is entertained in the parlor and stays fifteen minutes, when someone is sick he comes oftener than usual but the demands on his time are so great that his visits must be few and far between. He does his best by the people in the pulpit but every now and then some young man or woman, brought up in the church, gives him a shock by waiting around at the door of the church after service to ask him, "What does our denomination stand for?" or, "Who was equally as ignorant or foolish. The Christian home today needs the Cain's wife?" or something else intimate friendship of its pastor. It loses something vital when this is impossible. Indeed in some families no one minister could be regarded its pastor! Sometimes one, two or three of its members belong to as many churches and not infrequently to as many denominations.

It is well for the church to try and reach the masses. The church has the only thing that will save them. It is not without its province when it strives to take the lead in bringing about the reform of the many evils that curse society today. If it does not lead true reform will never come. But the church must get closer to the family, the broken-down altars must again be erected and the word must become the choicest treasure and chief inspiration of the family. Until these things do happen all the efforts along the line of modern Christian advancement have been commenced backward.

We are aware that with new conditions confronting the efforts of the church and family life the home is quite different from what it once was. The home of today will never be the same, but the thing to do is to make it a Christian home that will fit into conditions as they are. There are many problems to be worked out, but until they are worked out the church's progress is blocked.

DO YOU KNOW A SALOON—

That does the community any good? That makes its patrons better husbands and fathers? That gives anything of value for the money spent over its bar? That brings happiness to homes of the men who patronize it? That aids a young man in securing a position? That parents advise their sons to visit? That makes better citizens? That encourages men to lead better lives? That does not scoff at the Church and its members? That should not be wiped off the map because of its menace to the happiness and welfare of the people of the neighborhood?—Florida Journal.

NOTES ON THE C. E. TOPIC.

May 12.

The Value of Initiative.

II Kings 13:14-19.

(A Leaderless Meeting.)

The gospel is a gospel of go-ahead. Men must preach it, live it and believe it as such. Its mission is to save self, save men, save the world. The go-ahead Christian meets satan on a field of his own choosing and does not give him the chance to strike where he finds the greatest weaknesses and the least preparedness.

"Dare, dare again and continue to dare," is the spirit that brings accomplishments. Sea, sky and earth have been subdued by men of great vision and strong hearts; they were men quick to act and quicker to think.

The Gospel of Jesus Christ is a conquering religion. Before it the powers of the world, the flesh and the devil are bound to totter and fall. But these powers remain strong and arrogant so long as the only foes they have to meet are those driven against them. We must not wait until we must fight evil, but we must be anxious to get into the fray and fight it wherever it appears.

God chooses men for His responsible tasks who are men of action. Moses may have made his mistake in judgment but he proved to have in him the making of the kind of man God needed to lead His people out of bondage into freedom. It was not a specially unnatural thing that the brethren of Joseph should have been greatly provoked with his freshness and tale bearings, nor was it unnatural that the brethren of David should feel his youthful forwardness meriting a rebuke, but God saw in the two youths the aggressiveness needed for the making of great leaders. The remarkable thing about Saul of Tarsus was not that he was learned in the Jewish scriptures and obeyed their precepts to the letter nor that he was an uncompromising persecutor of the Christians. In his time there were plenty of learned scribes who like him were exceedingly mad against the church. His power and usefulness as a herald of the cross was shown in his instant readiness, "Lord, what wilt Thou have me to do?" and demonstrated by the way he began to preach as soon as the scales fell from his eyes.

The Christian has before him the duty of letting his light shine. It is his business to make it shine so that men will see and glorify God. Backwardness must not be confused with humility. The humble man is ever ready to testify. Not only are testimonies required but action also. To recognize sin implies setting about fighting it and destroying it. Too many evils are permittel to go on unrebuked and undestroyed because people wait for some one to lead them when they should plunge right in and fight.

NOTES ON THE SUNDAY SCHOOL LESSON.

May 12.

The Law of Love.

Luke 6:27-28; Rom. 13:8-10.

Golden Text—Rom. 13:9.

Notice (v. 27) that there is a difference between those who merely listen and those who hear. The ones who hear are those who obey Him. Men know what Jesus expects of them but not all hear what He says. The law laid down in this lesson is designed for those who hear (and obey).

Men always know something about love, but Jesus came to inspire men to practice it in their own lives. He laid down the highest principles which might be applied to love and proved the sincerity of His doctrine by living these principles in his own life.

An enemy, among the people of the ancient world, had no rights which others were bound to respect. The Mosaic law did make exceptions to this by providing that consideration be given to an enemy under certain well defined circumstances but there still remained the broad line which nothing could break down that made a friend a friend and gave him the rights of friendship and an enemy an enemy and kept him one.

"Love your enemies" was a new revelation that required the sacrifice of the Son of God to make men understand. If it was noble for men to die for those they loved they still had to learn at the greatest cost that God could pay that it is still nobler for one to love his enemies to the extent of dying for them.

In the lesson many contrasting qualities are touched upon, love and hatred; blessings and curses; submission and injury, freely giving and giving with the expectation of return, mild judgment and harsh judgment; liberality and no liberality. The Master would have those who seek a place in His kingdom commit themselves to the former and refrain from the latter. They are things required, not as arbitrary conditions imposed, but, that those who do them might become "children of the Highest." He, "the Highest, is kind to the unthankful and to the evil." The only blessedness worth while must bring one the highest good. The exercise of the highest good means doing what the highest being does, namely, showing kindness to even the unkind.

Should one take the words of Jesus in regard to one's enemies literally? We cannot see how they can be otherwise understood, especially since Jesus, by His example, literally lived the gospel He taught. If turning the other cheek means something else than turning the other cheek, what then can it mean?

The so-called golden rule is infinite in its application. In any age, under any condition or circumstance and among any kind of people the living of it is the highest possible type of life men may know. It is the most perfect law by which society may be governed and it is the very best rule for one to apply to individual conduct. The idea of the Golden Rule is much older than the time of Christ. Confucius is said to have stated it in a negative form but not until Jesus lived it and taught men how to live it did it have any real meaning for humanity.

News of the Week.

M. E. CONFERENCE ASKED TO STRIKE OUT AMUSEMENT RULES

Minneapolis, May 4. — An emphatic demand that the Methodist Episcopal church abandon its anti-amusement rules was made in a resolution offered at the general conference today by Benjamin F. Edsall, of Newark, N. J. The resolution read:

"That Section 260 of the discipline be amended by striking therefrom the words 'dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency.'"

To show that the church will not stand in the position of favoring these forms of amusement, the resolution reiterated from the church's "special advices," the following:

"We lift up a solemn note of warning and entreaty, particularly against theater going, dancing and such games of chance as are frequently associated with gambling, all of which have been found to be antagonistic to vital piety, promotive of worldliness and especially pernicious to youth."

But it declared "compulsory good behavior was not the essence of religion, and the present rule was ineffective. The resolution was referred to a committee.

PRINCETON SEMINARY CELEBRATES CENTENNIAL.

Princeton, N. J., May 6.—The centennial celebration of the Prineton Theological seminary, the oldest Presbyterian institution of its kind in the country, was opened yesterday in the First Presbyterian church with a sermon by Francis Landley Latton, president of the seminary. More than four hundred of the alumni are here for the celebration and more than two hundred delegates from other institutions are also present. Governor Woodrow Wilson and William J Bryan will attend.

The heads of all the various departments of the Presbyterian church will be present during the celebration including three moderators of the general assembly. The moderators of the general assemblies of the Church of Scotland, the United Free Church of Scotland, the Free Church of Scotland and the Presbyterian Church of Ireland will make addresses. Twenty-three foreign seminaries are represented, including institutions in England, Canada, Scotland, Ireland, Japan, China, India, Africa, Syria.

LARGEST CONCRETE VIADUCT

Dallas, Tex., May 4.—The longest reinforced concrete viaduct in the world is being constructed here. It will be 7,600 feet long, and will connect Dallas with the suburb of Oak Cliff, spanning the Trinity river and the lowlands for some distance on each side, where railroad yards are located. The structure will cost about $650,000. The roadway is forty-four feet with two sidewalks, one on each side, four and one-half feet wide. The viaduct is made up of fifty-two arches.

MAY BE TITANIC ICEBERG.

Philadelphia, May 7.—What was probably the iceberg which was struck by the ill fated Titanic, was reported yesterday by Captain Wicke, of the German tank steamer Clio, from Shields, England, for Philadelphia. The captain says that on April 29, in latitude 41.25 north, longitude 48.43 west, he saw an iceberg about one hundred and thirty feet high, one end of which was broken as if by a collision. The mass of ice was surrounded by steamer saloon fittings of mahogany, deck chairs, cushions, fancy hand bags and innumerable small pieces of wreckage.

Third Ship to Titanic Wreck.

Halifax, May 7. — The Canadian government steamer Montmagny, the third ship to go in search for bodies of the victims of the Titanic disaster, left Halifax harbor last night for what is probably the last effort to recover bodies.

The provincial government has in its possession sums amounting to $70,000 which have been taken from bodies. The largest amount found on a single person was $16,500 found in the pockets of Emil Brandeis, of Omaha, Neb.

The surgeon on the cableship Minia says that only one of the seventeen persons died from drowning. The other sixteen perished from exposure, death ensuing some four hours after the vessel sank. This was demonstrated by examination of the bodies, water being found in the lungs of but one person.

AUTO BANDITS OF PARIS VANQUISHED.

Paris, May 6.—The belief of the police that Jules Bannot was the head of the gang of auto bandits that terrorized the city for months has proved to be correct. Since Bannot was surrounded in a little garage in the outskirts of the city and shot to death a week ago there have been no repetitions of the sort of crime he committed. Bonnot and one of his pals was killed after a battle that lasted five hours. More than twenty-five persons had been killed during the three years that the auto bandits held sway in Paris. One of the murders and robberies yielded $50,000 to the perpetrators, and $30,000 was realized from another of the crimes. In most of the robberies an auto was used, though members of the band also used bicycles. After the two men found in the garage were killed the police gathered in a large collection of weapons of various kinds and a complete set of burglar's tools.

15,000 SUFFRAGISTS IN NEW YORK PARADE

New York, May 4. — The biggest woman's suffrage demonstration in the history of New York was held this afternoon when fifteen thousand women—and men too—paraded the streets and assembled later for a meeting in Carnegie hall. The weather man provided a warm sun and a cloudless sky for the equal rights advocates. Preparations for the great parade had been under way for a year and there was little for Mrs. Harriet Stanton Blatch and her assistants to do today but to marshal the various divisions of their forces.

HUNDRED THOUSAND HOMELESS FROM FLOOD

New Orleans, May 5.—Large sections of fifteen Lousiana parishes west of the Mississippi river are under water, four other parishes have some flood water and are bound to get more this week; approximately one hundred thousand people in that territory have been driven from their homes; fleets of motorboats and skiffs are being used to rescue marooned people; about a dozen lives, all told, have been sacrificed; rations to the value of several hundred thousand dollars have been distributed among the refugees, sheltered in all manner of houses, from cabins to churches and lodge buildings.

Protection of the remaining levees along the Mississippi river from the mouth of the Red river south is causing deepest concern for the present. Millions of dollars' worth of property is at stake and thousands of lives would be jeopardized if some of the biggest of the levees should give way.

Lack of labor, due largely to the unconcern of negroes, who have been drawing government rations, has been the most serious drawback. Stringent tactics have been forced upon the officials and planters, however, and today Governor Sanders ordered the Louisiana militia to round up 500 negroes and make them do work on the levees, at the point of rifles, if necessary. The ultimatum, "No work; no ration," also was given the negroes today.

Extreme precautions have been taken to meet any emergency and at points all along the river barges and flat cars are loaded with timber, sand sacks, wheelbarrows, shovels and other material necessary. Work continued tonight and armed guards patrolled the levees at all weak points in the city.

NUMBERS MAY BE LOST IN FLOODED TERRITORY

New Orleans, May 7. — Unless boats are hurried to remote sections of the flood-inundated country in Pointe Coupee parish it is feared a large number of persons will perish. Word was received in Morganza today that great numbers of people still are marooned in the country south of the levee breach at Torras. The lack of boats is a distressing handicap. Stories of awful suffering among flood refugees reached here today.

Hundreds of people living the the "back country" of Louisiana received no warning of the flood. They took refuge on housetops and in trees and on rafts, and for several days have been without adequate food and shelter from the heavy rains.

Scores of such refugees who were brought to Morganza in the relief boats, early today, say there are hundreds more to be taken from their flood prisons.

MORE TROUBLE IN ZION CITY

Zion City, Ill., May 5.—Wilbur Glenn Voliva, overseer of Zion City, during a sermon tonight announced that he would contest with Mrs. Jane Dowie, the right to use the picture of the late John Alexander Dowie in church literature and in other ways for the promotion of Zion City interests.

J. J. ASTOR FUNERAL.

New York, May 4. — The funeral of John Jacob Astor, who lost his life in the Titanic disaster, was held here today. The body was buried beside the body of his mother at Washington Heights. The services were held at Rhinecliff-on-the-Hudson, the Rev. Dr. Saunders presiding. All flags in Rhinecliff were at half-mast and business stopped throughout the village while the funeral was in progress. A curious crowd thronged the streets leading to the little Episcopal church, and the services of a dozen officers were necessary to keep them at a respectful distance.

"Nearer, My God, to Thee," which for years has been sung at the funerals of the Astors, was omitted. Relatives feared that the strains of the hymn which was played by the heroic bandsmen of the Titanic as she glided into her last resting place, might cause Mrs. Madeleine Force Astor, who is in a delicate condition, great mental anguish.

Mrs. Ava Willing Astor, former wife of Colonel Astor, did not attend the services, though she had been especially invited by Mrs. Madeleine Force Astor.

TITANIC QUIZ NEARS CLOSE; REPORT IS NEXT

New York, May 4. — Senator William Alden Smith, chairman of the senate committee investigating the Titanic disaster, concluded the examination of witnesses here today and left tonight for Washington. Mr. Smith said he did not think it would be necessary to take much further testimony, and that he would immediately begin the preparation of his report.

"In the general scope of the recommendations by the committee will be the special suggestions for more complete provisions for American inspection of transatlantic steamships," the senator said, "adoption of rules and regulations to protect life at sea and to make ocean traffic as safe as human effort can make it, based on international regulations, probably."

ROOSEVELT AND CLARK CARRY MARYLAND.

Baltimore, Md., May 6.—Maryland's sixteen votes in the national conventions will be cast for Theodore Roosevelt and Speaker Champ Clark, unless the few election districts still to be heard from change the result registered today by the state's first presidential primaries. Although the result was close, and Colonel Roosevelt, on the face of the returns, had but one more than the number of votes necessary to control the state convention, the latest count to-night did not materially change the result indicated before midnight.

GEN. OROZCO IS VICTOR IN BATTLE AT TORREON

Washington, May 4. — The Mexican federal army has been defeated by the rebel forces of General Orozco in the big battle at Torreon, according to advices received by the treasury department today from the southern border. No details were given.

Children's Day Services for the Sunday School

Price 5c each; 55c per doz. $4.40 per 100 post paid.

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Sweet Melodies
Sunshine and Roses

Summer Garlands
Our Children's Day
Voices of Summer

Sparkling Jewels
Sunbeams
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Im Tempel des Herrn.
Botschaft der Blumen.
Der Kinder Heiland.
Knospen und Blüten.

Sommerfreude.
Sonnengold.
Hosianna.
Kinderlust.

Frühlingsstimmen.
Sonnenschein.
Lobet den Herrn.
Lasset die Kindlein zu mir kommen.

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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as orderedby the General Conference.

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This is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, May 16, 1912. No. 20.

THE BORDER LAND.

Rev. L. L. Hager.

There is a land beside a sea,
Where mortal life must end;
Beyond it is eternity,
To which all living tend.

The march is on when life begins,
And thitherward each face:
'Tis but the just desert of sin
Committed by the race.

Kingdoms lie wrecked upon that shore;
Fetters and crowns are strown.
And they who once the pageant bore,
Across the sea have gone,

The mighty millions of today
Are moving to that strand,
And all their earthly gain must lie
Upon the border land.

But those who have salvation found
Shall take it o'er the sea,
And with eternal life be crowned—
Yes, crowned eternally.

Findley Lake, N. Y.

NEWS AND COMMENT.

Our Central Mennonite College was able to add a considerable number of books to its library.

The Presbyterian Board is celebrating its seventy-fifth anniversary this year. The income of the society during the year 1837 was $44,000. This year the receipts have been $1,950,000.

Princeton Theological Seminary celebrated the Centennial of its founding. It is the mother of many theological institutions. The Presbyterian church has high regard for Princeton Seminary, pride in her record, and affectionate concern in the historic attitude of absolute loyalty to Jesus Christ and of faith in His inerrant word.

Those who have thought of the play problem as one that affects only the larger cities will be surprised to learn that rural communities are providing recreation centers and placing trained directors in charge. What is being done in different districts will be described at a Rural Recreation Congress which is to be held in Cleveland, Ohio, June 5 to 8. The leaders in the rural life movement in America are interested in this congress. President Butterfield of the Massachusetts State Agricultural College, says of the program of the Rural Recreation Congress: "I am particularly impressed by the program for the Rural Recreation Congress. I think it is a remarkable program. It promises to be the most illuminating discussion on rural recreation that has ever been held in the country."

Bro. U. S. Stauffer of Quakertown writes to the editor: We had a blessed session of conference, with good attendance and a live interest. A congregation of Mennonites at Roaring Springs, near Altoona, Pa., made application and were received into the fellowship of the conference. — Father A. B. Shelly not having fully recovered from an attack of sickness was not able to attend; it was the first time he missed conference since he is in the ministry. He was kindly remembered by the brethren.

The Bible in the School question is pending; a case that had passed the lower court at the time of the supreme court decision and was dropped. This is to be revived and presented at this session of the Supreme Court. We have the co-operation of the chairman of the committee appointed by the State Teachers' Association and the promise of financial help when the battle is on.

The following resolutions were recently adopted by the Illinois Conference of the Evangelical Lutheran Augustana Synod, and a copy forwarded to the honorable judges of the supreme court of the state of Illinois:

Resolved, That the Illinois Conference of the Evangelical Lutheran Augustana Synod, comprising 161 congregations with 40,397 communicants and a total membership of 59 350, in convention assembled at Cadillac, Mich., March 20-24, 1912, most earnestly protests against the decision of the Supreme Court of Illinois abolishing the reading of the Bible in the public schools of said state,

And furthermore resolved, that the Illinois Conference co-operate with the National Reform Association to have said decision reversed.

EDITORIAL.

We are very glad to be enabled by the kindness of Bro. U. S Stauffer of Quakertown, Pa., to bring a good picture of Sister Annie Funk. We also bring the resolution passed by our Eastern Conference, which enables every friend of our dear sister to contribute to a memorial for her.

† Annie C. Funk †
Our missionary sister, who was one of the victims of the "Titanic" catastrophe.

A MEMORIAL FOR ANNIE C. FUNK.

At the meeting of the Eastern District Conference, held at Zion church, Souderton, Pa., May 5 to 7 the following resolution was adopted:

"Resolved that the chairman appoint a committee of three with power to act, to confer with the parents of our lamented sister, Annie Funk, and with the pastor of her home church, to arrange for the erection of a suitable memorial to her memory, in the cemetery where the family has its burial plot. The memorial shall not cost less than seventy-five dollars. The said committee shall devise ways and means to meet the expense of the memorial."

The committee appointed consists of the brethren Jos. B. Bechtel, Philadelphia, chairman; Wm. M. Gehman, Macungie, Pa. treas.; U. S. Stauffer, Quakertown, Pa., secretary. A subscription list was opened at once and a very substantial sum pledged before adjournment of the conference.

By this notice the committee desires to give all who feel prompted to assist in this worthy cause, an opportunity to do so and will thankfully credit all gifts that will be given. Contributions should be sent to the treasurer of the committee. U. S. S.

FROM OUR MISSION FIELD.

II.

Bro. H. J. Kliewer writes April 16:—The first quarter of this year was marked by much wet and cold weather and in consequence our services had very small attendance, on one Sunday only four. Nevertheless we could hold the services every Sunday. Among the other reasons for weak attendance we find feast dinners in the camp, many visits, the custom that no public meetings are attended for awhile by those whose relatives have died, idleness, work on Sundays now and then etc. Some say that they do not attend because Christians do not live up to their profession or do not get along very well with each other or criticize the non-Christians too sharply. But at bottom the principal cause is that they love darkness more than light, having no hunger for the bread of life and lacking energy and the sense of duty. We have to remind ourselves constantly of the fact that we are dealing with heathens or else we are in danger of losing patience and love in our work. We had, however, quite blessed services inspite of the small attendance.

Last summer I began a series of sermons on the fundamental doctrines of Christianity (as given in our Articles of Faith) explaining them in a simple way by two sermons on each chapter—one in Cheyenne and one by an interpreter. Bro. Petter has been to me a great help in this by translating a Bible verse for each sermon and correcting my sermon manuscript as to language. Frequently one hears the Indians talk about having heard something in the sermon that was new to them and very valuable. So one lately said in the meeting: Now we know why the Menno-

nites do not baptize small children nor adults unless they are born of God: because the Bible teaches that only believers shall be baptized. Not baptism but faith saves us. The Mennonites are opposed to war because God's word teaches to love our enemies. What these people teach us is truth, which you ought to obey."

Since last fall we have had prayer meetings about once a month, if the weather permitted, in the houses of the Christians, making the round. We believe that these hours are a great blessing to us, even if usually not very many are present, not even all the Christians regularly. As a rule one of the Christian men leads these meetings. Last Sunday we held it in the home of the parents of one of our baptized girls. This house is about six miles west of here, nevertheless most of the Christians were there and also a few others. We had a richly blessed meeting. One of the men read the 23rd Psalm in Cheyenne and made a few fitting remarks. All other Christian men present made encouraging remarks and led in prayer. The women do not yet pray in public but propose songs to be sung. Noticeably do the Christians grow in firmness against heathenism and for Christ while the heathen become more quiet in defending their religion. This does not go to say that the enemy sleeps. No; he uses every opportunity to sow his vile seed. We need therefore constant watching and prayer.

Some of our Indians have made a good start in the spring work on their farm. Others have all kinds of excuses not to work. They are too much inclined to depend upon the rent money which they receive from the white renters.

As long as this is the case, their farming will not amount to much. One discouraging thing is the fact that their land is scattered so much, for they like company in working as well as in eating. The plan to bring the Indian closer together for more compact settlements does not seem to be favored by government officials in Washington. There is danger that the Indians will finally lose both their land and their money as soon as the government restrictions are taken away. The number of Indians decreases from year to year and if they could be brought together into fewer districts ,it would be advantageous in every way, not only to themselves but also to the government and the missions in reducing the expenses.

Pray for the whole cause and for us. R.

III.

Bro. Suckau writes March 28: Having now been in India two years we are trying to take up our share of the work here at Champa.

The understanding between Bro. Penner and myself is, that I relieve him of part of his work at Champa, as for instance the medical and school work and also to some extent of preaching. Then, as for village work, I am to direct my attention toward the north. We believe it best to occupy the field by outstations. Our plan is to open an outstation at Chhuri and a school at Korba. We are glad in the service of the Lord. R.

CITY MISSION NOTES.

The event of this month thus far in our mission history is the serious sickness of our mission worker, Elizabeth Braun. While not always feeling really well she has been doing her work faithfully during the two months she has been here.

Saturday, May 4 we had the second installment of our mission Sunday school children at our home for a day's outing. We live at the edge of the city where town and country meet. Since we have room on the unoccupied lots and hillside at our place it gives the children a good chance to run and play and hunt wild flowers and roll down hill in the grass or sit in the shade of the trees. These children have only sidewalks and streets in which to play at home and they certainly enjoy the freedom they have when they come to our house. Then they get a dinner when here. The food they enjoy but the manner of procedure in the eating seems embarrassing to some and inconvenient to many; for we furnish them knives and forks and spoons with which to eat and some of them are not used to such a slow and unhandy method.

On May 4 Miss Braun went to the mission and brought the fourteen girls of our primary class—the boys of the school are to come later. She helped in the oversight of them and the dinner and went with them to gather flowers and had them sing from the trees and the hillside. In the evening she attended a Bible class at a church near but did not feel well when she came home. Sunday morning we called a physician and he pronounced it a case of appendicitis. Mrs. Grubb attended her all day, following the physician's directions hoping to avoid the use of the last resort, the knife. Sunday evening when the doctor called he said, best take her to a hospital and at midnight we went. Monday evening her sister, Helena, from Reedley, Cal., came in response to a telegram. Tuesday another physician was called in consultation, one who is known to treat by medicine and not by surgery but the conclusion reached was that the only hope lay in an operation. So at four o'clock she was put to sleep scientifically and knew not the work of the two operating physicians.

Now, on Friday evening, she is reported doing well. We trust she shall soon be back to service.

E. F. Grubb.

4900 Aldama St., Los Angeles.

A WARNING.

The following postal was received by the wife of the editor. The prayer in itself is not wrong, but only what every Christian is praying. The larger part of the postal is untrue and misleading. Whosoever breaks such a chain is doing a good work, since he is hindering falsehood and superstition.—Ed.

An Accountable Prayer.

Oh, Lord Jesus, I implore Thee to bless all mankind and keep us from all evil and take us to dwell with Thee eternally.

This prayer was sent to me and must be sent all over the world. Copy it and see what happens. It was said in Jesus' times, that all who copy would be delivered from all calamities and those who pass it by meet with misfortune. Those who copy within nine days and send to nine friends will receive some great joy. No name is signed, only the date; don't fail and copy nine times.

May 9. 1912.

STUDENTS FOR THE MINISTRY.

Every now and then we see statements in our various religious papers to the effect that the number of students for the ministry is steadily on the decline. Such statements have a disheartening effect, both on young men who have the ministry in mind as well as on timid Christians who constantly fear that Christianity is suffering at the hands of its enemies.

We are glad to say that, if the last report of the Carnegie Foundation for Advancement of Teaching is correct, those who have spread the above reports are nearly ten years behind the times. We uote the report:

"There is a general impression that the increase in the number of men entering the ministry does not keep pace with the increase in the population, and this impression is often cited as indicating a decay in religion. Such an impression on the part of the public is natural, since, judging from utterances in the pulpit and in religious gatherings, it appears to originate with religious leaders. Statistics of theological schools show that this impression was true for the twenty-five years between 1880 and 1905, but that it is directly contrary to the facts of today. Since 1905 the number of theological students has increased far more rapidly than the population, and this is true for all the denominations and for all sections of the country, and is especially true of theological students possessing college training. Time only can disclose whether such a change as began about 1905 in the attendance at theological schools is accidental or is due to large causes, but this change has continued now sufficiently long to show that it is not without significance, and it is somewhat strange that it should have escaped general observation."

The report goes on to give the statistics more in detail showing the decline in the past and then the increase since the year 1905.

"The year 1905 showed an increase of 206 students for the year; but the total number of theological students 7411, a decline since 1900 of 8 per cent, while the population is estimated to have increased 21 per cent. The five years since 1905, however, show a constantly augmenting increase in the number of theological students each year, the number standing at 11,012 in 1910, an increase of 49 per cent in five years. The population increased 21 per cent during the same period, so that the ratio of increase in theological students in proportion to the ratio in the growth of population was greater between 1905 and 1910 than even in the decade between 1870 and 1880, which had previously shown the greatest proportional gain."

Allowing for all errors and for the removal of a good many schools that are merely Bible schools for lay workers, the increase is still more than 30 percent. This ought to be encouraging enough to allay all fears of those who saw in the decline of students for the ministry the effects of the assault on Christianity as they supposed.

Perhaps one of the reasons for this increase is due to the fact that young men are beginning to realize more and more that the church has an important function to perform. They realize that the church is not an end in itself. It is a body of people engaged in developing spiritual life, and it has something to do.

For some time we have been

(Continued on page 4.)

Home Circle.

SWEET MEMORIES.

By St phen Conrad.

When the first sweet flowers are blooming,
And the larks are whistling clear,
When you see the boys all barefoot,
And we know that spring is here,
How our thoughts go flying backward
To the good old days of yore
When the cookie jar was hidden
In behind the pantry door.

When the days are hot and stuffy,
And our city homes we loathe,
Then our thoughts go back to childhood,
Which with magic garb we clothe,
Till we think of it as heaven,
Bright those days long gone before,
When the cookie jar was hidden
In behind the pantry door.

Should we start in search of childhood
And those glorious golden days,
Which are always bright to manhood,
Since they're seen through golden haze,
Useless all will be our efforts,
For we'll find those days no more,
And the cookie jar'll be empty
In behind the pantry door.

—New York Sun.

LITTLE SAM'S ANSWER.

This little incident that I am about to relate occurred in a little country school room not far from the city of Philadelphia.

The clock was slowly ticking off the last minutes that belonged to the hour of twelve.

An air of uneasiness filled the room. The pupils were more interested in the movements of the clock than in their lessons.

At last there came from the lips of the teacher the welcome word. "Order for dismissal." At once the scene changed; every face brightened as they hastened to obey the command of the teacher.

Now, among these pupils was a little colored boy of about twelve years, named Sam.

Sam looked so pleased his little black face shone with delight. The teacher, noticing this, said, "Sam, what is the best thing you hear me say during a day?"

She supposed Sam would answer, "Order for dismissal." But not so. His little face grew thoughtful and in an instant he said, "The prayer you say in the mornings before we sing."

Little Sam, ignorant and uncouth though he was, knew that we should count the prayer, "the talk with Jesus," one of the "best" things of the day.—Selected.

A TIMELY INVITATION.

(By H. E. Thompson, Ph. D.)

Tom Follansbee stood behind the necktie counter in the large department store of Hall, Hall & Co., and fought a losing fight with his better judgment.

He had come into the city some months before, and by virtue of some previous experience in a gents' furnishing store in his native town, he had secured a position in the employ of the largest department store in the city of L—.

The folks at home needed all the help they could get, in order to meet the interest payments, which came due each six months; and provide for the growing family of Follansbees, who had not yet left the old roof tree. It was with a thrill of peculiar pleasure that Tom mailed a letter to his mother each week, containing, not only assurances of his own welfare, but also a two dollar bill.

He had hired a cheap room on the top floor of a boarding house, something like a mile from his work, and had thought to pursue a course of reading during the long evenings of the coming winter. He had started on his planned course of reading, and had already covered two good-sized works in the course, when he struck the book upon which he was then working. Working was the right word; for it was so heavy and uninteresting, that nothing but his own determination kept him at work.

On the morning that our story opens, Tom had received an invitation from two clerks on the dress goods counter, to attend a social at the Eagle Club that very evening. Tom rather suspected that the Eagle Club existed for something besides that type of sociability with which he had been familiar at home; still in his present attitude of mind, a little excitement seemed somewhat desirable. "If it isn't all right, I need not go again," he said to himself a dozen times that day. At last he came to a decision. He would accept the invitation.

Through the long afternoon he looked in vain for a chance to slip across the store and notify his fellow-clerks of his decision; but no opportunity came to him, till the chimes in a neighboring church steeple began to ring out "Nearer, my God to Thee," which they did at six o'clock each evening.

With a sigh of relief, Tom stepped from behind his counter and started across the store toward the dress goods counter. As he passed the ribbon table he heard his name spoken; and as he stopped, one of the young women said: "May I speak with you a moment, Mr. Follansbee?"

"Why, certainly, Miss Wells," answered Tom. "What can I do for you? Give you a day off without loss of pay; or would you prefer a raise of salary?" As Tom asked these questions, he stuck his thumbs in his vest pockets, in imitation of the general manager.

"Both would be acceptable," laughed the young lady, "but I'm afraid I'd have to wait too long for you to grant me either favor; so I'll ask one which you can grant at an earlier date: that is, if you care to do so."

"I am sure," replied Tom, dropping his pleasantry as he saw that Miss Wells was much in earnest about something, "that I will gladly assist you in any way possible."

"Do not promise too much, till you know what I want," interrupted Miss Wells, as she drew off her sleeve protectors, and unpinned her black store apron. "The fact is, I was one of a large number who last evening promised the pastor of my church that I would invite some stranger to attend the revival service at the church tonight. It entirely slipped my mind till a few moments ago; and then I thought of you. Now, what do you say? Will you accept an invitation on such a short notice?"

Tom's mind was made up in an instant. He had not yet given his word that he would attend the social at the Eagle Club, so there was really nothing to hinder him from accepting the invitation which had come to him so unexpectedly.

"Yes, I'll be glad to go," answered Tom, "if you will tell me how to get there, and the hour of service."

"It's the Park Avenue church," answered Miss Wells, "and the song service begins at seven-thirty. I shall be in the choir, and shall look for you."

"I'll be there fast enough," answered Tom, as he turned away from the ribbon counter with a lighter heart than he had known all through the day.

That evening proved a turning point in Tom's life; for after the service, the pastor of the church greeted him warmly, invited him to a seat in his class on the following Sunday; an invitation which Tom gladly accepted, and cheered the heart of his mother by telling her all about it in his next letter.

The next morning the two young men who had invited Tom to spend the evening previous at the Eagle Club, did not put in an appearance; and during the noon hour, Tom read from a large bulletin before the newspaper office of a raid which the police had made the night before upon the Eagle Club, where an entertainment of a very questionable nature was in progress. With beating heart, Tom bought a paper and read among the names of those arrested at the Eagle Club entertainment, the names of the two young men who had so warmly invited him to attend.

"That will cost them their situations, surely enough," said Tom to himself, "and it would have cost mine, if it had not been for Miss Wells' invitation."—The Pilgrim.

SEVENTEENTH ANNUAL CONVENTION

of the Young People's Union of the Eastern Mennonite Conference

May 30th, 1912

SAUCON MENNONITE CHURCH.

Morning Sessions.

9:30—Song service, led by Mr. Clarence Hunter, Philadelphia.

Devotional exercises, Rev. H. W. Shelly, Perkasie, Pa.

9:50—Business session:—

Reading of minutes.

Reports of officers.

Appointments of committees.

New business.

Singing, by Allentown Junior choir.

10:20—Topic— The dangers that threaten the welfare of our young people—

a—Anti-Christ teachings.—Mr. A. M. Musselman, Allentown.

b—Liquor traffic and its allies, amusements, etc.—Mr. H. A. Alderfer, Souderton, Pa.

c—What method of work could this union adopt to fight against these evils.—Miss Anna G. Stauffer, Quakertown, Pa.

Singing, by Philadelphia C. E.

11:00—Topic—Hints and methods to secure beginners to take part.—Miss Alda Moyer, Perkasie, Pa.

Open Parliament.

Singing and offering.

Noon intermission.

1:25—Song service and prayer.

Roll call of societies

As the name of your society is called, please rise and respond with a verse of Scripture or a verse of a hymn.

1:40—Topic—Church history.

The trials of our ancestors and causes which led them to migrate.—Rev. N. B. Grubb, Philadelphia, Pa.

Singing, by Souderton C. E.

2:15—Address—Missionary inspirations.—Rev. E. S. Wolle. D. D. Philadelphia, Pa.

2:50—Question Box.

Business session.

Report of committees.

Unfinished business.

Singing and offering.

3:15 Topic—Consecrated Life.—Miss Viola Markley, Germantown, Pa.

3:30 Quiet hour.—Rev. J. W. Schantz, Schwenksville, Pa.

Contributions.

Home Mission.

A. General Treasury.

Salem Men. S. S., Wisner, Nebr. $7; Neufriedensberg S. S., Vona, Colo. $6.17; Springfield S. S., Eakly, Okla. $4.23; Newton church, Kan. $5.

B. City Mission Treasury.

Salem Men. S. S., Wisner, Nebr. $7; H. J. Rose, Cucamonga, Cal., $5; S. S. Dallas, Ore. $3.75; Deer Creek church, Okla. $15.51; Dan. Ruth, Upland, Calif. $5; by E. F. Grubb reported in Febr. and March, $59.60.

Gratefully acknowledged.

M. Horsch, Treas..

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

THE RACE OF THE CHRISTIAN.

Paul, the traveler, the many-sided student makes use of many different things which he saw, to convey spiritual ideas. Among these figures are two most prominent: the soldier and his armor, the runner in the race. While the Roman soldier was a familiar figure in every city, the Greeks were very much interested in their national games. In Philippians 3: 12-14 Paul uses the figure of the race.

We all are in the race of life, but are we all in the Christian race? What is our aim? The course may be different, but the aim ought to be the same for all Christians. Paul says: "That I may hold on that for which I was laid hold on by Christ Jesus." So there is a connection between our aim and our wish to lay hold on it and Christ Jesus laying hold on us.

What is the highest aim any person can ever reach? We all have ideals, sometimes unconsciously, and it is well, if we become conscious of what we are aiming for. We ought to be sure, that that is what we want. The highest we can reach is expressed by Peter when he says: "To become partakers of the divine nature," or as Paul expresses it: "that we may be filled unto all the fulness of God." Christ has laid hold on us, that we through Him should lay hold on God, whom we can reach only in Christ Jesus.

Whatever we may do in this world ought only to be a means, not an end. The last aim ought to be to become like Jesus. This ideal ought to stand before us as the true ideal, always striven for, never reached here. That is what Paul says in this passage: "Not that I have already obtained or am already made perfect: but I press on."

Christ has laid hold on us, He is the beginning of our higher life, but we have to strive, we have to press on, we have to stretch forward to the things which are before; we have to run in order that we may obtain: "Every man that striveth in the games exercises selfcontrol in all things. Now they do it to receive a corruptible crown; but we an incorruptible."

We all know that athletes in colleges and universities undergo extra training and during that time have to deny themselves many things in which others indulge. So it is with us, if we have entered the race, we have to exercise selfcontrol in all things, have to deny ourselves in order to do the will of God; imitating our ideal Jesus Christ, who prayed: "Not as I will, but as thou wilt." "Thy will be done."

Paul says: "Forgetting the things which are behind." Let us see how far Paul forgets and how far he remembers. We know from the many references to Paul's former life as the fiercest, most uncompromising persecutor of the Christians, that he has not forgotten it. Yet he forgets it in so far as it may hinder and discourage him. Paul does not forget the undeserved grace of God, which he has experienced, he praises God for it; but he forgets all that he has attained in so far as it might make him proud and selfcomplacent. He does not forget the many dangers and persecutions he had to suffer, yet he forgets them as far as they might deter and hinder him from courageous, persevering labor for his Master. So we shall forget many things, but we shall also remember many things. Sometimes we shall remember the same things, in one sense and forget them in an other sense. Whatever will hinder us we shall forget, whatever will help us we shall remember. Let us stretch forward to the things which are before us, always pressing on toward the goal, unto the prize of the high calling of God in Christ Jesus. Let us put our aim high; let us not stop at any human ideal, but put before us Christ Jesus, our perfect model. Let Christ enter into our lives as the all pervading, all governing power. v. d. S.

STUDENTS FOR THE MINISTRY

(Continued from page 2.)

telling young men, that the young man with a message for his age can find no larger field of usefulness than the Christian ministry. The important thing is that he should have the message, and then that he should know how to interpret his message to his age. Such a man may become a leader. However, in the words of Shailer Mathews, leadership of a church involves two specific types of activity.

"In the first place there is the prophetic vocation of the ministry; the publishing of a message of salvation to a world that must first of all be convinced of its moral needs. To minimize this aspect of leadership is to reduce the church to an ethical society. So long as a church is a church it must publish a gospel that appeals to the spiritual life. Morality is ultimately grounded most effectively in religion and the minister by determination, experience and training must be possessed of a faith in God and His message. The sorrow, the doubt, the spiritual hunger of the world await his peculiar ministry — —.

"The second element of church leadership is the ability to socialize the spirit and the message of Christianity. The minister is more than a prophet. In the true sense of the word he is an apostle, one who organizes the Christian forces into effectiveness. Such a task presupposes a clear perception of the function of the church, and an equally clear understanding of the methods by which the church must discover and answer the needs of its immediate community. The clergyman is not merely a minister to saints. He is to induce saints themselves to minister to their age."

With a view of the ministry like this any young man ought to see the possibilities that are before him in the Christian ministry. It takes a man to be a prophet, and it takes a man to be an apostle.

But that is just what appeals to young men with red blood in their veins. They don't want to be saints for the sake of being saints, but if they can be saints in order to turn sinners into saints, they take to it. Then, too, saints in our day are no longer a self-adoration society burning incense to its own piety. Saints in our day worship neither tradition nor ancestors, neither institution nor form.

Saints of today clean up city slums; they transform heathen countries; they bring about justice between man and man; they put better laws upon our statute books; they banish ignorance and crime from the community; they transform adverse social conditions. All this they do as embassadors for the Master who sent them and who is still setting up His kingdom upon this earth.

Saints of today are ushering in a new spiritual age, signs of which are already seen upon the horizon. The old gospel has not been exhausted but it has a very large message for this age and for the larger spiritual age that is coming.

Are we as Mennonites preaching the old gospel to the new age, or are we preaching the old gospel to the old age that is dead and buried? Time and tide wait for no man, not even for the religious man, not for the minister of the gospel. Because the gospel is so often preached to a dead age, an age to which our young people are strangers, however golden it might appear to us, the point of contact is missed, and the young man judges wrongly that the gospel is old and worn out.

The gospel never had so large a message for any age as it has for the present age. For that reason the minister of the gospel who is able to interpret the message to the present age may be a man of tremendous influence. — College Record.

A man is very apt to complain of the ingratitude of those who have risen far above him.

MEETING OF THE EASTERN CONFERENCE.

The sessions of the Eastern Conference, May 4 to 7, were marked by a better attendance than those of the past few former years. This was the first conference in the Souderton church since the church has been remodled and the present pastor is in charge. The church is splendidly equipped for meetings of this kind and the Souderton brethren did everything in their power to make the stay of the visitors agreeable.

While conference had many features to command the interest of the delegates there were two particularly sad things that occupied their attention. The first was, that instead of having the privilege of greeting Sister Annie Funk on her return from the mission field in India, they were to be reminded that she now sleeps in the great deep with the hundreds of other victims of the Titanic disaster. One of the resolutions of conference made provision for the erection of a suitable memorial to the sister at her home church. The other sad feature of the conference was absence of the aged brother minister A. B. Shelly, who for over fourty years has not missed a session. We are glad to report that Bro. Shelly is slowly recovering from the serious illness which confined him to his bed.

It was the privilege of the conference to admit the Roaring Spring congregation at this session. The congregation is situated in the central part of the state, has four places of worship. It was represented by its elder, Rev. Jacob Snyder and one of its deacons, Bro. Foster Orr. The brethren won the hearts of all and the most cordial and blessed relations in the future are anticipated.

The church extension, publication and educational interests of the conference were thoroughly gone over and the committees elected. The great need of young men properly equipped and willing to take up the work of the ministry in the weaker churches was especially emphasized. There is plenty to be done in our conference and in all of our congregations, but unfortunately workers willing to adapt themselves to conditions as they exist are hard to find just now. Conference makes a special appeal for men for its minstry. Many of the brethren are getting on in years and others must soon step in and prepare to take their places or the work in the east will be sadly crippled.

On Monday evening a special service was devoted to the study of the deaconess and city mission work. A paper on the former subject was read by N. B. Grubb and on the latter by S. M. Rosenberger. The interest in these subjects was good and should result in future work along the lines suggested by them. Rev. A. S. Shelly was elected president and Rev. J. W. Schantz, secretary.

SECOND COMING OF OUR LORD.

By Jacob Snyder.

The subject before us is one of vital importance, which stands upon a scriptural foundation. To treat the Bible as a volume of good advice, to explain away its authority is to lull souls into a slumber only to be broken by the startling summons of the pealing blast of the angel's trumpet and the voice of God. Even now there peals forth the solemn cry that waxeth louder and louder—Behold the Bridegroom cometh, go ye out to meet Him. Then let us dismiss our prejudice, let us look to the Holy Ghost to be our teacher. There is nothing in this truth that is so very mysterious, as it is just as plain and simple, as can be when you take the common sense presentation of it. What we want is to take the Bible as it reads, to let the word of God speak to us just as God has given it and lay aside all preconceived ideas, notions and views of men. This doctrine has been shamefully used, as dates have been set, robes have been prepared and fanatical teachings spread abroad. Hence there has been a great reaction. But all this has been the work of the enemy. He wants to get people away from the truth, yet the truth is in the Scripture, we will find it there if we look for it. Truth has been out of fashion since man changed his robe of fadeless light for a garment of fading leaves.

Noah built and voyaged alone and his neighbors laughing at his strangeness, perished in their unbelief.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd, disbelieved God and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone.

And of the lonely way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, but few there be that find it."

Of their treatment by many who walk in the broad way He said: If ye were of the world, the world would love His own; but because ye are not of the world, therefore the world hateth you.

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets.

The church of Caiaphas praised the prophets and persecuted Jesus. The church of the Popes praised the Savior and persecuted the saints. And the multitudes now, in the church, and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women who will stand for the truth as found in God's word, irrespective of creed or public sentiment.

The coming of the Lord to the earth is lightly esteemed, and by many who claim to be His followers, entirely denied.

There are several points I want to make clear in connection with this doctrine. The first is, that the coming of the Lord mentioned in the Scripture is not death. John 21:23: "If I will that he tarry till I come, what is that to thee?" The disciples had an idea that John was not to die, but that he was to tarry on the earth until the Lord Jesus should come again. They did not understand that the coming of the Lord meant death. Cor. 15:51: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed." That is we shall not die, but we shall all be changed when the Lord comes. Phil. 1:23 Paul says: "For I am in strait betwixt two, having a desire to depart and to be with Christ, which is far better." That was his idea of what dying was—not the coming of the Lord to him, but his departing to be with the Lord. Dying is departing to be with the Lord, and the coming of the Lord mentioned in the Scriptures is the Lord coming to this earth for us. John 11:14, 15: "Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him." That is: "He is in the grave. I am going to raise him from the dead; and in his resurrection I am to be glorified, and you will understand my power as you never did before." There is where the resurrection comes in—God was to be glorified the resurrection. Now Jesus was in the resurrection. Jesus way on his way to Lazarus. Was the death of Lazarus the coming of Christ? Jesus said: "Let us go to him." What for? To raise him from the dead. Then the coming of Christ was not his death but the very opposite. I suppose if some of those brethren had been there who explain away the Scriptures by saying that the coming of the Lord means death, and if they would have been called upon to preach the funeral sermon, they would have said: "Dear friends, we know very well that Jesus promised Mary and Martha that He would come, and we know very well that He is on His way. We believe He will fulfil His word. But don't you see, dear friends that this is the meaning of His words: Lazarus is dead, and now the Lord has come. He has come in death. That is how He has fulfilled His word." Still, that was not the fulfillment of it at all. Lazarus' death meant an entirely different thing, and the coming of the Lord meant resurrection. It doesn't mean death; it means life.

The second point I would make is this: The coming of the Lord is not the destruction of Jerusalem. Luke 21:20-24: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them that are in Judea flee to the mountains. And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." The fulfilment of this prophecy is still going on evidently. Jerusalem is still trodden under foot by the Gentiles. In this passage there are two things spoken of: First, the destruction of Jerusalem; and then there is to be a judgment coming upon corrupt Christendom. I think the destruction of Jerusalem is a type of that which will come upon corrupt Christendom when the times of the Gentiles are fulfilled. Judaism became corrupt. When Christ came the people as a whole would not receive Him. And there were Sadducees denying the resurrection. But there was a little company of Jews awaiting the coming of the Messiah. The religion of the nation, as a nation, was corrupt. What is Christendom today? Look at the Greek and Roman churches. We forget that the Protestant body we belong to is a mere handful as compared with the great mass that profess the name of Jesus Christ. In the time of our Lord's ministry the prominent thing in the minds of the disciples was Judaism—the temple, and all ritualism of the Jewish religion—and in this passage the first thing Christ said was: "This is all to be swept away. Your temple is to be destroyed." Then beyond that He told them the further events pertaining to the latter day. Rev. 1:7: "Behold He cometh with clouds; and every eye shall see Him and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." This is in the last book of the Bible. The book of Revelation was written, according to the best chronology, in the year of 96. It was written by John when he was an old man. John wrote his epistles in the year 90, and the book of Revelation a few years after. And this last book of the inspired volume is full of testimony concerning the second coming of our Lord. Well, Jerusalem was destroyed in the year 70. Consequently, Jerusalem was destroyed twenty-six years before John wrote the book of Revelation. In the writing of Revelation the time of the coming of the Lord was still future. When any one asks you on this point you can just say: "How is it that John, after Jerusalem was destroyed, still bears testimony to the coming of the Lord as a future event?"

The third point is, that the coming of the Lord is not the coming of the Holy Spirit. John 16:7, 13: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him to you." Acts 2:4: "And they were all filled with the Holy Ghost and began to speak with

other tongues as the Spirit gave them utterance." The Holy Spirit came on the day of Pentecost. Then, according to the argument that the coming referred to was the coming of the Spirit, after the Spirit has come you won't hear anything more of the coming of Christ. But how is it? After the Holy Ghost came you hear a great deal more about the coming of Christ than ever before. Acts 3:20, 21: "He shall send Jesus Christ whom the heaven must receive until the time of restitution of all things." Peter was filled with the Holy Ghost while delivering this sermon, and his testimony is to direct the people to the fact that Jesus is coming back to this earth. In view of that he says: "Repent, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

(To be continued.)

THE COMING SUMMER.

The long winter months, severe weather and constant attention to business to which nearly everybody has been subjected, make spring doubly welcome this year. The spring flowers, the trees with their fringes of green the babbling of the brooks and the singing of the birds appeal strongly to the average person. Unfortunately for the condition under which we live few of us can enjoy much of nature's beauties for any length of time, we must keep at hustling and bustling. But soon will come the vacation time, and the mountains the farms and the sea shore will be visited by men and women trying to make the very best of their holiday. Were it not for the week or two that they can take during the year for healthful recreation, life would become a dull grind, its miseries would increase and its end be hastened. It is not too early to be making vacation plans, indeed if plans are not now well laid and ample provision made for meeting its cost vacation may not materialize for many. We are not interested in the silly crowd that rushes to the popular resort to make the days of recreation one continuous round of nerve-wrecking pleasures. The way they throw all restraint to the wind and plunge into foolish, yes wicked, excesses, makes the American summering place a byword for almost everything that stands for godlessness and a lack of decent restraint. If those who use the time in which they might be caring for physical happiness for the damnation of their souls and the wreck of their bodies want to persist year after year in their folly there remains little more for us to do than to warn them. But those people who honestly want the rest and recuperation that comes from a season of relaxation need not feel that they are deprived of it simply because the rest of the world are going silly and they don't care to go with it. Let such people seek the farm or the country village. Let them interest themselves in things as they are close to nature, yes let them spend a few Sabbaths in the country and get the solid spiritual refreshment with those who are frankly and sincerely pious in the country church. It will furnish them with new inspirations and contribute largely to losing some of that urban condescension which tolerates religion but personally doesn't take much stock in it. The country pastor often has a real opportunity for missionary work when the summer boarder comes to his service and the city Christian is sure if he will but attend church to find that the one who occupies the rural pulpit is a person of large experience, wide observation, who has a message that is helpful and inspiring.

We would ask those of our readers who are preparing to spend vacations away from home, to be sure and pack their Bibles with their other belongings. It is our opinion that the right living Christian will never be found away from home without his Bible and those who profess Christianity at home and fall from grace when they are away from home, we are sure, would not make the slip if they had their Bible with them and continued their study. Really one should not endanger himself in godless society at any time and especially when in search of recreation. The country is honey-combed with gathering places for Christian people where all the benefits of nature may be enjoyed without the annoyance or temptations and godlessness that worldly places have to offer. Why not select a place with a Christian atmosphere for spending your summer?

NOTES ON THE SUNDAY SCHOOL LESSON.

May 19.

The Old Law and the New Life.

Mat. 5:17-26.

Golden Text—Rom. 13:8.

Jesus places the stamp of authority on the law of Moses down to the smallest letter required to writing it. Christ's relation to the law of Moses is summarized by Dr. Scofield (Reference Bible). 1. He was made under the law (Gal. 4:4). 2. He lived in perfect **obedience** to the law (Jno. 8:46; Math. 7:5; I Pet. 2:21-23.) 3. He was a minister of the law to the Jews clearing it from its rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e. g. Luke 10:25-37), but confirming the promises made to the fathers under the Mosaic covenant (Rom. 15:8). 4. He fulfilled the types of the law by His holy life and sacrificial death (Heb. 9:11-26). 5. He bore vicariously, the curse of the law, that the Abrahamic covenant might avail who believe (Gal. 3:13, 14). 6. He brought out by His redemption all who believe, from the place of servants under the law into the place of sons (Gal. 4:1-7). He mediated by His blood the new covenant of assurance and grace in which all believers (Rom. 5:2; Heb. 8:6-13), so establishing the "law of Christ (Gal. 6:2, Ref.) with its precepts of higher exaltation made possible by the indwelling Spirit."

The Righteousness required in the Kingdom. "Righteousness is the law of the kingdom of heaven which is to be set up on earth. In the present mystery form of the kingdom during the King's absence from the earth, there is a mixture of good and evil in the kingdom as shown in Mat. 13, but when He shall return and establish the kingdom in manifestation, only the righteous shall enter into the kingdom to reign with Him. This righteousness is an absolute thing, an inflexible requirement for entrance into that kingdom. It will not do to present a partial righteousness; indeed, there can be no such thing: if there be any flaw in it there is no righteousness. It is not enough that we do more good than evil; if evil be at all present then righteousness is altogether absent. We must fulfill all righteousness."—Pettingill.

Observe that the condemnations of the Master are not upon the open sins alone; these are bad enough, but they are the children of the evil that has its seat in the heart. Evils often have no public manifestations, but like seeds they lie in the life and await only a favorable opportunity to bring forth evil fruit. The beginning of a sin is just as serious a thing in God's sight as its end. Its destruction must begin with seed and root.

NOTES ON THE C. E. TOPIC.

May 19.

Why and How to Please Christ.

II Tim. 2:1-13.

(Union Meeting with the Juniors)

The word of God emphasizes the need of strength. God always has need of strong men and women and has provided a way by which the weak ones may be strengthened. Everyone is to grow. Growth always indicates an increase of strength. The weak child is destined, if the laws of natural growth are not interrupted to become the strong adult. The weak Christian is given the advantage of growth along spiritual lines so that he need not remain weak. There is everywhere a need of strong men and women in Christ because the evil one is straining all of his supernatural strength to destroy and injure the cause. We only please Christ when we resist evil to the limit of our ability.

If, as our lesson demands, we are to remain strong, God has not left us without an unfailing source of strength. We have the spirit, we have the word and we may pray. To exercise ourselves in these things hardens our spiritual muscles just as continual exercise is the secret of the athletic strength.

The next step in pleasing Christ suggested by our scripture lesson is being witnesses for Him. Of him who is ashamed of Christ before men He will be ashamed before His Father in heaven. The silent Christian is the useless and therefore the hindering one. He shows nothing of the spirit of gratitude he should have and his sense of duty to Christ and His cause is not at all developed. We cannot please Him until we are keen to do our full duty by Him.

The right kind of testimony involves the ability to teach. Some have the gift of public teaching, but teaching by example has a greater value. One can often put more of the goodness of Christ in his life than in his words. Indeed, the life that teaches is the only kind of a life that truly pleases Him.

The next way to please Christ, according to our lesson, is to be a good soldier. The good soldier is armed to save, not to kill his fellows, but he must be a soldier nevertheless. Discipline is the first step in the making of a soldier. He must cut himself off from the comfortable things of life and be prepared to meet its hardest conditions. This involves the surrender of his will to the will of the commander. Unless he is prepared to obey Him in all things he is not only a poor but a useless soldier. A soldier's business is to fight. Everything in his life must contribute to his fighting efficiency. Evil of every type is the enemy to be fought. The war will continue until Christ is supreme and all His enemies are destroyed. It is therefore a long and a tedious warfare but the end is victory.

News of the Week.

PRESIDENT TAFT SIGNS BILL INCREASING PENSION BUDGET BY $35,000,000; HALF A MILLION VETERANS TO PROFIT.

Washington, May 11.—The president to-night signed the increased pension bill passed by the house and senate. The measure was signed and became a law just before midnight in the executive office at the white house.

The bill as finally agreed to, carries an increase of $35,000,000 for pension during the first year of its operation. During the first three years the increased payments to veterans will average $22,000,000.

As finally agreed to the bill provides increased pensions for 420,965 veterans according to the estimates of the house conference committee. Every veteran serving ninety days or more in the naval or military service during the civil war, who has been honorably discharged, and who is over 62 years old, is cared for by the new law.

For veterans 62 years and over the rate provided in the law, for ninety days' service, is $13 a month and it ranges to $16 a month up to three years of service; for 66 years and over the rate is $15 a month for ninety days and ranges up to $19 for three years; for 70 years old and over, the rate for ninety days is $18 a month and ranges up to $25 a month for three years; at 75 years old and over, the rate for ninety days' service is $21 and ranges up to $30 for three years.

TO DISSOLVE POWDER TRUST.

Philadelphia, May 13.—Counsel for the so-called powder trust and the United States government appeared in the United States district court here today and presented a form of decree agreed on for the dissolution of the combination.

The proposed decree dissolves the combination, made up of twenty-seven companies, and creates three companies in such a way that competition will follow.

The general terms of the decree were agreed to by both sides, except that the powder trust does not desire the decree to extend to the foreign trade of the companies involved. This point was argued at length.

CYCLONE DEVASTATES MELON DISTRICT.

Petersburg, Ind., May 11.— A cyclone which passed over the southern part of this county late this afternoon unroofed houses and barns, blew down trees and fencing and caused damage estimated at several thousand dollars. Hail, which followed the storm, struck on three sides of the melon district, but so far as has been learned the vines escaped injury. A heavy rain, which came later, placed the smaller streams on a rampage and to-night the Patoka river is rising at the rate of six inches an hour.

The hail is reported to have been as large as quail eggs in some places. Gettes Gipes, living eight miles south of here, gathered hail stones and used them in freezing a can of ice cream.

KING DROPS DEAD IN STREET

Body of Frederick VIII., Denmark, in Hamburg Morgue Unrecognized for Hours.—Christian X. Now on Throne.

Hamburg, Germany, May 15.—King Frederick VIII, of Denmark, dropped dead of apoplexy in Goose Market square here last night, and unrecognized and unattended, lay for three hours on a slab in the morgue of a public hospital.

Prince Christian, immediately on receipt of the news in Denmark, was proclaimed king.

The king, traveling incognito, arrived here Monday on his return from a long trip to the south, where he had been convalescing from a serious attack of inflammation of the lungs. With the queen and the royal suite he took quarters at the Hamburger Hof hotel.

At 10 o'clock last night the king left the hotel unaccompanied for his usual stroll before retiring. He had gone only a short distance when he was overcome on the street by a sudden attack of apoplexy.

Falls Unconscious to Pavement.

He fell uncouscious to the pavement and died instantaneously. Not being recognized as a person of so great prominence, his body was rushed to the nearest hospital in an automobile.

When members of the king's suite became alarmed over his failure to return to the hotel after a reasonable time they called in the proprietor and a search was begun. The searchers found his majesty dead at the hospital and brought the body back to the hotel with them.

PRESIDENT EXPLAINS BUTT'S VACATION VISIT.

Washington, May 13.—President Taft has given out a personal statement denying that Major Archibald W. Butt, the President's military aid, who was lost on the Titanic, had gone to Rome on any mission whatever from the President to the vatican. He says in part:

"Among the insiduous methods of attack pursued by some against me is the attempt to arouse religious prejudice on the charge that I am in some manner unduly favoring the Roman Catholic church. It has been my official purpose, first, as the governor-general of the Philippines; second, as secretary of war; and, third, as president, to encourage every church as far as possible where this does not involve invidious distinctions and does not depart from the rule which separates our state from official relations to all churches. I have unduly favored no church, but have treated them all with absolute impartiality.

"In 1902 I visited Rome and conferred with Pope Leo XIII in an attempt to settle the friar land controversy, which had arisen in the Philippines while I was governor-general, and after a time I succeeded in doing so. When, last March, my aid, Major Butt, set out on a trip solely for his health and proposed to visit Rome, he asked me for a letter of introduction to the present pope that he might have the privilege of an audience, and I gave him such a letter.

"The letter contained nothing but a statement of who Major Butt was, and an expression of the hope that he might have the honor of being received. The only note or letter from the pope or any representative of his in answer to this letter of introduction which I have received is a cablegram of condolence for all concerned sent by Cardinal Merry del Val by direction of the pope at the time of the Titanic disaster and making an inquiry as to the fate of Major Butt, to which I replied expressing my thanks and giving the facts.

"The letter introducing Major Butt contained no reference to the recent appointment of American cardinals, and no comment on or reference to the Catholic church or any matter relating to it. The stories circulated that I have made any inquiry, or have taken anywhere at any time any part, or manifested an interest in questions of social precedence of the recently appointed cardinals are wholly without foundation.

As to Reversal of Valentine's Order.

"The statement that I suspended an order made by the Indian commissioner affecting the garb of the teachers in certain Indian schools which have been transferred from the Catholic church to the government, is true. I did this for the reason that the comissioner had issued the order after consulting with the secretary of the interior, and without awaiting his conclusions. The propriety of the order has now been made the subject of an open, free discussion by all the parties in interest, and the decision of the secretary of the interior will soon be handed down. I say nothing of the merits of the controversy except that the order reversed a condition which has existed for years and affected thirty or forty teachers who, as nuns, had been long before my time incorporated in the service of the government, and who would be in effect expelled from that service if the order should prevail. They were, therefore, entitled to a full hearing."

SAYS ROOSEVELT MUST HAVE MARYLAND VOTE.

Wasington, May 13.—Theororc Roosevelt, by the preference vote in Maryland, is entitled to the entire vote of Maryland's delegation, and he must have it as long as his name is before the convention.

These were the instructions issued by President Taft Saturday to the Republican state leaders in Maryland.

While it was decided that Roosevelt is to get the vote of the delegation for the nomination, it was agreed the men to be sent will be at heart Taft men. This action was taken in order that the President might have the benefit of their vote on deciding contests when they come up on the floor of the convention for final settlement. There are more than one hundred contests now.

In taking this action the President feels that the preference of the Republican electorate in Maryland will not be violated either in spirit or letter.

MEXICAN REBELS DEFEATED.

At the Federal Front, Conejos, Mexico, May 12.—Twelve hours of brisk fighting on the desert plains 300 miles south of the American border between a force of 5,000 rebels under General Orozco and an equally strong body of federals under General Huerta, resulted today in a decided advantage to the government.

ISMAY CHEERED AS HE ARRIVES AT LIVERPOOL.

Liverpool, May 11.—J. Bruce Ismay, managing director of the White Star line, received a demonstration when he reached here today on the Adriatic. Ismay was cheered as he left the boat and was met on the dock by a number of friends, who shook his hand and congratulated him on his escape from the Titanic.

Ismay said while held in America by the investigating committee of the United States senate he received numerous cablegrams from friends in England, expressing their sympathy for him in his unfortunate position and their confidence in the explanation they knew he would be able to make.

The managing director expressed himself as deeply touched by these expressions of his friends He said he had no complaint to make of his treatment by Senator Smith's committee, but did believe that American papers had treated him unfairly.

METHODISTS TAKE FIRST STEP TOWARD DIOCESAN SYSTEM.

Minneapolis, Minn., May 12.—What is considered by many Methodists the first step toward a diocesan system in the church is embodied in the first report of the Episcopacy committee of the general conference of the Methodist Episcopal church. The report probably will be presented to the conference to-morrow.

The report requests, it is said, that the bishops of the church group the conferences of the church into four zones and grant to the bishops who have official residences in those four zones charge of the conferences there for four-year periods.

According to the report the resident bishops shall have charge of all conference contiguous to his residence except when a bishop comes to preside at annual conference, when the latter will have charge of the conference for one month before and one month after the session, when the conference automatically reverts to the resident bishop.

SEE ICEBERG FAR SOUTH OF WHERE TITANIC HIT.

New York, May 13.—A giant iceberg one thousand feet long and 150 feet high, fifteen miles away, but gleaming and flashing brilliantly in the sunlight, was sighted by passengers and crew of the steamship George Washington, which reached New York today. The berg, which was one of the largest ever recorded, was many miles south of the beaten track of floating ice. It was sighted last Friday morning in latitude 39.02 north and 47.16 west, which is farther south than New York, and was estimated to be 150 miles south of the spot where the Titanic went down.

NOT EVEN A SECOND TERM.

Washington, May 13.—The senate judiciary committee today decided to report favorably the Works resolution, restricting the presidential tenure of office to a single term of six years. A minority report, favoring a single term of four years, also will be made from the committee. The reports are expected in a day or two.

Children's Day Services for the Sunday School

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Summer Blossoms
Sweet Melodies
Sunshine and Roses

Summer Garlands
Our Children's Day
Voices of Summer

Sparkling Jewels
Sunbeams
Blossoms

Kindertag Programme für die Sonntagschule

Im Tempel des Herrn.
Botschaft der Blumen.
Der Kinder Heiland.
Knospen und Blüten.

Sommerfreude.
Sonnengold.
Hosianna.
Kinderlust.

Frühlingsstimmen.
Sonnenschein.
Lobet den Herrn.
Lasset die Kindlein zu mir kommen.

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or simple instruction from the Sacred Scriptures, as taught by the Mennonite church, has been revised and republished as ordered by the General Conference.

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By H. P. Krehbiel

This is a valuable addition to the history of the Mennonite church. The author has succeeded in telling the history of the General Conference in such language that it will be both instructive and interesting to the reader.

The book contains over 500 pages, about 70 illustrations Price, 75c.

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

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Compiled especially for Evangelistic Meetings, Sunday-schools and Young People's Services.

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A winnowed collection of Gospel Songs for Evangelistic Services, Young People's Societies and Sunday Schools. 486 pages, cloth binding, 40c.

MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, May 23, 1912. No. 21.

SOMETIME, SOMEWHERE.

By Ophelia G. Browning.

Unanswered yet the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail, is hope declining,
And think you all in vain those falling tears?
Say not the Father has not heard your prayer,
You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So anxious was your heart to have it done;
If years have passed since then, do not despair,
For God will answer you sometime, somewhere.

Unanswerd yet? But you are not unheeded;
The promises of God forever stand;
To Him our days and years alike are equal.
"Have faith in God!" It is your Lord's command;
Hold on to Jacob's angel, and your prayer
Shall bring a blessing down, sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;
Perhaps your part is not yet wholly done,
The work began when first your prayer was uttered,
And God shall finish what He has begun.
Keep incense burning at the shrine of prayer,
And glory shall descend, sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the Rock.
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done, sometime, somewhere."

—Evangelical Messenger.

NEWS AND COMMENT.

There are several hundred Italian Protestant missions in this country. It is stated by an observer that sixty-seven per cent of all the Italians in these missions are brought in by their own countrymen.

One hundred and twenty-five thousand Bibles have been placed in the hotels of the United States by the Gideons during the last two years.

Church and temperance forces are making a concerted effort for the passage of the Kenyon-Sheppard bill, now before the United States congress, to prohibit interstate commerce in intoxicants in prohibition states.

The World in Cincinnati Missionary Exposition has been a great success, and thousands who had given little thought to missions and the work of the church at home have been forced to realize that Christianity is the great and dominant factor in the peaceful evolution of the world's morals and industries.

Rev. J. M. Gray, dean of the Moody Institute sent the following letter to the national convention of the Christian Association May 23-24, in Chicago.

I have yours of the 5th asking for "a word of testimony, experience or exhortation" to be read at your annual gathering.

It is only a word of sympathy and encouragement that I can send, but I do so from a sense of Christian duty, and that obligation of fellowship growing out of the contest in which we are mutually engaged as soldiers of the army of the Lord. "We wrestle not against flesh and blood." Your association is not opposing men, but "the powers of darkness" that are blinding the eyes of some, and dangerously using others.

It is the "good" men who are mixed up with some of the secret orders that give them their greatest opportunity against the truth. And these good men are there, I am convinced, because they do not know the whole counsel of God. The Bible is only known in a very small part of it to most Christians. Those who eat and drink it, those who live in it. those who breathe its atmosphere continually are not found in the associations of which we speak.

On the other hand, the opponents of the lodge system are not always biblical in their standpoint, and by their arguments and methods sometimes antagonize where they might win. Satan uses these too. O, that your convention this year might be a time of spiritual awakening that would renew every member of it in the Lord.

Bro. P. E. Penner is preaching and making pastoral calls in the Salem church near Dalton, O. This church has given a call to Bro. S. P. Prieheim of Allentown, Pa.

Bro. J. C. Mehl of Upland, Calif. is canvassing the congregations of the Middle District Conference in the interest of the Tuberculosis Hospital, to be erected near Upland, Calif. He preached on Sunday, May 19, in the Grace church, Pandora, O.

Bro. I. A. Sommer returned to Berne, Ind. on Friday, May 17, from his trip to Bluffton and Pandora, O., where he worked in the interest of our Publications. He was very grateful to the Lord and to the congregations for the kind reception which he received and the encouraging success which he found.

It is just a hundred years since the first delegated General Conference of the Methodist Episcopal church was held. The church which a century ago had only a membership of 184,568 souls has become a mighty host of more than 3,518,000 and has spread to the ends of the earth.

It was a vast and brilliant scene witnessed in Minneapolis, Minn., when, on the first day of the month, the venerable and eloquent general superintendent, Bishop Henry W. Warren, called to order the twenty-sixth session of this great quadrennial Methodist convention.

Every delegate of the 830 seemed in his place in the body of the superb auditorium. twenty-four of the twenty-six bishops sat on the platform, while all the seats in the great galleries were filled from all parts of this land and from distant climes.

As many laymen as ministers have seats in the body; women too are now eligible, but have not been present in the great numbers that were expected. After several quadrenniums there are in this session only 25 women members. The scene on the floor of the conference is one of varigated colors, turbanned Asiatics, and members from all the culture centers of Europe—people wearing the costumes and speaking the tongues of all lands.

The Preliminary Report to the Christian Conservation Congress of the Men and Religion Forward Movement gives the following subjects: 1 The church and the Press: The two Great Agencies of Democracy. 2. Church and Press Confronting Each Other. 3. The Problem from the Layman's Viewpoint. 4. The News Value of Religion. 5. The Human Interest in Religious News. 6. Religious Features in the Daily Press. 7. The Circulation of Religious News Features. 8. The Place and Uses of Publicity. 9. Paid Advertising and the Local Church. 10. The Religious Press: Its Place and Problems. 11. Publicity Experiences of the Men and Religion Movement. 12. The Congress Publicity. 13. What Representative Newspapers Say: An Analysis of the Commission's Questionaire. 14. What Representative Clergymen Say: An Analysis of the Commission's Questionaire. 15. What Representative Laymen Say: Analysis of the Commission's Questionaire. 16. Writing to the Editor. 17. The Commission's Recommendations.

THANKS AND REQUEST.

The undersigned desires herewith to express his cordial thanks for the kind and esteemed help, encouragement and liberal entertainment received recently in the congregations at Bluffton and Pandora, Ohio.

In case any mistake in address or otherwise should have accurred, I will consider a prompt notice for correction a special favor.

Fraternally yours,
I A. Sommer,
Representative of Publication.

FROM OUR MISSION FIELD.

(Translation.)

Bro. Ediger writes:—We are grateful that also during the past quarter we have not lost courage. On a mission station one expects as a matter of course many discouraging experiences, of which also this quarter has had its share. The insubordinate members have not yet come back, and a woman, who had applied for baptism, has postponed it indefinitely.

The Mescal Indians, our greatest enemies of Christianity, multiply rapidly. They are just now trying to organize the different factions in the two tribes (Cheyennes and Arapahoes) into one lodge (wigwam). The whole thing is only too much like a lodge in more than one way. Whither will this lead them? It was, therefore, encouraging that inspite of it all our meetings are comparatively well attended. Two years ago the average attendance was 26, last year 2, and this year 33, which gives evidence of real searching after the only truth that satisfies, namely the gospel of the cross.

On March 17 we celebrated the Lord's supper. To our joy more participated than we had expected. Some even had come who for quite awhile had not taken part in it. Inasmuch as also non-Christians and non-participating Christians are present on such occasions, it is the custom of all who do want to take part to come to the front seat immediately after the sermon, and before the supper begins. I was surprised when three members, whom I had surely expected to come to the front, did not come.

We then sang in Cheyenne the song, "Happy day, happy day, when Jesus washed my sins away." I read the song first and when we began to sing, one of the three, a woman, came also to the front. It was a blessed hour when this group sat there singing and then partaking in the Lord's supper. One man had come 25 miles for it. The Lord was with us and blessed us.

At present many Indians are busy sowing and planting their spring grain. Their horses are poorer than usual, making it difficult for them. Many, however, put forth commendable effort in spite of it; others follow, but evidently only to retain favor with the government officials. Still others depend on the fact that they have hitherto managed to keep alive and somehow will be able to do so in the coming year.

What this year has in store for us, we know not. Conditions here change sometimes so rapidly that one better not attempt to paint a future picture of them. They are in the Lord's hands and want to remain in His service also this year.

I am glad that Bro. Petter has accepted an invitation by the Northern Conference and the board has given him permission to do so. That is a step in the right direction. One has repeatedly occasion to wonder at the lack of information among our people about mission work among our Indians. Whose fault is it? The people's? Or ours as missionaries?

We are glad to think of the time when Resolution No. 9 of the minutes of the General Conference will be carried out; for certainly our congregations are too much in darkness about their mission fields.

May the Lord bless the meeting of the board so that much good may result to our mission work as a whole and to each station in particular!

We commend ourselves and the work to your intercessory prayers.

RECONSTRUCTING RELIGION.

We live in an age in which the most sacred and vital interests of life are being trifled with most recklessly, without regard to property and without care for consequences. The most high and holy truths are being irreverently and mockingly called in question and the persons who do it think highly of themselves instead of blushing for shame. The sacred verities of religion are set at naught by many, duty is moked at, God's commandments flagrantly and wantonly disobeyed, and the very fundamentals of faith and morals derided.

In the face of all this Christian people are to hold on their way unmoved. Noah had to endure mockery, but he did, and the event proved that his faith was well founded. Paul was sneered at, fought down, beaten and stoned, but he kept the faith to the end. Jesus Christ, our Lord had to endure the contradiction of sinners, but he went on in the way of his divine mission notwithstanding the jeers of the unbelieving and the opposition of multitudes.

Those who would live godly in this present world must do it notwithstanding the wrong teachings, false morals and supercilious attitude of the ungodly toward the work and person of Christ, the authority and truthfulness of His inspired word, and the holiness of the divine commendments.

Too many are talking of religion as though it were a mere matter of human origin, to be suited to the changing human taste, and to be reconstructed whenever desired, upon the basis of the shallow notions of the unrenewed human heart. People are leaving the divinely given teachings of the Holy Scriptures and falling in with the vagaries of Spiritualism, Mormonism, Eddyism and the New Thought. The infidelities of Voltaire, Thomas Paine and Ingersoll are revamped today by many godless men and women as though they were some new form of intellectual greatness in the smattering of which they are competent to contradict the inspired apostles and to trample to dust the holy teachings of the Son of God.

In spite of all this the Christian is to hold on his way, believing in and practicing the holy religion given by the Spirit of God. He is to believe God's word as true, and trust in Christ as the only Savior from the guilt and power of sin. He is to pray with the profound conviction that prayer is a spiritual privilege and a spiritual power, the mightiest that is given to God's children, without any regard for the latest objections to and arguments against prayer. He is also to rest assured that the defiance to God and the hostility to truth on the part of the world is a sure indication that the Gospel originated with God and not with men. It is not of the earth. It is from God.

What infidel writers and lecturers have not been able to do, what destructive critics and a certain class of theological professors and commentators have not been able to accomplish, and what Unitarian and rationalistic forces have not succeeded in bringing about, in the sweeping out of existence the essential and eternal truths of the divine Gospel, has now been undertaken, in imitation of these self-confident and arrogant leaders, by a group of students in Cornell, organized, as they say, "to study investigate and criticise the existing religions and creeds of today, with a view of reconstructing religious thought and setting it upon a basis of fact and truth, instead of needless faith and traditional superstition." Such is their program, and they are probably as well endowed for it as Brigham Young, Mary Eddy, Sarah Fox, or some rationalistic professors of Biblical Theology. After they have finished they might give one afternoon to reconstructing the whole system of medicine and one evening to rewriting and reconstructing the fundamentals of civil law.

The matter is very ludicrous if it were not so depressing, and it would be very much more depressing than it is if it were not foretold in God's word that just such unbelief and mockery and sin are to take place. If none of this should occur, God's word would contain false prophecies. But God is true and His word infallible and His kingdom is one that is founded on everlasting truth, and nothing can destroy it. —Herald and Presbyter.

VALUES OF NATURE STUDY.

By Mary Burkhalter.

Nature reveals the wisdom of the great Creator. Studyding nature brings man in touch with the wonderful works of this Creator, and this leads him to commune with God himself. Directly or indirectly this is found to be the source of all knowledge, light, happiness, and joy of living. The results of the study of nature are as varied as the methods employed in doing so. Meeting the necessities of life, kindness towards living creatures, and appreciation of the beautiful, are some forms in which the value of the study of nature manifests itself.

The purposes and aims of the study of nature may be expressed in this formula: learning those things in nature that are best worth knowing, to the end of doing those things that make life most worth living. The things best worth knowing have been determined by what the human race has found necessary and valuable to develop. Primitive man has met the necessities of life through the struggle with the forces of nature. The better he studied nature the more able he became to fill his increasing demands.

At a certain stage in the development of mankind, a new relation was opened up with nature by the domestication of animals. Until that time life had been a struggle against all nature, against friend and foe alike. In studying nature more closely, his intelligence was developed enough to discover companions and helpers among the animals about him. The taming of these animals was for the race the key to the door into knowledge and dominion over all animal life. Contact with this form of nature developed the desires of man, and is therefore considered a great step toward civilization.

Important as the domestication of animals is, the greatest advancement of the race in its relatios toward nature is found in the cultivation of plants. This has constituted the largest factor in the transition of the human tribes from wandering about, to form stationary homes. After this commerce and arts, literature, philosophies, and sciences were founded. Cultivation of plants indicated and developed elements of character fundamental to civilized life.

Among the virtues attained by such a close study of nature are willingness to work for daily bread, intelligent provision for the future, courage to fight for home, and love for country. Therefore when we consider the universal and fundamental character of nature study, the omission of it from a system of education of the young is suggestive of a relapse to barbarism. To allow a child to grow up without planting a seed or rearing of plant is a crime against civilized society, and our armies of tramps and paupers are among the first fruits of an educational system that slights this important matter.

Humanity, like the giant Antaeus, renews its strength when it touches mother earth. Sociological studies suggest that city life wears out or goes to decay after three or four generations, unless rejuvenated by fresh blood from the country. Thus these deeper relations of nature are not only ancient and fundamental but are also immanent and persistent. As nature study goes deep down in the warp of woof of life, and so immediately supports the whole structure of civilized social organism, and is so closely associated in the creation and maintenance of home; it behooves us to give it a prominent place in our system of education. This is being done in many places and with such great profit, that in the state of Illinois the teacher who fails to spend at least one half hour a week for that work may be deprived of her salary.

Just as nature study has been of inestimable value to the human race in its development, so it is for the child—for we have no doubt all heard of the child as repeating the history of the race. And if it is of such value to each individual none of us should be willing to neglect so important a factor in our development. We can say with great certainty that it adds a sparkle to the eye, elasticity to the step and a glow to the very heart beat. And it has proven a safeguard against idleness and waste of time, evil and temptation of every sort. It has even been proclaimed as a fountain of youth.

The study of nature implants a love for nature and finally one can love it and not love its Author. It insures a sincere love and thus lays the surest possible foundation for a religious character. If nature study does all this and even more we should pursue it as a benefit and pleasure for ourselves, as a duty to our fellow men, and in obedience and love to God.

SEVENTEENTH ANNUAL CONVENTION

of the Young People's Union of the Eastern Mennonite Conference

May 30th, 1912

SAUCON MENNONITE CHURCH.

Morning Sessions.

9:30—Song service, led by Mr. Clarence Hunter, Philadelphia.

Devotional exercises, Rev. H. W. Shelly, Perkasie, Pa.

9:50—Business session:—

Reading of minutes.

Reports of officers.

Appointments of committees.

New business.

Singing, by Allentown Junior choir.

10:20—Topic— The dangers that threaten the welfare of our young people—

a—Anti-Christ teachings.—Mr. A. M. Musselman, Allentown.

b—Liquor traffic and its allies, amusements, etc.—Mr. H. A. Alderfer, Souderton, Pa.

c—What method of work could this union adopt to fight against these evils.—Miss Anna G. Stauffer, Quakertown, Pa.

Singing, by Philadelphia C. E.

11:00—Topic—Hints and methods to secure beginners to take part.—Miss Alda Moyer, Perkasie, Pa.

Open Parliament.

Singing and offering.

Noon intermission.

1:25—Song service and prayer.

Roll call of societies

As the name of your society is called, please rise and respond with a verse of Scripture or a verse of a hymn.

1:40—Topic—Church history.

The trials of our ancestors and causes which led them to migrate.—Rev. N. B. Grubb, Philadelphia, Pa.

Singing, by Souderton C. E.

2:15—Address—Missionary inspirations.—Rev. E. S. Wolle. D. D. Philadelphia, Pa.

2:50—Question Box.

Business session.

Report of committees.

Unfinished business.

Singing and offering.

3:15 Topic—Consecrated Life.—Miss Viola Markley, Germantown, Pa.

3:30 Quiet hour.—Rev. J. W. Schantz, Schwenksville, Pa.

Deaths.

Myers.—On May 4, 1912, near Pipersville, Pa., Joseph F. Myers, aged 9[illegible] years, 6 months and 16 days. Interment on the 9th at Old Mennonite church at Deep Run. Services by Jacob Rush and John Leatherman at the house of mourning, and by A. M. Fretz and Enos Wismer at the church.

Gross.—On May 9, 1912 in Souderton, at the home of her son-in-law, Jonas M. Landis, Mrs. Susan Gross, nee Jahn, and widow of James F. Gross, aged 81 years, 1 month and 15 days. Interment at Hillside cemetery on the 13th. Services by Revs. Reiter and Nickel at the house and B. F. Luckenbill, and A. M. Fretz at the Reformed church.

ERRATA.

In the article by H. D. Penner, translated for the Mennonite, issue of May 9, page 2, column 2, line 42 from top, read: "The present is such a time that one cannot do it and its needs, justice, etc." The "s" was dropped from "its" and thus the sense was spoiled.

Then column 3, heading IV, should be Religious instead of Religions.

Contributions.

DONATIONS TO THE MENNONITE HOME FOR THE AGED

At Frederick, Pa., for the Year Ending May 1, 1912.

Cash Donations. — Germantown church, $5; Saucon church, $8; Springfield church, $16; Bethel church, Perkasie, $11; West Swamp church, $22; Anniversary Donations, John B. Bechtel, $2; Harvey S. Bechtel, $1; Jarius Stauffer, $2; Reh. and Cath. Borneman $1; Levi B. Stauffer, $5; Louisa and Amanda Stauffer, $1; J. K. Laudenslager, $5; Mrs. Chas. E. Wren, $1; Upper Milford church, $31.50; Zions Menn. church, Souderton, $40.50; First Menn. church, Philadelphia, $81; Second Menn. church, Philadelphia, $13; Otto Eisenlohr, $20; S. Geiger, $10; Hereford church, $65; Flatland church, $12; Christian Kennel, Trenton, O., $5.

Provisions, etc.—Milton G. Oberholtzer, 6 Maple trees; Wm. H. Taggert, 2 pots apple butter; Sam. L. Gerhart, water-melon; W. C. Gerhart, basket provisions; H. H. Faist, basket grapes, J. G. Rosenberry, water melon; Benjamin Bertolet, lot grab apples. Anniversary donations; Schwenksville church, N. G. Umstead, pot apple butter, 1 doz. cans fruit; N. K. Ziegler, 4 quarts lima beans, 2 cakes, 1 lb. coffee, box baking powder, box cocoa, bag oats, $1; Mrs. Hannah Kratz, 4 lbs. sugar, 1 lb. coffee, 2 cakes; Jacob R. Allehach, 18 lbs. ham, 5 tongues 10 lbs. sugar, 2 lbs. coffee, cup jelly, 1 cake. M. C. Gottshall, pot potatoes, 2 pots lima beans, pot apple sauce, basket tomatoes. Mrs. Warren Bossert, lot beans, 1 cabbage, 1 cake, lot bolognas. Dr. Scholl, 6 lbs. sugar, 1 lb. coffee, Annie Allehach, $2. Annie Grater, 50c; H F. Stauffer, $2; Kate Bergey, $1; Mary Greiss, $1; Katie Neidig, 75c; H. B. Kratz, $5; A. C. Alderfer, $2; John Longacre, $2; Menno Rosenberger, $2; Laura Miller, $1; Mrs. Henry Kratz, $1; Morris Nyce, $1; Bertolet church, Mrs. I. S. Stetler, 2 lbs. butter, 2 cakes; Jonathan Gilbert, 1 cake, jar pickles, jar cahbage, 2 lbs. coffee, hag grapes; Irvin Gilbert, 4 bu. oats; Mrs. I. W. Stettler, 2 lbs. coffee, bu. potatoes, 2 gal. spiced pairs, 4 cakes, lot beets, 1 lb. pepper; M. H. Dehaven, 6 lbs. coffee; Wm. G. Hunsberger, 3 qts. cream; Boyertown church, Mrs. Esther Renninger, 1 cake, Mrs. W. H. Rose, 2 cakes; Jos. B. Nile, 2 bu. oats, gal. vinegar, 4 gal. milk, 2 cakes, lot potato salad, lot pickled cabhage, apple sauce, corn, 6 qts. lima beans, 1 qt. cream, 2 pies, home-made soap; Mrs. D. E. Moyer, $1; Mrs. Weida, 2 cakes, 3 lbs. dried peaches, lot pickled cahhage, lot red beets; Mrs. Levi Meschler, 1 cake, lot of ham; Mrs. M. G. Oberholtzer, 1 cake, jar apple butter, 2¼ yards gingham; Mrs. Mary Weller, 2 jars apple sauce, 2 jars pickles, jar apple butter, lot small cakes, John W. Bauman, pot apple butter; Mrs. H. D. Detweiler, 1 cake; Mrs. F. K. Moyer, 1 cake; Mrs. A. L. Bauer, 2 cakes. End of anniversary. Upper Milford church, Wallace Stauffer, hag oats, hag potatoes; John Schantz, bag corn, hag potatoes, pot apple hutter, pack dried sweet corn; Mrs. Adam Krauss $2; Mrs. Levi Meschter, $1; Francis Shelly, $5; Mrs. Leanna Stetler, $1.25; Frank Stauffer, $1; Stauffer Bros. $4; Nathaniel Hiestand, bag corn, bag potatoes, Sallie Hiestand, $1; Lizzie Hiestand, $1; Daniel Rickert, $1; William Stauffer, 1 bu. potatoes; Mr. and Mrs. Reuben Roeder, bag oats, 50c; A. and M. B. Schantz bag mixed feed, bag corn, pot apple butter, Albanus Shelly $1; Mahlon Antrim, 25c; Henry Shelly, $2; Henry Schantz, $1.50; Monroe Geissinger, 50c; Henry Stauffer, $1.00, bag cabbage and turnips; Charles Moyer, 25 lbs. flour; Mrs. Henry G. Schantz, bag corn, bag oats; Daniel Schantz, bag corn, bu. wheat, 1 broom, 2 bags dried fruit; Mrs. Harry Schreiber, bag potatoes; Mrs. Geo. Carl, 8 lbs. sugar, 1 lb. coffee, Henry Geissinger, bag corn, bag oats hag potatoes, hag beans, bag sugar; Fyetta Fegly, bag corn, bag apples; Henry Diehl, bag mixed pepper, apples and sweet potatoes; Ahraham Geissinger, bag potatoes; John Geissinger, $2; 2 bu. potatoes; Mrs. Daniel Moyer, package oat meal and baking powder; Wm. M. Gehman, 50 lbs. flour, $2; Ambrose Schantz, pot apple butter, 6 lbs. dried apples, 50c; David Hiestand, 2 lbs. potatoes; Wm. Hiestand, bag corn, pot apple butter, 2 cans cherries, lot dried beans; Joel Gehman, bag oats, bag corn; John Gehman, bag corn; Henry L. Schantz, $2; Ira M. Schantz, hag corn, Jacob Hiestand, $1; Henry Hiestand, hag oats; Harvey Hiestand, bag corn. Mr. and Mrs. Harry Nace of Philadelphia, one chapel organ; Edwin Egar, 1 water melon; J. K. Bucher, pot grape butter; B. T. Keyser, lot oysters; J. K. Laudenslager, 10 lbs. Cayenne pepper; M. C. Gottshall, 100 lbs. crushed oyster shells; J. W. Markley, repairing 2 organs; Wm. C. Gerhart of Philadelphia, 1 two-seated carriage; Burpee seed company of Philadelphia, $2.50 seeds.

The following donated hauling of coal from Bechtelsville to the Home: H. H. Stauffer, 2 loads; J. L. Bauer, 4 loads; Jacob L. Bauer 1 load; Irwin Gilbert, 1 load; Joseph B. Wile, 1 load; Harvey S. Bechtel, 1 load; S. B. Oberholtzer, 1 load. Hereford church: 125 lbs. flour, 2 bags oats, hag corn, 2 bags potatoes, lot apples, 3 brooms, 1 lb. coffee, 4 lbs. sugar, lot soap, 2 towels, lot prunes, lot sausage, 1 pic. dried beef, 2 pic., stove polish, 2 packages self raising huckwheat flour, bag salt, 6 jars fruit, 4 cans corn, 2 packs cracker dust, lot beans, 2 packs tapioca, 2 packs starch, 1 pack corn starch, 3 packages scouring powder, 1 pack soda, 2 cans baked beans, 2 cans pickles, 4 boxes baking powder, 2 glasses mustard.

The Schwenksville Item and The Boyertown Democrat each donated Anniversary advertising.

Gratefully acknowledged,

John L. Bauer,
Fin. Sec.

EMERGENCY RELIEF COMMISSION.

Chinese Famine:—Medford (Okla.) Mennonite church, per Rev. H. P. Krehbiel, $10; Brudertal Congregation, Kan., per Heinrich Riesen, $45; Herold congregation, Bessie, Okla., per P. A. Quiring, $8.97; Hillsboro Mennonite congregation, per R. Riesen, $14; Swiss Mennonite congregation of Bluffton and Pandora, Ohio, per Rev. W.S. Gottshall, $30.20; Berne Mennonite church, Berne, Ind., per Rev. S. F. Sprunger, $183.

Mississippi Sufferers:—"A Friend", per D. W. Friesen, $1.

Gratefully acknowledged,

Harrison Landis, Treas.

The Mennonite.

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Rev. S. M. GRUBB, Asso. Editor,

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Editorial.

THE HOLY SPIRIT.

I. The Nature and Work of the Spirit.

Our age is often called the materialistic age. Materialism has become a power, whose influence is felt everywhere. The almighty dollar in many respects governs the world. Even the spirit of man, we may say, is materialized in spiritism or as it is generally called spiritualism.

Christianity stands, as it always has done, as the sustainer of the spirit of man. It shows to those who want to see it. a spiritual power which enables the spirit of man to break the fetters with which he is bound to the earth. This spirit proclaims liberty to the spirit of man enslaved by sin. He awakens the spirit of man to consciousness, so that he feels: "I am dishonored by my present state, my calling is a higher and nobler one than to serve the flesh, to concentrate my power on earthly things, I have a divine origin, to God I must strive."

To the materialist this power is unknown; he does not see it, or denies it, even when the results of its existence are indisputable This power, shown in the world wherever a true Christian lives. is the power of the Holy Spirit, the power of the Spirit of God.

The question: who is the Holy Spirit? places us before a mystery, as it is impossible for a finite mind to comprehend the infinite. so it is impossible for us to form any conception whatever of the inward relation of God the Father, God the Son, and God the Holy Spirit. What we know about it, we learn from the word of God and from experience.

The Holy Spirit is generally called the third person of the Trinity, because He is the third manifestation of God to the world. We may, with an eminent theologian, say: "God the Father is God in His absoluteness, God the Son is God's manifestation and revelation to the world. and God the Holy Spirit is the manifestation and revelation of God in the world."

Looking upon the Bible truth in this way we understand the word of John 7:39: "But this spake He of the Spirit which they that believe on Him would receive: for the Holy Spirit was not yet (given); because that Jesus was not yet glorified." "He was not yet" does not mean that the Holy Spirit did not exist, but as the translaters have added, was not yet given. The Holy Spirit existed in all eternity, we find Him brooding upon the face of the waters in the beginning of the creation, and we see Him work through the history of mankind in all ages, especially in God's own people. But in His fullness the Holy Spirt did not come and could not come, before Christ had ascended and was glorified, as He had to glorify Christ in us (John 16, 14), being the Spirit of Jesus Christ. Phil. 1:19. The Bible calls Him the Holy Spirit, ont only because He is holy, for God is surely holy, but because it is His special office to make us holy.

Now we come to the work of the Holy Spirit; for illustrations of Him as water, fire, wind, etc., all point to His work. It is the Spirit that quickeneth, says our Lord Himself. Man being dead in sin is quickened by the Spirit of God, who awakens him from his deathlike sleep and if man is willing, brings him to life, yes fills him more and more with His spiritual, heavenly, everlasting life.

The Spirit of God works on man before he is born again, and in man after the new birth. As He is leading from truth to truth, He is an interpreter, God speaks to man in different ways, not understood by the natural man, but only by the spiritual man, who is taught by the Spirit of God. I. Cor. 2:14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

As it is God which worketh in us both to will and to do of His good pleasure, the Spirit of God begins the good work in man, speaking to the heart of man by His many blessings as well as by hardships and sufferings. Many good and evil things may befall us without our knowing and understanding why, till the Spirit of God interprets to us this language in facts, and we awaken to the consciousness of our sins, of our unworthiness, leading us to repentance. Realizing our deplorable, miserable state, our hearts are filled with sorrow, the Spirit transforms the sorrow of the world, which worketh death, into the godly sorrow working repentance. And when we have become exceedingly sorrowful, so that we cry: "Lord, save us, we perish." "What must I do to be saved?" Then the Spirit of God comes as the Comforter saying: "Fear not: for, behold, I bring you good tidings of great joy, for unto you is born a Savior which is Christ the Lord." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We may often have heard these words without being moved, but when the Spirit brings it to our hearts, then we are touched. We are not compelled to believe, but it is hard for us to kick against the pricks. And if we persist in doing it, reject the salvation offered to us, heed not the frequent exhortations, admonitions, invitations and reproofs of the Spirit, then hardening our hearts in sin we commit that sin, which can not be forgiven, because it never is repented of, for: "The blasphemy against the Holy Spirit shall not be forgiven unto men. Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come."

Correspondence.

Bluffton, Ohio, May, 1912. The Bluffton high school commencement exercises will be held at the college chapel on Friday night, May 24th. Supt. H. H. Helter, of Mansfield, O., will deliver the class address and four of the seniors will deliver orations.

Communion services were held in the Ebenezer church last Sunday morning. Next Sunday evening they will be held in the First Mennonite church.

Miss Elizabeth Kohli, a recent graduate of Moody Bible Institute at Chicago, will again teach music this summer.

Rev. J. C. Mehl, of Upland, Cal. who travels among members of the Mennonite churches of the Middle District in the interest of the tuberculosis hospital which they intend to put up at Upland, gave the address at Vespers in the college chapel, Sunday afternoon.

Rev. I. A. Sommer of Berne, Ind., who has been here in the interest of the Mennonite publications, solicited nearly one hundred subscriptions for the "Bundesbote" and "The Mennonite." He returned to his home last Thursday. The Swiss Mennonite congregation distributed a new record and directory of their churches. It contains names and addresses of about 800 members. Affairs of the church under the able leadership of Rev. Gottshall are in excellent condition.

Preparatory services were held in the First Mennonite church Sunday morning.

Miss Stella Bixel, of Pandora, who has been a student in the Oberlin conservatory the past few years is instructing quite a number of pupils in music again this summer.

The Swiss Mennonite congregation will have a business meeting at the Ebenezer church Monday afternoon, May 27, for the purpose of selecting delegates for the Middle District Conference, also to transact other business.

N. W. Cunningham delivered a lecture in the college chapel Friday evening under the auspices of the Senior class of the college.

Philadelphia, May 16, 1912. The Sunday school and congregation of the First Mennonite church of Philadelphia had a day of special interest on Sunday, May 12. The Sunday school observed Mother's Day with the use of a beautiful order of service for the day, arranged by Margaret E. Sangster. This service beautifully called attention to the significance of motherhood and what we owe to mother. The white carnation, the popular and very fitting emblem for this day was worn by nearly everyone present.

The morning church service was arranged to be in keeping with the idea and spirit of the day. Mother and all that that means was the theme of the morning. Our pastor emphasized the nobility and beauty of real motherhood, the mother's self-sacrificing love and devotion to her children, the love which nothing can change. The mother's devotion demands our admiration, our love, honor and respect in return, it demands that we treat her with the greatest kindness. Motherhood is the crowning glory of womanhood. Honor the mother whose life is so entirely spent in devotion to others.

In the evening the Sunday school and congregation held the forty-fourth anniversary service of the Sunday school. This was a special service in place of the regular evening service, and was in charge of the pastor and superintendent. This service was well attended. The retiring superintendent, Bro. A. S. Bechtel, who closed a term of seven years in this office, gave a brief summary of some of the works of progress in our school during these years. Seven years ago, in April

1905, our school consisted of three departments, primary, main school and home department. Today we have these departments. Cradle Roll, Beginners, Primary, Junior, Intermediate, Adult and Home, seven in all, a decided progress in the organization of our school. We have introduced the graded lessons in the lower grades where the foundation work is done, having now the full two year course in the Beginners', three years' course in the Primary and the first year course in the Junior department. The formation and organization of our men's class—the beginning of more men in our Sunday school was another forward step. Our school has made good progress in her offerings, the general Sunday offerings have increased from $262.18 for the year ending April 1905 to $481.15 for the year ending April 1912. In addition to this the missionary offerings (one Sunday each month) now have increased for the same years from $22.24 to $175.09. Our teachers and officers were very highly commended for their regularity and faithfulness. Seven years ago the absentee teachers were quite a serious problem. At the present time, it is rare that a teacher is absent without having made provision for his or her class Our teachers are an intensely loyal and regular body, a credit to our school, an honor to their calling and their church. Of the 35 teachers and officers serving now, eight were serving seven years ago. The majority of the new ones are of our young people who were boys and girls a few years ago. It is indeed most gratifying to see how our young people have taken hold of our Sunday school work.

The incoming superintendent, Prof. S. M. Rosenberger gave a splendid address. He dwelt upon the great importance of thorough foundation work in the Beginners', Primary and Junior departments. Here the young, tender and very plastic hearts receive their first impressions. He dwelt upon the fact—so intensely real to us for some time past—that the proper accommodation of these three departments in our building is a serious problem. The teachers of these scholars have been doing splendid work under very adverse conditions. He also pointed out that the loyalty and faithfulness of our teachers stands out boldly and nobly as a strong fact. Few schools can show a body of teachers as thoroughly loyal as ours. He most warmly praised our teachers. He touched on the splendid missionary spirit existing in our school as evidenced by the missionary offerings. He called attention to the importance of Bible study and teaching the Bible truths. The Sunday school is a Bible school and the book of all books is the text book.

A very important part of the program was the installation of the officers and feachers by our pastor. As the roll was called these gathered around the pulpit. Our pastor with some well chosen words made this service most beautifully impressive. He emphasized the splendid qualities of manhood and womanhood represented in this body, remarking that parents could well trust their children to them. He reminded them of the nobility of their calling of the opportunity for work for the Master and highly commended them for their faithfulness and loyalty to their work. Following these remarks, he offered an earnest prayer of consecration for our officers and teachers, following which they sang, "The King's Business."

Just before the close of the service our pastor sprung a surprise on the retiring superintendent when in behalf of some of his friends in the school he presented to him, in recognition of his seven years' service, a beautiful flexible covered copy of the Bible and a handsome dictionary, most appropriate gifts. The grand old hymn, "Onward Christian Soldiers." with the benediction and the longmeter doxology closed this anniversary service. May we live to enjoy another.

A. S. Bechtel.

THE SOUL WINNER'S REWARD.

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish but have everlasting life John 3:16. Christ paid the ransom and redeemed us from the bondage of sin. Christ is the light of the world illuminating our way, filling our lives with love and peace, brightening the dark and rough places all along our journey. His life makes possible for us nobler and fuller lives and gives us the promise of the everlasting life.

Christianity meaning so much to us, would we not wish to spread the Gospel and give to others that which we have received? Would that be the true missionary spirit or motive if we were to obey Christ's last commandment just for the sake of reward? Should we not rather look upon missionary work as a sort of privilege given to us where we can in a way show what Christ has been to us?

When we study the lives of the great men in church history or the lives of the apostles we can clearly see that their reward was not in a material way. Their lives were full of sorrow and suffering, many being persecuted and suffering the martyr's death.

It is not always those who work for Christ who prosper in this world. Jeremiah says: Wherefore doth the way of the wicked prosper? Behold these are the ungodly who prosper in the world and increase in riches. Jer. 12:1.

If we win souls for Christ, in a way we will feel repaid to see the life change and expand and to see the great and far-reaching influence which a life with Christ must necessarily have.

Our reward also will be in the assurance of God's infinite love and His sustaining power, confident that we are doing that which is but our duty and also serving our Lord.

We shall be amply rewarded however if we are among those to whom Christ says: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world. Our reward shall then be realized if we are faithful until death and receive the crown of life.— Edna Schowalter.

SECOND COMING OF OUR LORD.

By Jacob Snyder.

(Continued.)

The fourth point is that the coming of Christ is a personal and visible coming. Luke 24:36-43; "And as they thus spake, Jesus Himself stood in the midst of them and said unto them, Peace be unto you. Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And they gave Him a piece of broiled fish, and of an honey comb. And He took and did eat before them." It was the person of our risen Lord; not a vision—not an intangible something or other. A real living person stood before them. Acts 1:3 to 11: "To whom also He showed Himself alive after His passion by many infallible proofs When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. This same Jesus, who is taken up from you into Heaven, shall so come in like manner as ye have seen Him go in to Heaven." Could anything be more real than that? Thank God for facts. Thank God that we have a Gospel based on facts. It is a fact that I am a sinner; a hell-deserving sinner, condemned by God's law. It is a fact that you need a Savior. It is a fact that Christ was born of the Virgin Mary, lived on this earth, obeyed the law, was crucified under Pontius Pilate; that His corporeal body rose again, and that that same body ascended into Heaven. And it is also a fact that angels said: "This same Jesus shall so come in like manner as ye have seen Him go into Heaven." Let us believe. Let us take the Word of God as God has given it to us, and we cannot go astray. Acts 9:3, 7: "He fell to the earth, and heard a voice saying unto Him, Saul, Saul, why persecutest thou Me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest," etc. It was no vision. We can't get away from the facts. Paul saw Jesus Christ, and the men that were with him heard a voice. It was the Lord in His personality. 1 Corinthians 15-6, 8: "After that He was seen of five hundred brethren at once. And last of all He was seen of me also, as of one born out of due time." On the way to Damascus Paul was placed among the witnesses to Jesus Christ. He saw Him; had an interview with Him—personal and visible. Well, now; if the Lord could come back and be personal and visible on the road to Damascus, can't He come back again, and be personal and visible on this earth when it shall please Him to do so? John 14:3: "If I go to prepare a place for you, I will come again and receive you unto Myself that where I am there ye may be also." "I go"; "I come." He went away in person, and He says, " I will come again." It is the same "I" that comes. "If I go, I come." 1 Thess. 4:16: "For the Lord Himself shall descend with a shout," etc. "The Lord Himself." How blessed, and how comforting.

Well, then; the fifth heading. There are three things connected with this coming, and it has helped me to view it in three aspects. We must rightly divide the Word of God. The man who has only one pigeon-hole, and puts into it everything in the Word of God, is likely to get things badly mixed up. The Holy Ghost has given us three pigeon-holes—Jew, Gentile, and the church of God. One portion of the Word of God is in a special sense for one, another for the second and another for the third. I want, under this fifth heading, to consider the coming of the Lord in its aspect to Israel. Matt. 23-37, 39: "O Jerusalem, Jerusalem, thou that killest the prophets,—ye shall not see Me henceforth, till ye shall say, "Blessed is He that cometh in the name of the Lord." There

is a final farewell of Israel's Messiah to Israel. He withdraws and shortly after is crucified, and now He is being preached to the Gentiles. Rom. 11:15: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." Also in the same chapter, 25-29: "For I would not, brethren, that ye should be ignorant of this mystery." How many of us are ignorant? Seven times this phrase is used in the New Testament. There are seven things the Holy Ghost doesn't want Christians to be ignorant of. Let us hear what this is: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer. As touching the election they are beloved for the father's sake." Yes though you may despise them, they are beloved. Every Jew is an object of God's special love He may be down in twelfth street, selling rotten trousers, or old army blankets dyed and scoured, or old slouch hats. You may despise the Jews, and they may seem to sink very low; but they are beloved for their fathers' sake. They are the seed of Abraham, and they are dear to the Lord Jesus Christ. Paul was ready to die that they might have the light of the Gospel.

(T o be continued.)

CHINESE STUDENTS IN A CHRISTIAN COLLEGE.

It may be interesting to many of our readers, especially those interested in missions in China, to know, that in Adelphia College, Seattle, are 87 young Chinese from twelve to twenty years of age, coming from homes in China, where Christian influences are not known. The faculty has five American and one Chinese teacher. Great progress has been made in three months. A Chinese pastor leads a gospel meeting every Thursday night, when they read portions of the New Testament and learn to sing gospel songs, in their own language. The attendance upon these meetings is voluntary, and yet averages about 50. All of the teachers are Christians, and four out of the five speak Chinese as well as English.

NOTES ON THE C. E. TOPIC.

May 26.

Missionary Progress in Asia.
Acts 13:1-3; 14:19-27.

When St. Paul crossed over into Europe in answer to the Macedonian call nearly the whole of the vast continent of Asia was destined to wait many centuries for the coming of the first ray of the light that beams from the cross. Some one has observed that had Paul gone east instead of west we might be having missionaries coming to us from the Orient now instead of us sending them there.

In speaking of the progress of the Gospel in Asia let us not lose sight of the fact that in spite of its many triumphs a little more than a beginning has been made. Missionaries can hardly do more than plant the seed and then wait for its development and growth as the Holy Spirit directs it under the conditions of the native soil in which it is planted. We must patiently wait until a native church develops which will be ready to win the whole continent for Christ.

The countries on the outer edge of the great continent of Asia give us our greatest encouragement just now, that is, at least so far as visible results are concerned. Asia Minor under the new order of things in the Turkish Empire opens up the possibility of much greater missionary efforts. New Turkey owes more for its present existence to the shools of the missionaries than any other influence. India, in point of population, is the greatest European possession in Asia. It is but natural that European and American Christians should make great efforts there and yet the possibilities of greater development along missionary lines are almost without limit in India. The Philippine Islands have made all of their missionary progress since the American occupation. The only limit that seems to be in the way of the further progress there is the lack of men and means. EveryBoard at work in the Philippine Island fiinds that its possibilites are as great as the lack of more men and means will allow. The story of the church of Christ and its triumphs in Japan deserves a chapter rather than a mere mention in connection with our study in Asia. We believe that Japan will soon be the first field to become able to take care of itself without further outside help. The growth of the kingdom in Formosa under the guide of the saintly Dr. Mackay reads like a chapter from the book of Acts. Under the present rule of Japan, the island's Christian future is linked with it and great hopes are to be entertained for its thorough evangelization. Korea's Christian history is one of a few years. It leads us to feel that indeed in our time have we seen a nation born to Christ in a day. The greatest wonders are today transpiring in China. The influences of the leaven of the Gospel have reached everyone high and low. Old things with their darkness and superstition are forever disappearing and millions are crying for the light. The Macedonian cry of today comes from the millions of China. Will our Christianity be equal to it? One of the most significant things of the present revolution occurred when the provisional president was urged to order the slaughter of the Manchus. "That may be in accord with the customs of China," Dr. Sen replied, "but it is against Christian morals, and I am a Christian.

NOTES ON THE S. S. LESSON.

May 26.

Truthfulness. Math. 5:33-37; Jos. 3:1-12; 5:12.

Golden Text: Eph. 5:25.

When we come to the passage having to do with oaths we are on the ground upon which the fathers of the Mennonite church stood and for which we should contend. The plain command of our Lord is against oaths. That He was understood to mean exactly what He said and that this passage was not to be explained away or shaded down to mean something else is shown by the passage (Jas. 5:12) added to our lesson. James understood his Lord to mean the swearing of any kind of oaths when he forbade swearing.

Vows led men into pledging themselves to do all sorts of things which they had not the ability to accomplish. In it the small matter of the height of a man or the color of his hair man is utterly helpless how could it be possible for him to make pledges and to call upon God to witness that they could be fulfilled when the future and the circumstances of life are so entirely beyond His control? The one who will under no circumstances take an oath has at least the peace of mind of knowing that this particular command of Christ is unbroken in his life and that he does not need the aid of far fetched reasonings to satisfy his conscience.

The one who honors his Lord is sure to be careful to keep his speech free from the common vulgar vice of profanity. A quaint clipping from our scrap book furnishes ten good subjects about which the person who swears should think:

Do You Swear?

Here are ten good reasons why you should, as given by a Brocton Mass., clergyman. Perhaps you have been at a loss at times to express your reasons for using profane language.

The ten reasons are as follows:

"Because it is such an elegant way of expressing one's thoughts.

"Because it is so conclusive proof of taste and good breeding.

"Because it is such a sure way of making one's self agreeable to friends.

"Because it is a positive evidence of acquaintance with good literature.

"Because it furnishes such a good example as training for boys.

"Because it is just what a man's mother enjoys having her son to do.

"Because it would look so nice in print.

"Because it is such a good way of increasing one's self respect.

"Because it is a help to virtue and manhood in many ways.

"Because it is such an infallible way of improving one's chances in the hereafter."

St. James' essay on the tongue presents a keen analysis of the member that acts for most of our visits and virtues and an appeal to the honor of his readers to make it a carriage for the virtues alone.

Most of the sins of the tongue may be summed up in the short and ugly name "lie". Mark Twain is said to have counted eight hundred and sixty nine varieties of it.

Among the commonest kinds of liars space permits us to name but a few. 1. The thoughtless liar whose observation is faulty and who never seems to care to take pains to get facts exactly as they are. Exaggerations are just as dangerous as any other kind of lies, so are the lies of omission. 2. The foolish liar. He is the one who lies for the fun of it, has no excuse for the wrong he does but his love of sin. He is a menace and nuisance to society. 3. Slanderer. The blackest and meanest of the family of liars. He is the child of the devil who most closely resembles his father. 4. The flatterer, generally he is a weakling, a coward and a sneak. His idea of courtesy is prevarication. He flatters to get an unfair advantage over the weak. 5. The business liar. The lie is at the root of most of the financial wrecks that drag so many to ruin with them. 6. The social liar. The social lie is told with no idea of being believed. It accounts for the lack of seriousness and thoughtfulness, which marks so many otherwise excellent people. —But why enlarge our list? There are hundreds of others but they are of the same breed, born of the one who lies the father of lies.

News of the Week.

BIGGEST DREADNAUGHT.

U. S. Battleship Texas Launched. Is Biggest War Vessel in the World and Carries Biggest Guns.

Newport News, Va., May 18.—With the launching here today of the super-dreadnought Texas the American navy counted as its proud possession the biggest and the most powerful battleship the world has ever seen. Other nations are trying desperately for the honor of owning the greatest warship, but it will be months after the Texas and her sister ship, the New York, which will be launched at the New York navy yard in July, have taken the water before the monster ships planned to outsize them and now under construction in European ship yards will be water borne.

The Texas, with all her stores abroad, will displace 28,367 tons, or 1,000 tons more than the great dreadnought Arkansas, now about ready for commission. She is 573 feet long, 95 feet 2½ inches beam, so that she will have almost fifteen feet to spare in passing through the Panama canal locks. Her draft will be 28 feet 6 inches and her speed twenty-one knots which would have been high speed for a cruiser a few years ago.

The 27,000-horse power required to maintain this speed will be developed in the case of the Texas by twin screw vertical, triple expansion engines of the old type, instead of by turbines, which have been almost universally adopted abroad in all naval constructions.

The launching of the Texas comes just about thirteen months from the date her keel was laid; a remarkable performance for American shipwrights and a practical demonstration of their ability to turn out warships as rapidly as any nation in the world under proper incentive. The Texas will be the first ship in the world to carry fourteen-inch guns. She will have ten of them distributed in five turrets arranged on a central line from the stem of stern. The biggest guns now afloat in the American navy are the 13-inch rifles of the famous old Oregon type, while the best that the British navy can do is to point to their 13.5-inch guns on their latest battleships.

In addition to these monster guns, the new American ship will carry no fewer than sixteen five-inch rifles.

TWO SCIENTISTS GO 1,000 FEET DOWN VESUVIUS.

London, May 18.—Scientists today are discussing the remarkable ciarhs of Professor Mallada, of the royal observatory at Mt. Vesuvius and an assistant named Varvazze, that they descended a thousand feet to the floor of the great volcano's crater yesterday.

Professor Mallada declares that the trip consumed more than nine hours, during which time the two men were nearly overcome with gases. He says they made remarkable photographs of avalanches and showers of red-hot ashes, which were taking place in contiguous parts of the crater.

After planting a flag in the center of the crater's floor they made the return climb, which took them nearly three hours.

AUTO PLUNGES INTO RIVER; FIVE DROWN

Chicago, May 20.—Five persons, three men and two women, were drowned, today, when the automobile in which they were riding plunged into the Calumet river at the Ninety-second street bridge.

Near the bridge a fourth policeman stood guard. He ran into the street, lifted his night stick and shouted. The chauffeur saw the danger when less than a score of feet from the open draw. He made a quick turn with the wheel, choosing in a brief instant to run head-on into a stone abutment rather than to plunge his car and its passengers into the river. His action served only to throw the car half-way round and , skidding sidewise, it crashed through the safety chain, turned over in the air, and the screaming occupants were silenced as the water closed over them.

The bridge had been swung to allow a boat to pass, and although a warning was shouted to the driver of the machine by the watchman, the former was unable to apply the brakes in time to avert the accident.

A policeman two blocks from the open drawbridge shouted a warning at the auto party. Unheeding, the joy party sped on, passing two other bluecoats who waved and shouted that the bridge was open.

PRINCE AND CHAMBERLAIN KILLED UNDER CAR

Friesack, Prussia, May 20. — Prince George William, the oldest son of the Duke of Cumberland, and his chamberlain, Von Greve, were instantly killed in an automobile on the highway near here this evening They left Berlin early in the afternoon, intending to proceed to Copenhagen by way of Hamburg to attend the funeral of the prince's uncle, the late King Frederick VIII.

The prince, who was at the steering wheel, probably failed to observe the signs of warning that the highway was being repaired and drove the machine at full speed into a part of the roadway which was being macadamized. He lost control, the machine being ditched and turned in its end. The prince's head was crushed. Chamberlin Von Greve's neck was broken. The chauffeur, who was inside the automobile suffered from a broken arm.

OHIO REPUDIATES TAFT

Columbus, Ohio, May 22. — With little more than one-third of the total vote in the state counted at 1 o'clock this morning, Colonel Roosevelt's delegates on the republican ticket and Governor Harmon on the democratic preference ballot led Ohio's first presidential preference primary. The fight on both tickets was so close, however, that complete returns may change final results.

NEW METHODIST BISHOPS ELECTED

Minneapolis, Minn., May 21.—Dr. T. F. Henderson, of Brooklyn and W. O. Shepard, of Chicago, are the new bishops of the Methodist Episcopal conference elected on the eleventh ballot the result of which was announced tonight. Dr. Henderson received 562 and Dr. Shepard 532. Necessary to elect 524.

RICHESON DIES IN ELECTRIC CHAIR

Boston, May 21.—Clarence V. T. Richeson was electrocuted at 12:17 o'clock this morning.

The current was turned on at 12:10:02 and the prisoner was declared totally dead at 12:17.

The former Baptist clergyman, confessed poisoner of Avis Linnell, of Hyannis, his one-time sweetheart, was outwardly calm when he entered the death chamber and he maintained his composure while the straps and electrodes were being adjusted as he sat in the electric chair.

Richeson walked to the chair erect, eyes straight ahead, until he sat down. Then he closed his eyes and kept them shut until the end. Seated in the chair, he was asked a series of questions by the Rev. Herbert S. Johnson, his spiritual advisor.

TRAIN JUMPS INTO MISSISSIPPI.

Winona, Minn., May 20.—The first section of train No. 1, on the Chicago, Milwaukee & St. Paul railway, known as the Pioneer Limited, was derailed at 3:20 this morning, near Homer, eight miles east of here. Two sleepers, a baggage and buffet car were partly submerged in the Mississippi river. The wreck was caused by the heavy rains which washed out the roadbed.

That there was no loss of life is due to the fact that the train was warned to watch for washouts, and was running slowly.

REJECTS HOUSE INCOME BILL.

Washington, May 17.—The senate finance committee today authorized a favorable report on the Lodge substitute for the house free sugar bill, and an unfavorable report on the so-called house excise income tax bill, and an unfavorable report on the so-called house excise income tax bill, which proposed a tax on incomes in excess of $5,000 a year. The Lodge sugar bill would eliminate the differential and Dutch standard from the tariff and leave the duties otherwise practically as at present.

The committee postponed its vote on the wool tariff revision bill from next Tuesday until next Thursday May 23.

There was no time suggested by the committee for a vote in the senate on any of the tariff bills, nor any renewed effort toward effecting adjournment of the congress before the national party conventions in June.

ANTHRACITE MINERS ORDERED TO WORK.

Wilkesbarre, Pa., May 18.—By a vote of 323 to 64, the anthracite mine workers in convention here today ratified the agreement entered into by their sub-committee with the coal operatives and ordered the 170,000 men and boys employed in and about the mines to return to work next Wednesday. Repairmen have been given sanctionto return to the collieries Monday to assist in preparing the mines for the resumption. The suspension began March 31 when the agreement entered into 1909 expired.

The advance granted is ten per cent, and with the old sliding scale abolished, the increase will net the men about 5 1-2 per cent.

SUNDAY SPORT FILLING PRISONS.

Louisville, May 18.—"One hundred thousand caddies are kept from Sunday school by golf," according to the report prepared by the committee on Sabbath observance for presentation to the one-hundred-and-twenty-foruth general assembly of the Northern Presbyterian church today. "Sunday sports blight character," continues the report. "Nineteenths of those who enter prison started that way by Sabbath breaking, largely by Sunday sport."

Recommendations of the committee, of which James Yearance, of New York, is chairman, provide that the assembly reiterate its "strong and emphatic disapproval of all secular uses of the Sabbath, all games and sports, in civic life as also in the army and navy; all unnecessary traveling and all excursions, and urge on all employers of labor and captains of industry to recognize the laboring man's need of his weekly rest day, and thereby insure his greater efficiency and happiness and the greater prosperity of both capital and labor."

The committe turns the spotlight on Washington, severely scoring the capital for "continued and increasing laxity in Sabbath observance." The Sunday newspaper is condemned.

REVOLUTION IN CUBA.

Havana, May 21. — While the situation arising from the racial revolutionary movement is unquestionably serious, and apparently growing more dangerous, the reticence of the government renders impossible a precise determination of its gravity. The only thing absolutely certain is that a condition of insurgency exists among the negroes of Matanzas, Santa Clara and Oriente provinces, especially in the last named and that the government is straining every nerve to stamp out the rebellion by the use of all military forces at its disposal, even at cost of reducing the garrison of Havana to a few companies.

DEBS AND SEIDEL HEAD SOCIALIST TICKET.

Indianapolis, Ind., May 17.—Eugene Victor Debs of Terre Haute, Ind., was nominated late today as a candidate for the presidency of the United States by the national socialists' convention.

Emil Seidel, former mayor of Milwaukee, Wis., was named for the vice-presidental nomination.

Mr. Debs was not in the hall when the result of the ballot was announced, but Mr. Seidel in a few words thanked the delegates and promised that he would make the campaign "as lively as the capitalist parties had ever seen."

METHODISTS TO CONTINUE BAN ON WORLDLY SPORTS.

Minneapolis, May 18.—With the decision of the amusement question and the taking of the sixth ballot for bishops, delegates of the Methodist Episcopal general conference today made rapid strides in the completion of the business of the session.

By a vote of 446 to 369, the conference voted to leave unchanged the church discipline, paragraph 260, which prohibits dancing, card playing and kindred amusements.

On the fifth ballot for bishops, the result, of which was announced t his afternoon, W. O. Sheppard, of Chicago, was high man, with 500 votes lacking 30 of election.

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Botschaft der Blumen.
Der Kinder Heiland.
Knospen und Blüten.

Sommerfreude.
Sonnengold.
Hosianna.
Kinderlust.

Frühlingsstimmen.
Sonnenschein.
Lobet den Herrn.
Lasset die Kindlein zu mir kommen.

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MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, May 30, 1912. No. 22.

MOMENT BY MOMENT.

Dying with Jesus, His death reckoned mine;
Living with Jesus, a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord I am Thine.

Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share;
Moment by moment I'm under His care.

Never a heartache, and never a groan,
Never a tear drop and never a moan;
Never a danger, but there on the throne,
Moment by moment He thinks of His own.

Never a weakness that He doth not feel,
Never a sickness that He can not heal;
Moment by moment, in woe or in weal,
Jesus, my Savior, abide with me still.

Moment by moment I'm kept in His love;
Moment by moment I've life from above,
Looking to Jesus till glory doth shine;
Moment by moment, O Lord I am Thine.

Selected.

NEWS AND COMMENT.

"Old men for counsel, young men for war," is an old adage. Some old men are good for both counsel and Christian service. Dr. Wilson Phraner is ninety years old, but he not only attends the Assembly every year, but is good for 1000 pastoral calls a year.—Herald and Presbyter.

The Federal Council of the Churches of Christ in America, through its Commission on the church and Social Service, hereby requests the pastors and churches to prepare for the appropriate observance of Labor Sunday, September 1.

Pastors are invited to apply directly for such material, including a pamphlet of suggestions for Labor Sunday and a program which has been prepared for the Sunday morning or a union evening service, which will be supplied in quantities.

In all possible ways interest the ministers and churches in the Peace Movement, keeping informed by speeches and literature, and getting the peace question put prominently on all conference programs of all denominations.

The General Assembly of the Presbyterian church met in the Warren Memorial Presbyterian Church, Louisville, Ky., Thursday, May 16, 1912, at 10:30 a. m., and was opened with a sermon by the retiring Moderator, Rev. John F. Carson, D.D. L.L. D. Dr. Mark A. Matthews, of the First Presbyterian church of Seattle, Wash., was elected moderator by the General Assembly of the Presbyterian church North, at the first ballot.

The American Board, representing 800,000 Congregationalists of the country, in their foreign missionary work has 124 missionaries in 20 different countries and has an income of $1,030,000; the Methodist Episcopal church, with 3,250,000 members, has 763 missionaries in 22 countries, and an income of $2,200,000; the Baptist Missionary Society has 444 missionaries in 14 countries, and $1,160,000 income; the Presbyterians of the North, with 1,300,000 members, have 669 missionaries in 25 countries and an income of $1,700,000.

The Catholic Telegraph announces that the cardinals are crowding on up to the White House. It says that "with Cardinal Gibbons as celebrant, the second memorial military field mass will be held on the White Lot at the White House June 9. Admiral George Dewey Camp, United Spanish War Veterans, has made arrangements for the celebration of the mass on that date, inasmuch as it will allow the thousands of visitors who will be in Washington to attend the unveiling of the Columbus monument to be present. The occasion will be notable in that President Taft and other leaders of both State and Church will be in attendance at the mass. Monsignor Bonzano, the new Papal Legate, will be present." If President Taft keeps on encouraging this sort of things we presume he knows what he thinks he is doing it for. To a great many other people this is getting to be very distasteful.—Herald and Presbyter.

The Evangelical Association comprises 25 conferences, 1253 itinerant preachers and a membership of 141,000. Three of these conferences are in Europe and one in Asia. They have a Publishing House in America and one in Germany. Their Sunday schools have an enrollment of 212,000. During the past four years they have had 47,000 conversions and have raised for home and foreign missions the sum of $1,405,375.00. Their benevolent work is well proportioned to their numerical and financial strength. They have orphanages and Old People's Homes. Their Hospital and Deaconess work is especially encouraging in Europe. Their educational institutions are well patronized. Eight years ago a Commission on Evangelism was created having in constant view the extension of the kingdom.

Br. P. A. Penner writes from Simla: Mrs. Penner and I are on the hills for a 3 months rest. The scenery is inspiring and the air bracing. We are so thankful that the Board allows us the rest. The plains are very, very hot just now. Our health is good and we trust we will gain strength for another 3 years' hard work on the plains. Kindest greetings to you and yours from us. Fraternally,

P. A. Penner.

ERRATA.

In the article: "Value of Nature Study" in the beginning of the last paragraph a serious mistake occurred, expressing just the opposite of what was intended. The arcticle in the Mennonite reads: "The study of nature implants a love for nature and finally one can love it and not love its author," while it read in the original: "The study of nature implants a love for nature and finally no one can love it and not love its author.

HOME MISSION.

Bluffton, Ohio, May 27, 1912. Just received word from Los Angeles saying that Sister Braun was in a critical condition. Peritonitis has set in and her condition is serious. Will you kindly ask the people to remember her in their prayers and to remember the Home Mission Treasury also as funds are needed to cover this extra expence and the treasury is nearly exhausted.

Cordially yours,

W. S. Gottshall.

FROM OUR MISSION FIELD.

Br. Epp writes from Los Angeles:—To "rest in the Lord and wait patiently for Him" is our lot in regard to His guiding hand over us. The health of my dear wife is not improving much. However strong our desire may be to return to the Hopis, we are content to submit to our Master's higher will.

I am glad to be able to assist at least in the language work. It is perhaps the Lord's plan through our stay here to make so much the sooner Bible translation possible. During the past quarter I spent one month in language work as follows: 1. Fifty octavo pages of practical exercises for beginners have been prepared. 2. A small English-Hopi dictionary of about 2,500 words has been revised. Our large but still incomplete English-Hopi dictionary contains almost 25,000 words. About 3000 well chosen words are usually considered sufficient in a general way. Therefore special attention was given to the choice of words with the purpose of making a small book of pocket size and improving it also otherwise. 3. I am revising the larger Hopi-English dictionary which has also never been complete although I began the work as early as 1901 from Bro. Voth's small English-Hopi dictionary, the only thing in written Hopi language then existing. Bro. Voth and I, together with a Hopi, worked at it the first year, and in 1905 I took about four-fifths of its contents and worked it over into "Grammatical Rules." The remaining one-fifth formed the beginning of this new dictionary.

After a more thorough study of the language it has been found necessary for such a dictionary to analyze all Hopi words into their constituent parts of stems, roots

and other syllables which are really words. The Cheyenne language is also of this agglutinating kind, and Bro. Petter called my attention to this. Now this analysis of words is necessary and valuable for at least four reasons: 1. It shows the mutual relations of the same. 2. It makes the many very long words often extremely simple and easy. 3. On account of the peculiarity of the language that often a whole sentence is expressed by such a long word. 4. Many such long words can now be omitted in the dictionary because their constituent parts are all there. This work is certainly worth the time and labor though it is no easy work. From this large dictionary also an extract is to be made in pocket size for ready reference. It is also to be hoped that soon a part of the Bible can be put into the hands of the Hopis, printed in their own language. All these language helps can do double service, for the Baptists are glad to use them also in their work among the Hopis. R.

For the Mennonite.

THE VALUE OF CHURCH PAPERS.

It is recognized by all live, intelligent church members that a church, in order to prosper in its work and fulfill its mission, must have its church organs, by which the different congregations and the individual church members are kept in touch with the work of the church and informed of its progress and expansions. In order to love a thing and be interested in it one must be acquainted with it. The more one knows of the history and the activity of one's own church the more he will be interested in it and the more it will appeal to his own activity. As a rule, the most active church members are those who are subscribers and readers of the church papers. They know what is going on in the church, are acquainted with the various needs of the church, they know of the progress the church is making, of the new work taken up and of the active part others are taking in carrying on the work in the church. They are thus encouraged and induced to take a more active part themselves. On the contrary, those who do not read the church papers are, as a rule, the careless, indifferent and inactive church members. They know but little of the church and its enterprises and, as a consequence, they manifest but little interest in it and still less activity in furthering the work of the church. The person who has no desire to know something of the church to which he belongs and of its activity, surely has very little reason to boast of his loyalty to his church. He who is indifferent to the history and policy of his country is not a very loyal, patriotic citizen. The same is true of those who are indifferent to the history, policy and doctrines of his church.

One other reason why church papers should be found in every family is on account of the training of the children for the church of the parents. If parents do not manifest interest enough for their church so as to spend few dollars annually for church papers it can hardly be expected that the children, while they are growing up, will imbibe much interest for the church. But by bringing the church papers, filled with church history, church doctrine and reports of the different branches of church work week for week before the children while they are still young, an interest for the church and for church work will be created which will increase with maturer years. If parents, therefore, desire their children to become live and active members of the church to which they themselves belong let them suscribe for the church papers and get their children to read them.

There is a vast amount of good religious literature published. So there is no lack of religious literature. Some of the interdenominational periodicals may be equal to or even superior in their contents and general make up to our church papers and may possibly be had at a lower subscription price than the latter. But this should never induce any church member to subscribe for them in preference to their own church papers. Though the contents of these papers may be excellent t hey lack one thing necessary for all church members, viz. the reports of one's denomination and the doctrine held and taught by the same. While we would not dissuade any one from subscribing to other good. religious periodicals, if they can afford to do so, yet we would urge upon all not to fail to subscribe for the papers of their own church, if they have not already done so.

In order to make the church paper interesting, instructive, edifying and a means to build up the church and arouse interest for its work the publishers should see to it that it be filled with live, edifying articles on church history, church doctrine and enlivening reports of church work, both at home and abroad. Thus the readers will be kept in touch with their church and its work and will not fail to be filled with a greater amount of interest and zeal for the same. S.

SANE PROGRESS.

By Lydia Sprunger.

That which determines our abode is the domain of thought, feeling, purpose, decision and action in which we speedily, however consciously, approach a certain destiny; the onward movement in life is that which truly gives meaning, it gives a real importance to the striving for the sublime, and in this feeling alone there is already happiness. It is not what or where we are now, but what we are striving for, that decides our final abode. The world is a conglomerated affair of pain and confusion until we realize and know that we are growing. Then the whole world seems exactly the opposite, an abode of enjoyment and happiness. We shall never recognize the true ego in anything better than in the realization of our own advance; that is, in the consciousness of thinking, feeling and wanting more, of having and giving more, of seeing, doing and being more of loving, striving. suffering and praying more, and trusting profoundly in our Creator, our fellowmen and ourselves.

Children are happy because they are conscious of growth on all sides. Men and women are perplexed and down-hearted because they have stopped progressing. However they have commenced dying long before their time. When the physical being stops growing, the heart, mind and soul should develop. The secret of youth is continuous growth on all sides. We must conquer the slow physical decline by rapid growth of the mental, emotional and spiritual realms. In a growth of this nature we shall always feel young and each day be crowned with a sublime happiness.

Sane progress in an individual is growth in five different directions; inward (a knowledge of self), upward (which is a hold on God), downward (a belief in nature), outward (to be in sympathy with the world), and onward (a clear, strong, pure and definite purpose to govern all the rest). All these growths together constitute sane progress.

Sane progress inward is growing knowledge of the ego. So many of us have no right standard by which to judge ourselves. We are likely to be deceived because we spend all our time watching our neighbors. Moreover, we find self-examination fatal to our pride. We must overcome the opposing forces within. Already in this life there are rewards offered for those who have seen and conquered their own hidden weaknesses. We can be master of ourselves if we strive for such ends and then we will keep growing inward.

In upward growth, our thoughts must aspire far beyond our earthly troubles and cares. We dare not let earthly clouds, which never last long, completely obscure the light of heaven, which is our destined goal. It is only with our eyes upon this distant goal and trusting in our loving Master that we are capable of achieving the great and noble which we were sent to perform.

Downward growth includes a belief in nature. We must get in contact with nature and appreciate her if we want to be capable of forming clear, deep and developed ideas. This means also contact with the Creator. None could be more elevating. Thus it is evident that through downward progress we acquire some upward progress.

Sane progress next is outward. When we have gained control of ourselves by the three preceding directions of progress, we owe it to the world at large and our fellow travelers that we share this; for our responsibility is measured by our own acquirements or knowledge. In so doing we shall realize an outward growth which is advantageous for our fellowmen and ourselves. However it is not by means of meditation that we accomplish this, but through activity among the perplexed friends and the sorrowing strangers whom we pass repeatedly, neglecting them although they have long waited for our help. How often we neglect our own the longest although we love them best! Sometime every individual must yield everything for the sake of another or at the end our lives will seem meaningless. The completest happiness comes through sacrifices for others.

Sane progress onward includes the rest, growth in all the others put together makes onward progress. They who progress the best are those who have a clear, strong, definite purpose in view all the time, with courage to press onward. Such shall find life worth while and experience the bliss of human triumph.

When men stop to think they begin to realize; when they realize and comprehend, they grow greater and the world becomes better; it is the individual's growth that counts. Such progress in every individual constitutes progress in a community. The latter is signified by bravery. breadth and brotherhood. Bravery is found in loyalty to truth. Pride must not prevail, but an earnest endeavor to know and live truly. Thus we acquire assurance as to which is our own predestined path. In every community each path must be different for if they interfere both are harmed. However we may influence for the betterment of the universe without interfering. A loving, wide-spread sympathy, that is clear as the stars above, signifies progress. Universal progress is what we need today, not from a commercial standpoint, but from a moral.

This striving for such a grand goal does not necessarily mean labor without pleasure, for no greater or truer happiness can be acquired by the individual than that of realizing progress, and consequently it remains that the result for the world as a whole would be likewise, the bliss of a universal happiness found only in the realization of sane progress.

NOTES.

Congress of Religions of All India.

Die Evangelischen Missionen reports that a Congress of Religions of All India was held at Allahabad in the beginning of the year. All sects of Hindus were represented, and among the speakers, beside these Hindus, were Islam, Buddhism, Parseeism, Judaism and Christianity. Christian missionaries thought that they ought to appear upon the platform together with the representatives of these false religions, because discussions and resolutions were prohibited and only concise statements of the doctrines and tenets of the different religious systems were permitted, so that a fine opportunity for the public presentation of Christianity was offered. They were greatly pleased with their success because deep interest was shown by the audience only when a Christian missionary began to speak. This was probably caused by the fact that every Christian speaker seemed conscious of the importance and of the reality of the message which he was delivering, while non-Christian speakers delivered poor and unimpressive addresses. Once a Hindu repeated a Sanskrit prayer, but other Hindus did not show the least reverence, and did not even cease their loud talking. But when the Christian stood upon the platform and prayed, and all other Christian members of the congress reverently arose and joined him silently in the prayer, more than half of the whole assembly stood up and remained silent and standing until the prayer was finished.—Sel.

Home Circle.

POLISHING.

A diamond in the rough
Is a diamond sure enough;
For before it ever sparkles
It has the diamond stuff.

Of course some one must find it
Or it never would be found,
And some one must grind it
Or it never would be ground.

But when it's found and when it's ground
And when it's burnished bright,
That diamond is just everlastingly
Sending out its light.

Oh, teachers in the Sabbath school,
Don't think you've done enough;
That worst boy in your class may be
A diamond in the rough.

Perhaps you think he's grinding you,
And maybe you are right,
But possibly you need the grinding
To burnish you up bright.

Chr. Conservator.

HOW JANIE SETTLED IT.

"Here comes mamma," said Janie.

"O, mamma! must I save some of my candy for Grace?"

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear! Dear! And is mamma to have two mean little girls then?"

Janie looked at her mother, and was quiet a minute, then she ran and threw her arms around her neck and said: "No, no mamma, dear! dear! You shall not have any mean little girls at all! I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—Picture World.

THE WAY YOU LEAN.

The tree will not only lie as it falls, but it will also fall as it leans. Twenty years ago there were two boys in my Sabbath school class; bright, lively fellows, who interested me very much; only one of them made me sometimes feel anxious. I often found him out evenings in company with young rowdies. When I asked him how it happened, he used to say he was only out on an errand, the boys spoke to him, and he could not help speaking. he was sure. Perhaps that was so, still it made me uneasy. I once said to his mother: "Is not Willie out of nights too much?" "Willie out nights! Oh, no; Willie does not go out nights."

The other boy, whose name was Arthur, I never met among the rowdies. His evenings, I am sure, were spent at home. I always found him studying his lesson, or reading with his sisters, or amusing himself at home.

That was twenty years ago. Both boys had begun to show which way they were leaning, and how their tastes inclined them. Twenty years will show it plainer.

The other day I heard of Willie. Somebody met him in Chicago.

"What is he?" I asked. "A good-for-nothing, certainly, if not worse," was the answer; "a shabby, idle. drinking fellow, whom nobody wants to employ."

"Oh, I'm sorry to hear it—sorry, but not surprised. I wonder where Arthur is?"

"Arthur! Why didn't you know, he has just been taken into partnership with that old firm where he served his time? They could not spare him, so they had to take him in."

"Good!" I said. "It is just what I should have expected. He learned right."—Young Folks.

A ROBIN.

I have delighted in winning the hearts of absolutely wild birds, and inducing them to come in and live with me at intervals during the day.

It takes time and patience to do this. Meal-worms are also indispensable, for at first one must win wild birds through their appetites; and there is hardly an English bird that can resist a lively meal-worm!

Robins—of course, I mean English robins—are quite the easiest birds to tame; for, when the days become chilly in autumn, they will come in at the windows, and if tempting food is gently thrown near them, a robin soon learns that he is welcome. He will remain for hours, quietly investigating all the furniture in the room, regaling one with a sweet, low song, and sometimes engaging in a desperate flight with his own reflection in the looking-glass.

Such a robin I have at this moment in my drawing room. He often sits on the inkstand while I am writing, and looks at me with large, black eyes. He little thinks that his biography is going to America.

I often wish I could divine what ideas are passing through his birdish brain—what views he takes of life in general, and of us in particular.

I know he prefers being in a warm room to the snow and cold out doors, for he waits at the window each morning till I open it and let him in; then he tells me he is hungry by coming close to my chair, and even singing his petition for bread or meal-worms. —Eliza Brightwen. in Exchange.

Deaths.

Borneman.—On May 14, 1912, in Boyertown, Pa., Esther L. Borneman, widow of Joseph H. Borneman, deceased, aged 83 years 6 months, 14 days. She was the daughter of Andreas and Esther (Latshaw) Stauffer. In early years she was baptized on profession of faith and received into the Hereford congregation in which relationship she continued to the end. She is survived by one brother, one daughter, three sons, ten grandchildren and three great-grandchildren. On Saturday, May 18, the body was laid to rest in the family plot on Fairview cemetery, Boyertown, with appropriate services, conducted by her pastor, A. S. Shelly, assisted by Bro. A. M. Fretz and John Ehst.

Sprunger.—In Berne, Ind., May 24, Johannes Sprunger, next to oldest resident of Berne, from old age. His age was 87 years, 6 months and 15 days. He was born November 9, 1824 in the Bernese Jura mountains of Switzerland, one of a large family. In 1848 he was married to Barbara Lehman (aunt to J. F. Lehman, here). This union was blessed with four children, only one, Christian J. Sprunger, of Woodburn, surviving. In the year 1852 the deceased joined the exodus of the Sprungers and others from the rocky ridges of the Jura Mountains to Berne, Ind. In the party were his brothers Peter, Abraham, Rev. Christian and David and several sisters, all deceased of late years, except David, besides most of the heads of the pioneer families of Sprungers and Lehmans, who founded the Mennonite settlement in and around the present site of Berne. The deceased's first wife died in April, 1879, and in February, 1886, he married Widow Katherine Studer, nee Schneck of Wayne Co., O. The latter also died in October, 1895. Funeral took place Sunday morning from the Mennonite church of this place, whose member he has been since its organization. He leaves, to reserve for him a kindly memory, one son, 25 grandchildren and 21 great-grandchildren, and one brother. Bro. S. F. Sprunger preached the funeral sermon on Rom. 8:1-16.

Contributions.

For India.

Mr. and Mrs. B. F. Welty, Tacoma, Wash. Rs. 30-11-0; Gerhard Thielman, Neukirch, Russia, Rs. 94-15-0; Mrs. A. S. Martens, Buhler, Kan. $5. S. S. near Hague, Sask. to give pleasure to heathen children, by N. W. Bahnmann $17.80. Gratefully aknowledged, **P. J. Wiens, Birra, India.**

Friends in N. D., $80; Young Ladies' Sewing Society, Moundridge, Kansas, for the preacher Joseph $21; friends in Sibiria, through Bro. J. F. Kroeker, Rs. 149-10-0; Daniel Ruth Upland, Calif., from Anna Ruth, $10; P. P. Schrag, Galva, Kan., $5, for a new church.

Very many thanks,
P. A. Penner, Simla, India.

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Editorial.

THE HOLY SPIRIT.

II.

The Necessity of Being Baptized With the Holy Spirit.

If we hear the voice of the Spirit of God in faith, accept Christ Jesus as our Savior, so that our old man is buried with Him by baptism into death, that the body of sin might be destroyed, then Christ Jesus dwelleth in us by the Holy Spirit, as He says: "If a man love me, he will keep my words and my Father will love him and we will come unto him, and make our abode with him." John 14:23. And Paul says: "Know ye not that your body is the temple of the Holy Spirit which is in you?" 1. Cor. 6:19.

The Spirit of God dwelling in our hearts continues His office as a quickener, leading us more and more from death unto life, as an interpreter and teacher, showing us the real meaning of the word of God, so as not to cling to the letter, for the letter killeth, but to see the Spirit which giveth life, as the Lord Himself confesses: "The words that I speak unto you, they are spirit and they are life." John 6:63. Without the Spirit of God it is impossible to understand the Word of God, it being His work.

Neither the extensiveness of our knowledge, nor the carefulness of our studies enables us to understand the real meaning of God's word, the Spirit of God only can open our understanding, so that it becomes life to us, a power, the effects of which are shown in our daily life, for the Spirit being our teacher, brings the word home to us, so that we see and feel: "I am the man" and we never outgrow His teachings but have to learn as long as we live, and to follow Him from truth to truth.

After having been baptized with the Holy Spirit His work in us is not ended, but it begins in a new way, for He is the sanctifier.

The Holy Spirit sanctifies those in whom He dwelleth. The more we are led by the Spirit of God, the more we become holy, better citizens of the kingdom of God, for God has called us to be holy, saying: "Be ye holy for I am holy." I Peter 1:16. The Spirit frees us from the law of sin, and makes us free children of God, following God's holy will, as Paul says: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." To be spiritually minded is life and peace.

The Spirit Himself beareth witness with our spirit, that we are not children of wrath anymore, but that God has accepted us for Christ's sake as His children, "and if children ,then heirs; heirs of God, and joint heirs with Christ"; Rom. 8:17.

The work of the Spirit, who helpeth our infirmities and maketh intercession for the saints according to the will of God, is to make our prayers acceptable, teaching us to pray according to the will of God, and if sorrows and troubles, temptations and anxieties become so great, that we know not what we should pray for as we ought; He maketh intercession for us with groanings which can not be uttered.

We have clearly seen the necessity of being baptized by the Holy Spirit out of His work and nature, but we will for the further assurance see what the word of God says about this necessity of being baptized with the Holy Spirit.

"If any man has not the Spirit of Christ, he is none of His." With other words: Either we are baptized with the Holy Spirit or we are not Christians, do not belong to the kingdom of God, have neither right nor title to the heavenly inheritance. Whosoever believeth in Christ Jesus receiveth as his seal and testimony of his being a child of God by faith the baptism of the Holy Spirit. Without the Spirit of God dwelling in us, the whole work of salvation profits nothing whatever.

As many as received Him (Christ), to them gave He power to become the sons of God, even to them that believe on His name. This power is the Spirit of God. Neither baptism with water, nor professing Christ, nor partaking of the Lord's supper, nor our membership in church, nor our high standing in the church profits any as long as we have not received the Holy Spirit, so that if this has not taken place with us, we have no right to call ourselves Christians.

As many as are led by the Spirit of God, they are the sons of God. Children of God we are only, when we have divine nature in us, but the rest of divinity which was left by the fall, is suppressed, is bound by sin, the flesh reigning in us, only the Spirit of God in us makes us God's children, as the Spirit impresses on us the image of God and renews us in His likeness.

Our Lord and Savior says, John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." As it is the Spirit that sanctifies us, and nothing unholy can enter the kingdom of God, only he who has this Spirit, is born of this Spirit, has become a spiritual man, spiritually minded, is entitled to this kingdom.

Have we been baptized with the Holy Spirit?—This is not done by men, but by God Himself. Is the Spirit of God leading us? Have we given up our self-will and follow His commandments? Is He witnessing in us, that we are children of God? Do we feel in us the sanctifying power of the Spirit of God, and can He free us from sin? These are vital questions, concerning and affecting our present and future happiness.

If any one might ask: "How can I receive the Holy Spirit?" Our answer is: "The only way is prayer, earnest, diligent prayer. Luk. 11:10-13. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him.

v. d. S.

Correspondence.

Noble, Iowa, May 27, 1912. Dear Readers of theMennonite:—Months and years pass by so swiftly that a backward glance across the time included by an event given and the present, would make one rub his eyes to feel certain that there has not been a mistake in the reckoning. To state correctly the time since the last communication from here has appeared in the Mennonite would require a searching of the files, for which it will not pay to take time.

May 5, communion services were observed in our church; four more admitted into the church of Christ by baptism. May they live up to the promises that they made before God and the church. The services were in both English and German, our pastor Rev. Musselman was assisted by Rev. Stuckey, of Olds.

Sunday, May 12th, we were favored by having the Marion Tp. Sunday school convention held at our church.

There were people present from every part of the Tp. The program consisted of three splendid addresses, songs and recitations. The convention was indeed a help to everyone present.

Wednesday, May 22nd, Rev. and Mrs. Christian Eicher arrived here for a brief visit with their host of relatives. It being impossible to visit each separately, a reunion was planned for them which proved to be a success. In spite of the busy time of the year, ninety-four were present. The picnic dinner was enjoyed by all. The reunion was held at the home of Peter E. Wittmer the next day. (Thursday). The day was beautiful and the weather was not very hot. Thursday evening they showed seventy pictures of scenes and people of India, also the habits and customs of the same, in the Mennonite church in Wayland. Mr. Eicher explained each picture briefly.

Friday evening by the request of relatives and friends they preached at the Emanuel Mennonite church of Noble. The house was well filled and many blessings were received from God who gives all good things. Mrs. Eicher spoke of the work they are doing and the difficulties of preaching and teaching the Gospel to the women in India, and of the treatment of the women, especially of the poor and oppressed widows. She also contrasted the treatment of the widows and widowers, the widows are treated worse than the animals in our country while the men are treated better and have all the rights and power a heart could desire.

Mr. Eicher then gave us a talk about the greater difficulties in India, such a vast country yet to be brought to Christ, containing 315,000,000 of precious souls; also the difficulties of the languages, where there are 147 it would indeed be rather hard to preach in a very large territory.

The services closed with songs followed by prayer by Rev. Musselman.

Rev. and Mrs. Eicher came from India about a year ago and are going back to their work again this fall. May they be much refreshed and do greater work than ever before. They left here Sat. morning for Boone, where they will hold services. The good wishes of their many relatives went with them.

May we ever be willing to receive the many blessings God is ever willing to bestow on us.

Nettie Wittrig.

Bluffton, Ohio, May 27, 1912. The semi-annual concert of the College Choral society will be given at the First Mennonite church, Wednesday evening. Two short oratorios will be rendered, "The Seven Last Words of Christ," is a beautiful portrayal of the scene of Christ's crucifixion. "Miriam's Song of Triumph" as its name suggests is of a joyous nature in contrast to the more solemn tone of the other selection. The society has succeeded in obtaining Mr. James Grubb as tenor soloist who has appeared here several times in concerts and orations. The other soloists are Miss Kathryn Egly and Miss Edith Morrison, sopranos; M. E. Stauffer, baritone. An excellent orchestra consisting of talented musicians of Lima, Findlay and Bluffton will assist in the rendition.

Decoration Day will be celebrated at the college campus. Patriotic songs will be rendered by a large chorus of school children. Addresses will be made by Rev. Butler of the M. E. church and Thomas Jones of Lima.

Communion services were held at the First Mennonite church Sunday evening.

The Sunday schools of the different churches are preparing programs for Children's Day, to be given in June.

Miss Alma Amstutz who attended the Moody's Institute at Chicago, Ill., expects to go to Africa in the fall as a missionary.

David Hauenstein who has been seriously ill for several weeks, passed away Tuesday evening. The funeral services were held at the St. John's Mennonite church Friday forenoon.

Rally day of the Christian Endeavor Union of Allen, Co., was held at the First Mennonite church. The Mennonite society being best represented was awarded the C. E. banner.

MISSION WORK IN PHILADELPHIA.

By S. M. Rosenberger.

Of the importance of some form of city mission work, no one who has learned to know conditions of city life among the lower classes, either by observation or reading, can have any doubt. It would be a long story to speak with any degree of completeness about these conditions, but a few statements will form a fitting introduction to a discussion of what our conference might possibly do in this connection in the city of Philadelphia.

We are well aware of how population gravitates toward the large cities. Immigration is a strong factor in causing congestion and conditions of life that are degrading rather than elevating. Environment frequently leads both old and young away from the paths of virtue if they ever walked in this path. Poverty stalks about and makes life for many almost intolerable. Of conditions in our city Howard Grose says, "To those who have not made personal investigation, the present conditions, in spite of laws and efforts to ameliorate the worst evils, are well nigh unbelievable. The cellar population, the blind alley population, the swarming masses in buildings that are little more than rat traps, the herding of whole families in single rooms, in which the miserable beings sleep, eat, cook, and make clothing for contractors or cigars that would never go into men's mouths if the men saw where they were made—these things seem almost impossible in a civilized and Christian land. It is horrible to be obliged to think of the human misery and hopelessness and grind to which hundreds of thousands are subjected in the city day in and out, without rest or change. It is no wonder that criminals and degenerates come from these districts; it is a marvel rather, that so few result, and that so much of human kindness and goodness exists in spite of crushing conditions."

This may seem like an overdrawn picture to some. It undoubtedly applies to conditions in the greatest centers of population in our country, as in New York and Chicago. In our own city of Philadelphia, there are conditions approaching, even if not equaling in degree. Most of us have heard of Hell's half acre in the city of Philadelphia. Can the church of Jesus Christ look upon such conditions with complacency? Not if it is true to its missions, and for the following reasons: Jesus the Master, the Head of the church, during His life went about doing good. He sought out the most needy, the most wretched, and upon these bestowed His words of love and mercy. He said, "I came not to call the righteous, but sinners to repentance." Do His followers walk "in His steps"?

In a very general way, members of the church in the cities may have a part in the reclaiming and saving of man who may be plunged into such conditions, by allying themselves with movements that make for civic betterment. We all know that the saloon is a force for evil scarcely exceeded by any other. If the church members would say so, the saloon would have to go. City government can do much to eliminate the social evil. Church members can have city government that is on the side of righteousness if they will it so. Other instances might be mentioned, but this is not directly to the point in this discussion.

(To be continued.)

SECOND COMING OF OUR LORD.

By Jacob Snyder.
(Continued.)

When the fulness of the Gentiles is come in, they shall welcome the Redeemer. Isn't that plain? "When the fulness of the Gentiles be come in." When is that? Some one was talking with Dr. John Hall on this point and asked him, "When is that?" He said: "That means the gathering of the Church." "Well, Dr. Hall; is every body going to be converted in this dispensation?" No, he said; "when the church is gathered Christ will come." God is gathering by the preaching of the Gospel to the church of Jesus Christ, and when the last one of them is gathered in—I don't know when it will be—the Redeemer will come out of Zion, and will take up those Jews beloved for their father's sake. Zech. 12:8, 11 and 14:1, 9: "In that day shall theLord defend the inhabitants of Jerusalem. And the Lord shall be king over all the earth: in that day there shall be one Lord and His name One." These words are just as plain and simple as they can be, if people will only read them and believe them as they are read. Don't take any commentator and let him explain away the plain sense. John Bunyon was once studying this passage, and, when he came to the words foretelling that the feet of the Lord shall stand on the Mount of Olives he thus said: "Some commentators say that the Mount of Olives means the heart of the believer. It is only a figurative expression; and means that the Lord will reign in the heart of the believer, and the Holy Ghost will dwell there. But I don't think it means that at all. I just think it means the Mount of Olives two miles from Jerusalem on the east." Look at poor Israel to day. How literally God's Word regarding them is being fulfilled. They are scattered among all nations. Down in New Orleans, in a Hebrew cemetery you will see this inscription in Hebrew letters over the roadway: "The Dispersed of Judah." I just pity any believing man that isn't touched by that. At that day, when Christ shall come—oh, what a revelation to Israel. Jerusalem shall be rebuilt, and Christ their Messiah recognized. They will say, "What are these wounds in thine hands?" —and He will say, "I was wounded in the house of My Friends"; and they will bow down before Him and acknowledge Him as King. This aspect of the coming of the Lord fulfils every promise made to Abraham, Isaac, Jacob, and David.

The sixth point is the aspect of the coming of the Lord to the unbelieving world. Acts 15:13-18: "And after they had held their peace, James answered, saying Men and Brethren hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." To this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down." "Fallen down," what does this mean? Read the whole prophecy from which it is taken, and find a description of Israel. "I will build again the ruins thereof and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles upon My name is called." After the tabernacle of David is rebuilt, and the promises to Israel are fulfilled, what then— the destruction of the world? No; there is to be an opportunity for the residue of men to seek after the Lord, and all the Gentiles shall learn of Him. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Will there be a judgment? Yes—for the impenitent ones, the ungodly ones, those who have rejected Christ. Will there be a destruction of the world? No; there is to be a glorious time on this earth. I Thes. 1:7-10: "The Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." There is a judgment of those who have rejected the Gospel. They are in danger to day. I don't like to put a thousand years between us and the judgment of the wicked. I believe it is an awful error to do so. The impentitent are in danger this very hour, and we are not warning them as we should. I don't see a shadow of hope for you who have heard the Gospel and had Gospel privileges and up to this time are rejecting Christ. The judgment is for you—the the punishment is for you. Zech. 14:16: "Every one that is left of all the nations which came against Jerusalem, shall come from year to year to worship the King, the Lord of Hosts and to keep the feast of tabernacles." At the appearing of the Lord to set up His kingdom the world is not destroyed, evidently. There are nations left to go up, Isaiah 56:15,

16, 18-24: "The Lord will come with fire, for by the fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many." Dr. Bonar says that his brother Horatius Bonar, was once talking with Dr. Chalmers in a company of brethren on this subject. It was at the time Edward Irving appeared in Scotland, and among the many things Irving had said he had referred to the coming of the Lord as the hope of the church and the close of this dispensation. Dr. Chalmers differing in many things, agreed with him in this. The discussion went on and several took part in it. At last Dr. Chalmers was called away to his lecture. He gathered his gown about him, put his books under his arm and said: "Well, brethren, you may talk as you please, but the Scriptures make it very clear that this dispensation is going to end up with a smash." Rev. 20, 4-6: "I saw the souls of them that were beheaded for the witness of Jesus, and they lived and reigned with Christ a thousand years. And the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power but they shall be priests of God, and shall reign with Him a thousandyears." Here is where we get the millennium. Now you see the meaning of the word "premillennial." "pre" means "before." The pre-millennial advent means Christ coming before the millennium. There will be no millennium till He comes. That is plain Scripture. Many people have an idea that we are going to get the millennium by means of telephones, steam-engines swift Atlantic steamers, and all the appliancees of modern civilization These things, they imagine, are to bring the millennium, and then at the end of the millennium Christ will come. But it is the Scripture that Christ will come first. He must come before His reign of a thousand years. He is to usher in the millennium by His coming. If the post-millennial theory is true, when is the millennium to commence? Certainly it hasn't come yet, nor does it seem to be coming. Look at London with its millions in degradation and sin. Look at our own country, and its great cities like Chicago, with Anarchists and Communists propagating their doctrines. If the world is to become better first, we are very far from the millenium yet, but death is here; sin is here. Telephones and swift steamships don't change the heart. We may have a wonderful civilization, but that is not regeneration. We must be far off from the time described in the Scripture. It hasn't begun to dawn yet. But it is coming. It is not for us to know the times and seasons; but when it comes it will not be by means of modern inventions and discoveries. The Lord Jesus Christ will get the victory, and He will get the glory.

To be concluded.)

NOTES ON THE C. E. TOPIC.

June 2.

The Christian Virtues. VI. Fidelity.

Rev. 2:1-12.

Fidelity calls for the exercise of faith. One must thoroughly believe in a thing in order to serve it faithfully and get all out of it there is in it. The true patriot is so thoroughly convinced of the righteousness of the cause for which his country stands, that even the danger of death will not shake him.

The inventor or the discoverer come to their success because they have confidence that the ideas upon which they work will develope into the realization of their hopes, if they but keep at them. It is the confidence a business man has in his business that enables him to build up a great industry. It is the confidence that the farmer has in the work of his labors that insure him of a big crop. In other words, that cause which can command one's greatest devotion brings with it the largest reward. Fidelity to our Lord means faithfulness to everything for which He stood. It means salvation; it means the new man and the new life; it means happiness, helpfulness, joy and heaven. Our faithfulness to Jesus is conditioned upon our making Him first in everything.

Fidelity means adherence to right. There can be no Christian fidelity without righteousness. In every age and under every circumstance righteousness in one's personal life is the first requirement. Public righteousness or the righteousness of a cause with which one is identified lose their power the minute we know that those who stand for them are not right in their private life. That which most hinders the church and prevents its coming into its own is not that there is anything the matter with its ideas and its aims but that those who make up its membership do not stand the scrutiny that the ideals of righteousness impose. The inconsistent confessors of Christ do themselves the most injury but the injury they do to the cause of the Christ whom they falsely profess to serve is one of the principal things that stands in the way of the full realization of the kingdom of God on earth.

Fidelity involves the careful and exact observance of duty or discharge of obligations. Our duty to Christ demands that we surrender our will to His; that we obey Him in every particular; that we stand ready to make any sacrifice He or His cause may require. With it come the duties of confessing Christ before men; leading others to a knowledge of salvation; praying continually; reading the word; attending and supporting divine service and making our life as near like His as the Spirit gives us ability. To be lacking in any of these particulars means to be wanting in fidelity.

Fidelity has its reward. There is more satisfaction in knowing that one is doing right and is on the side of right than in anything else this life has to give us. The reward of fidelity reaches into eternity. "Be thou faithful unto death and I will give thee a crown of life."

NOTES ON THE SUNDAY SCHOOL LESSON.

Hypocrisy and Sincerity.

June 2.

Mat. 6:1-18.

Golden Text: Matth 6:1.

The Master takes it for granted that alms-giving is a duty all men should perform. He does not find it necessary to give reasons in this place why alms should be given. Humanity is one great family in which the weaker members have a perfect right to the assistance the stronger ones are in a position to give them. Today as never before the world is awakening to a social consciousness which is always an important factor in the kingdom of God.

It is about the way in which alms are sometimes given that Christ finds it necessary to lay down a rule. The giving of alms always brings a reward of some kind with it. Giving, itself should be a great source of satisfaction to the giver and be regarded a privilege. We are warned to avoid giving only that we may be seen of men. Ostentation in giving brings a satisfaction of a certain kind to those who like to give in that way but it is a shallow, foolish satisfaction that hurts the giver instead of blessing him. The one who gets the most out of giving is the one who gives because he finds it more blessed to give than to receive. The true kind of giving—the giving without display and out of the goodness of one's heart is the kind which lays up treasures in heaven to be enjoyed in the hereafter as well as now.

If Ostentation in giving is bad, ostentation in praying is worse. Praying for mere display is the mark of a hypocrite and brings with it a hypocrite's reward. Public prayers are an important and necessary part of the spiritual life but if they are not backed up by private devotions and private piety, they become more than useless, they are a farce. The motive for prayer if it is a safe and true one can never be displayed, it must be born of a desire to commune with God. Vain repetition, the speaking over and over again of certain words have no virtue in them. Prayer is more than a form of magic words. It is the soul's communion with its creator and breathes the desire of the soul for higher things. Prayer is not answered unless with it go the hunger of the soul for the things asked for. The so-called Lord's Prayer is the prayer of the disciple. One cannot properly say "Our Father" unless he is indeed the Father's child. It teaches the brotherhood of man, we are the children of the one heavenly Father. It is a desire to make earth a heaven. The answer depends upon how much we try to make it so. It proves a trust in God for all of our necessities. It imposes the Christly virtue of forgiveness. Those who will not forgive and yet pray the Lords' Prayer pray themselves into hell. If God is so willing to forgive us, certainly it is reasonable that we should be expected to forgive one another. Temptations are sure to come. They may be a useful test when God sees fit to send them but by His assistance we must avoid and resist them. To play with them is fatal.

Fasting may be real or artificial. In its true use it is not artificial. When people are in trouble they often go without food, not because they are inclined to fasting but because their troubles have such a hold on them that eating does not occur to them. So with fasting as a devotional exercise. The simple quitting of food and making one's self miserable(and often disagreeable) for a season is not true fasting, but, when one is so taken up with holy things that the matter of eating never suggests itself he is truly fasting. Fasting for the chance it gives for display, like praying and alms giving to be seen of men loses its value. He who is so taken up with pious things that he fasts often is truly a blessing to himself and others but who fasts in order to make himself appear pious misses the blessings that come with fasting.

News of the Week.

FIXES BLAME FOR TITANIC DISASTER

Senator Smith Says Captain's Failure To Heed Warnings Caused Accident.

Washington, May 27.—Blame for the Titanic disaster is chargeable directly to the failure of Captain Smith to heed repeated warnings of icebergs ahead, but responsibility for unnecessary loss of life must be shared by Captain Lord, of the steamship, Californian, through his disregard of distress signals. This is the finding of the senate committee which investigated the sinking of the Titanic, as presented in a comprehensive speech, delivered by William Alden Smith, of Michigan, chairman of the committee.

Senator Smith proposed in two bills a thorough regulation of navigation by steam vessels along lines tought by the disaster, proposed enacting into law a variety of rules and regulations and embodied in the measures the numerous recommendations for safety made in the official report of the committee.

One of the most important recommendations was for stricter inspection of vessels by the federal steamboat inspection service and the meeting of all requirements of American navigation laws by every vessel clearing from an American port.

A commission was proposed to determine on measures regarding lifesaving equipment and for governing the future construction of vessels.

The committee's report, which Senator Smith detailed in his speech, contained the following recommendations:

"The committee recommends amendment of laws so as definitely to require sufficient lifeboats to accommodate every passenger and every member of the crew.

"Not less than four members of the crew, skilled in handling boats, should be assigned to every boat. All members of the crew assigned to lifeboats should be drilled in lowering and rowing the boats not less than twice each month, and the fact of such drill shall be noted in the log.

"The committee recommends the assignment of passengers and crew to life-boats before sailing."

Under this plan, the committee suggests, assignment of passengers and crew to the lifeboats nearest their staterooms and posting of these assignments in every stateroom.

Recommendation is also made that "every ocean steamship carrying one hundred or more passengers be required to cary two electric searchlights."

"The committee," the report proceeds, "finds that this catastrophe makes glowingly apparent the necessity of regulation of radiotelegraphy. There must be an operator on duty at all times to insure the immediate receipt of all distress, warning or other important calls. Direct communication must be provided between the wireless room and the bridge, so that the operator does not have to leave his station. There must be definite legislation to prevent interference by amateurs, and to obtain secrecy of radiograms or wireless messages. There must be some source of auxiliary power to insure operation of the wireless installation until the wireless room is submerged.

"The committee recommends that the firing of rockets or candels on the high seas for any other purpose than a signal of distress be made a misdemeanor."

Recommendation is also made for passage of the wireless control bill now before congress. That there must be greater structural safeguards against collision is another conclusion drawn from the sinking of the world's greatest liner. The committee recommends all steel ocean and coastwise ships carrying more than one hundred passengers should have a watertight "skin" on board, extending above the full load water line two-thirds of the ship's length. Bulkheads should be so spaced that any two adjacant compartments may be flooded without destroying the floatability or stability of the ship. Technical specifications for such construction were included in the report with the suggestion also that these should be tested. Property loss is placed at $7,500,000 with insurance of $5,000,000.

The committee believes many more lives could have been saved could the survivors have been concentrated in a few lifeboats, and had the boats thus released returned to the wreck for others.

WOMAN IN HORSEBACK RIDE GOES 900 MILES

Rochester, N. Y., May 28. — Outdistancing two army officers, Mrs. Herbert Wadsworth, holder of the world's long distance riding record, and the woman who beat Theodore Roosevelt's record for a day, reached her summer home, Ashantee, near Avon, yesterday afternoon after a nine-hundred-mile horseback journey from Washington and Hot Springs, Va.

She was the only one of five who started to complete the trip, which was her second over the same route.

Accompanying Mrs. Wadsworth when she started thirty days ago were Miss Helen Taft, daughter of the president; Miss Janet Allen, a noted horsewoman, and Lieutenants Long and Rowcliffe.

The party went first to Hot Springs and then started north. The nights were spent in camp along the roadside and in hotels in the towns through which they passed.

Miss Taft dropped out after ten days and others dropped out for a day or two at a time, joining Mrs. Wadsworth after slight rests. But Mrs. Wadsworth rode on steadily.

KEG PARTY MAY SPOIL RUTGERS GRADUATION

New Brunswick, N. J., May 28.—Gloom pervades the classic precincts of Rutgers college. Forty-nine of the sixty-five members of the graduating class were suspended yesterday by order of President Demarest because of their alleged participation in a "beer keg party" Friday night after the class banquet. Among those suspended are S. P. Smith, president of the Rutgers Prohibition League, and Rudolph Stier, of the Y. M. C. A.

"When the crowd started for the annual beer keg party," he said, " I went along for the experience. I thought I might help somebody who went down, and now, just when I am going into the world, this comes. The party was not a breach of the rules. No order had been issued against it."

Mr. Stier would not be uoted, but he seemed fiulled with bitter thoughts. His presence at the "keg party" had been the result of a whim. He went as if it were on a slumming tour, but had to suffer with the guilty.

WOMEN KEPT PASADENA "WET".

To Keep Adolphus Busch a Resident.

Pasadena, Cal., May 27. — Women voters prevented this city from going "dry," according to final returns on the election. They flocked to the polls and cast most of their strength for the granting of hotel and restaurant licenses henceforth. The reason for their activity was the report that if the city went "dry" Adolphus Busch, millionaire and brewer, would close his famous sunken gardens and move his winter home to Santa Monica.

Confirmation of this contemplated action by Mr. Busch was given by Otto Mathie, the brewer's local secretary.

Mr. Busch felt that if the prohibitionists won and he was deprived of the right to entertain his friends in his own home in his own way he would not care to consider Pasadena longer as one of his residence places.

ASSURES GOMEZ HE WILL NOT INTERVENE

Washington, May 27.—President Taft today sent a message from Jersey City, N. J., to President Gomez, of Cuba, saying he would not intervene in Cuba. The message followed a protest from Gomez against American intervention.

In his message to the Cuban executive the president said that the sending of American marines to Cuba at this time is for the purpose of protecting American interests only.

BIGGEST OCEAN LINER LAUNCHED AT HAMBURG

Hamburg, Germany. — The Hamburg,American line's new trans-Atlantic steamer Imperator, the biggest vessel in the world, was successfully launched here today. Emperor William acted as sponsor. Johannes Burchard, lord mayor of Hamburg, delivered an address on the recent great developments in shipbuilding.

The launching weight of the Imperator was 29,755 tons, but when completed it is believed she will displace about fifty-twothousand tons. The vessel is 893 feet long. The Titanic was 882 feet and six inches.

Among the innovations introduced into the new vessel as a result of the Titanic tragedy the company has determined to swing out board the lifeboats, in which room is provided for every soul carried by the steamer.

The Imperator will carry three wireless operators, thus providing for continuous service. The dynamo for the illumination of the vessel and for the wireless apparatus is to be carried above the water line. The Imperator will also carry two first-class officers, one of whom will be solely responsible for the navigation and security of the vessel. The Imperator will accommodate five thousand passengers.

SHORT SLEEVES AND LOW NECKS FORBIDDEN

New York, May 28.—One hundred and twenty-five girls are in high collared shirtwaists and tears, while T. A. McCammon, district traffic superintendent of the Western Union Telegraph Company, is in retirement until the storm blows over. It is all because Mr. McCammon's name is signed to the following order on the bulletin board in the Western Union operating room:

All office girls employed by the Western Union Telegraph Company are required to wear plain shirtwaists with moderately high adjustable collars and sleeves that extend below the elbows.

The order went up yesterday morning and a buzz started through the big room instantly. All the 125 office girls employed there wore sleeveless shirtwaists, low-necked, and peek-a-boo fronts. In fact, they had no other kind in their wardrobe. The order meant the purchase of 125 new outfits immediately.

CUBA PROTESTS AGAINST INTERVENTION

Havana, May 26. — President Gomez today sent a cablegram to President Taft in which he protests in friendly but firm terms against intervention by the United States.

"It is my duty to say that so serious resolution alarms and hurts the feelings of a people who love and are jealous of their independence," he says, after reciting that he had received from United States Minister Beaupre a note informing him that the Washington government had ordered a gunboat to Nipe bay and a strong naval concentration at Key West in anticipation of possible eventualities; and also in event that the Cuban government was unable to protect American property, it was the intention to land forces for that purpose.

President Gomez says the government is doing its utmost having within four days sent three thousand troops by land and sea to crush the rebels in Oriente and in that short time having restored order in all parts of the island with that exception.

Washington, D. C., May 26. — The Cuban government has expressed through Minister Beaupre, its gratitude to the United States for sending the Prairie to Guantanamo. The thanks of the island republic were conveyed in a reply addressed to Minister Beaupre acknowledging his message notifying Cuba of the sending of the note.

PARSECAL VI. A GERMAN DIRIGIBLE, DESTROYED

Leipzig, Germany, May 25. — The dirigible balloon Parseval VI. was destroyed today by being torn from her anchor by a gust of wind. One of the soldiers on guard near the balloon was injured by the flying tackle. The Parseval VI. arrived this morning and was anchored in an open field.

The flexible dirigible balloons of the Parseval type have been almost as unlucky as the rigid Zeppelin dirigibles. Parseval VI. already had met with several accidents. It was severely damaged on March 16, 1911, by being dashed against the balloon shed at Johannisthal, near Berlin, and again near Brunswick, on April 22, 1911.

Parseval II. was wrecked at Bitterfeld on May 17, 1911. Parseval III. was badly damaged during a forced landing in a snowstorm near Bitterfeld on November 16, 1909, and Parseval V. was destroyed by fire at Hannoversch-Muenden on June 27, 1911.

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Der Kinder Heiland.	Hosianna.	Lobet den Herrn.
Knospen und Blüten.	Kinderlust.	Lasset die Kindlein zu mir kommen.

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The Mennonite.

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VOL. XXVII BERNE, INDIANA, June 6, 1912. No. 23.

THE UNLEARNED LESSON.

By Anne Porter Johnson.

A voice at early dawn I heard
A sob—a call—I only stirred
And slept. I spoke no healing word,
O selfish heart of mine!
It roused me not, that sobbing cry.
So destitute of love was I.
Was it only the call of the passer-by,
Or was it the Voice Divine?

A hand outstretched to me for bread
At busy noon—I shook my head.
"No time for beggars now," I said,
O stony heart of mine!
Forgotten then the cross, the groans,
The print of the nails, the blood, the moans,
bones
Was it only a thing of flesh and
Or was it the Hand Divine?

A stranger came in the twilight gray,
That lonely time at close of day,
Asking for shelter—I sent him away,
O merciless heart of mine!
Back to my own bright fire I turned,
The Christlike lesson yet unlearned.
Was it only a homeless one I spurned,
Or was it the Guest Divine?
—American Messenger.

NEWS AND COMMENTS.

In Great Britain there are 238 foreign missionary societies and auxiliaries, whose contributions amounted to nearly $12,000,000 last year.

Hausa Mohammedan butchers, blacksmiths and other tradesmen, are scattering rapidly among the pagan people of Africa, and disseminating the faith of the Koran as they go.

The highest courts of several of the largest churches in America, of the great majority of churches indeed, have recently endorsed the Second World's Christian Citizenship Conference. Portland, Oreg., June 29 to July 6, 1913, and not a few have appointed delegates to attend it. A total of two thousand delegates have already been appointed.

The British and Foreign Bible Society was organized in 1780 as the outgrowth of revival times. Christian leaders were aroused because of the dearth of Bibles. Since the society was organized it has distributed over 250,000,000 Bibles, Testaments. and portions of the Scriptures. The society has 1000 colporters.

The Methodist General Conference refused to remove the ban on card-playing, theater-going, dancing and other amusements, although the change was advocated by many, including the bishops. The plea was not for a lowering of moral standards but for the taking the matter out of the law and placing it upon the individual conscience. If the change had been made, however ,many would have said that the Conference voted in favor of these worldly amusements, and the majority was not in favor of changing the testimony of the Church to what would be regarded as the wrong side.

The National Christian Association.

We had ideal convention weather. For a city congregation, there was a good sized audience. and its quality was all that could have been desired. Among the denominations represented by those present were the Presbyterian Methodist Episcopal, Congregational, United Presbyterian. Christian, Reformed, Mennonite, Reformed Presbyterian, Free Methodist, Church of the Brethren and Lutheran. The value of the meeting to the cause would be hard to estimate; to say the least, it is many times its cost. Take it all in all, I think we have never held a meeting which will have a more far-reaching influence.

The activity of the congregation at Roaring Spring Pa., which was recently admitted to membership in the Eastern Conference, deserves special notice. The elder and the minister and all of the deacons are busy every Sunday preaching the Word in various places in the community. The program for last week is a sample of what usually is going on in the congregation. On Saturday evening and Sunday morning Brother Jacob Snyder preached at Blue Knob; on Sunday afternoon he preached at Smith's Corner and at East Freedom in the evening. His brother, Rev. Herman Snyder, conducted services in Bedford county where six were taken into the church. The deacons were also busy. Bro. Lewis Shaw preached three times at Puzzletown in the morning in the Lutheran chapel in the afternoon, in the U. B. church and in the evening at Orr Hill, while Bro. Orr, another deacon, filled the appointments in the home church. Following the program for a Sunday School Convention, to be held in the Roaring Spring church, June 8-9.

Saturday Evening Session.

Devotional Exercises. Rev. Abram Snyder
Preparation for Service, G. W. Brassington, Rev. L. F. Reihl, Lewisburg
General Discussion.
Adjournment.

Sunday Morning Session, 9:30.

Devotional Exercises, Rev. J. F. Reihl
Address of Welcome, Warren McClure
Response, Frank J. Walter
Conference Sermon, Rev. W. H. Grubb, Quakertown
Why be Interested in Sunday School Work? L. A. Shaw
Harry M. Detwiler
Offering and Benediction.

Afternoon Session, 1:30.

Song and Praise Service, Conducted by James Stewart
How to make Sunday School Teaching More Effective,
Children's Hour, Mrs. H. G. Snyder
Mary Snyder, J. K. Hooley
The Sunday School Worker's Relation to the World, Mrs. Anna Hooley
Rev. H. G. Snyder
The Greatest Problem of the Sunday School, Erie Snyder
J. Banks Kurtz

Evening Session, 7:30.

Devotional Service, Rev. W. H. Grubb
The Mission Work in Rural Districts, Louis Shaw
Warren Dodson
God's Work and Workmen, Sam'l Marvel, Jacob Snyder
Reaching the Unsaved, J. F. Orr
James Stewart

Everybody is most cordially invited to attend all of the sessions and participate in the discussions when time will permit.

A Polyglot Service.

The observance of the historic Week of Prayer is still practiced on many mission fields. At Smyrna, in Western Turkey, Dr. Edward Riggs reports: "There were held on each day of the week, at different hours, three meetings for prayer in the American chapel, one each in English, Armenian, and Greek. The series closed on Sunday afternoon with an impressive union service called a polyglot meeting. All the evangelical communities of the city were invited to join. and addresses were made in English, Hebraeo-Spanish, Turkish, German, Armenian and Greek; in the singing of the hymns various translations were used simultaneously by the several nationalities. By opening the chapel into the auditorium, seating capacity was provided for about 300, and all seats were taken. It was an inspiring scene and one which demonstrated the real strength of evangelical work in a city where each of a dozen different preaching places taken by itself sometimes gives an impression of meagerness."

FROM OUR CITY MISSION.

May 27th, 1912.

Beloved Congregations:

A few hours ago I received the very sad news from brother M. Horsch of Upland, Cal., that the condition of our Sister Braun is very critical, and that her life is in danger. The operation which seemed to be inevitable to save her precious life was successfully performed and for two weeks her case was very hopeful; but the so-called "Peritonitis" has set in, and though we hope for her recovery, knowing that she is under the best of care and in the hands of the best doctors, we bring our sister before you with the petition to earnestly pray the Lord to save her life. If all human help fails "He is mighty to save" and He is willing to answer the supplications of His children.

Remember also that our treasury needs your heartfelt assistance and we kindly ask for your donations to help us carry on God's work in our home mission fields. May the Lord help us in these present days of trials and afflictions and make us strong for His cause.

In the name of the Board of Home Missions yours

Jacob J. Balzer, Secy.

FROM OUR MISSION.

(Translation.)

Bro. P. W. Penner writes April 11: The love of God be with you! —On account of missionary journeys the first quarter was quite eventful. Coming home occasionally, one had time only for the most pressing work, unpacking and packing up and then off again. Sisters Funk and Braun had charge of the station during our absence.

Sister Funk's time was mostly spent in the girls' school. The attendance was as usual frequently irregular on account of all kinds of family events. This refers to the girls' school as well as the boys' school which is taught by our orphan Amardas. In addition to her schoolwork, sister Funk also made house to house visiting and found admittance into nearly every home in Janjgir. This is no easy task because on account of the caste system one has to be so extremely careful not to desecrate or render unclean anything by touching it. I traveled with a Brahmine to Champa. He intended also to visit the mission there. Thoughtlessly I laid my hand on his shoulder and said to him, that he might go on the same wagon with me. when I noticed a startling expression in his face, because he now had to bathe himself before he could touch any food. Sister Braun with her Bible woman visited the Zenanas in the neighboring villages. The intense heat, however will prevent this now for sometime, and she will go into the mountains, to escape the heat to some extent. On March 19, Sister Funk started on her trip home on a furlough; Bro's and sisters P. A. Penner and C. H. Suckau will also soon go into the mountains, leaving us for a while alone on the stations.

From Jan. 10—Febr. 10. Mrs. Penner, myself and several native helpers made an extended mission tour through the northern part of our district To 50 villages we brought the gospel in one way or another. It is astonishing in what fearful sin and ignorance this mass of people lives. Although these people travel much and are only 10—15 miles from our station, they claim never to have heard our gospel. We need more stations and outstations. Our annual trip is limited to a few months and can be of little benefit to these great masses.

At Bhelar, a village 25 miles from Janjgir, we find in a radius of 8—9 miles 60 villages, which so to say are never visited by missionaries. Those people asked for an outstation. The Mulgisar (village owner) went with us to find a place for this outstation and we soon found one. I wrote to the Zemindar who has promised to let us have the piece of land. As soon as possible we shall try to establish a kind of outstation there. By a conservative guess about 12,000 people within a radius of 8—9 miles could thus be brought near. It is the duty of the evangelist to visit successively the surrounding villages, but it is difficult to find a reliable man for this work.

No special enmity was shown toward our work, some Mulgisars were even kind to us, giving us straw, wood, rice, and milk without pay. At Utarda where we had not intended to stop over night, the Mulgisar told us, that we must not go any further. He even stationed a night watchman at our tents. When in the morning he showed us his home, he served fresh milk. This milk appearing to be not very clean he took his unwashed head covering, a piece of cloth, and strained the milk through this saying, "Now it is clean." One often has to console himself by the words of Christ, "not that which entereth the mouth defileth a man." Without the Lord's protection, however, our health and life would soon be lost.

The extreme heat is also dangerous on such a trip. Mrs. Penner had very likely received too much of it traveling during the noon hours, for Feb. 5th a terrible headache set in and brought her almost to the point of death. The pain soon stopped but the effects of it are still noticeable.

In the beginning of March both workers and Christians of Janjgir went to Pitanpur where a Mela (campmeeting) was held attended by about 10,000 people mainly for the purpose of idol worship. While the sisters spoke the word to the women in their part of the camp. our evangelist and myself took stand on the market place. There was no lack of listeners though we stood on one spot for three hours. In the evening we showed by means of a magic lantern pictures from the life of Christ and explained them in song and address. May the Lord bless the good seed which fell during the few days on thousands of hearts!

Such a mela gives much opportunity to observe the obnoxious and pharisaic character of the Brahmines. By the dozens they went about begging shamefully from everybody, even the poorest. Whoever refused to give them anything was cursed by calling upon the wrath of the gods to punish them. Of such as these Christ said, "Woe unto you hypocrites, ye neither go into the kingdom of heaven yourself, nor suffer ye them that are entering to go in." Almost naked, besmeared with oil, paint, ashes etc, they are a sight of shame and abomination. But what more can you expect of such 'saints"? whose gods have (according to the vedas) comitted crimes that are unmentionably shameful.

At one place I noticed a mother teaching her little boy to offer sacrifices to the idols. She compelled the boy by force to do so before one of the priests. Are Christians just as zealous to bring up their children in the fear of the Lord?

In the middle of March we were permitted to attend a mela of another kind, a Christian campmeeting. O what a difference! Here we were refreshed and strengthened.

Services have been held regularly, except once. The attendance is quite good both for preaching and for Sunday shool. Health has also been good in spite of cholera and plague of which thousands in our neighborhood were the victims. God kept His protecting hand over us.

Continue in prayer for us!

THE MORMONS.

Bishop Milton Wright, D. D.

In my late "History of the Mormons," I was necessarily restricted in space. I propose in this article to give the government and the religion of the Mormons. And first noticing the government of the Mormons, I may say that it is most complete: "First, there is a president, and he has two counsellors. Second, there are twelve apostles. The president is one of them, and each receives a salary of $1500 per annum; the president moreover. exercising an authority equal to that of any other of the eleven. Third, there are seven presidents designated as the presidents of the seventies, each body consisting of seventy elders, there being eighty of these seventies in Utah, each seventy having seven presidents, and each seven one president. The seventies make annual report, and all of these officials mentioned constitute the general authorities of the church. Next comes the head patriarch of the church, the dignity being hereditary when the candidate is worthy, the incumbent residing in Salt Lake City, and being endowed with the power to bless the people by laying on of hands: There is next a presiding bishop who attends to the collection of tithes; the collection from this source being a million dollars and more annually. "Zion" is divided into 23 stakes, each of which has a president, and is divided again into wards, and each ward into districts: the district has a quorum of teachers whose business it is to visit each family periodically, and look after the spiritual welfare of the members. Each district has a meeting-house, Sunday school, day-school, young men's mutual improvement society, primary association for small children, and usually a dramatic society.

Let not the reader fail to read carefully this system of government. It shows where the power of the Mormon is to be found. The government is as absolute, and the slavery of the subjects as complete as in any despotism on earth.

Of their religion, there must be some variety, as in the understanding of mankind, there is a difference. But Prof. John Frasure, of the University of Chicago, has stated it after this fashion: "The Mormons no longer claim to be a Christian sect, any more than do theMohammedan. A system of Polytheism has been grafted on the original creed according to which there are grades among the gods, the place of Supreme Ruler of all being taken by the primeval Adam of Genesis, who is the deity highest in spiritual rank, while Christ, Mohammed, Joseph Smith and Brigham Young also partake of divinity. The business of these deities is the propagation of souls to people bodies begotten on the earth, and the sexual relation permeates every portion of the creed, as thoroughly as it did that of ancient India or Egypt; The saints on leaving this world are dified to the number of their wives and children,—hence, the necessity and justification of polygamy and the practice of having many wives sealed to one saint. Their distinguishing points of faith are:—religiously, a belief in a continual divine revelation through the inspired medium of the prophet at the head of the church; morally, polygamy though this is expressly condemned in the Book of Mormon, and was grafted on the original faith by Smith; and, socially, a complete hierarchical organization. They believe in the Bible as supplemented by the Book of Mormon and the Book of Doctrine; in the gift of prophecy, miracles and casting out devils; in the imminent approach of the end of the world; in their own identity with apocalyptic saints who shall reign with Christ in a temporal kingdom, either in Missouri or Utah; in the literal resurrection of the body; in absolute liberty of private judgment in religious matters; and in the salvation of a man only if he believes in Christ's atonement, repents, is baptized by immersion by a Christ-appointed apostle. and receives the laying on of hands for the gift of the Holy Ghost by duly authorized apostles. Among their minor rules as laid down in A Word of Wisdom, supposed to have been revealed to Joseph Smith, 27th of February 1833, are these recommendations:—that it is not good to drink wine or strong drink except at the Lord's Supper (and even then it should be home-made grape-wine,) or to use hot drinks or tobacco,—the former being meant for the washing of the body, and the latter for the healing of bruises and sick cattle; man's proper food is herbs and fruit, that for beasts and fowls grain; and, except in winter and in case of famine and severe cold, flesh should not be eaten by man. Infant Baptism is also condemned, but the children of the saints who have reached their eighth year should be baptized. The deceased also, can be baptized by proxy, and in this way Washington, Franklin and others have been vicariously baptized into the church."

Our readers may observe how this Mormon system of religion takes Adam, the first sinner, and places him, in violation of the first commandment of the decalogue, instead of Jehovah, as chief of a system of polytheism, in which there are many gods. They observe not only that Adam is given the place of the true God, but that Mohammed which has covered the lands of Europe and Asia with the blood of Christians is a Mormon's god! They will find Christ, the advocate of one true marriage, associated with Ioseph Smith and Brigham Young as secondary deities in this system of polytheism. Adam standing first. They will find the whole creed earthly, sensual, devilish." It is the most lustful that could well be imagined.

A youth of the land of my boyhood, defended some Mormon missionaries, and favored their being permitted to preach in one of our churches. He did this more for contrariness than anything else. And the Mormon elders drew about his home, and made themselves familiar with his family. A short time after, their very beautiful daughter of sixteen years, one day announced her parents that she was going to Salt Lake City. This her father and mother very strenuously opposed, and she did not seem persistent. But a few days later she left home one morning to visit a neighbor, and not returning in the evening, the father got a party out to search, and was found away among the Mormons. The father raised no objections to the elders being treated to a coat of tar and feathers. The beautiful daughter was ruined for life.—Chr. Conservation.

Home Circle.

WHAT ONE CANNOT DO, FOUR MAY.

By Amos R. Wells.

"It's a burning shame," thought Raymond Blantern, "that George Sheldon is getting fast. He has more brains than any other fellow in town. He has money, and he could do a lot of good with it. He has elegant manners, and can make friends anywhere."

"Why," Raymond went on his musings, "I don't know a young chap in Colbyville who would do more for the church than George. if he were only heart and soul in its work. And here he is beginning to smoke and drink and gamble, and breaking his father's heart, just because Tom Fellows and his set have got hold of him. Something ought to be done about it."

But Raymond was sadly aware that he himself could not do a thing about it directly. He was poor, while George was rich. He was not a remarkable scholar, while George was a brilliant one. He had many friends, to be sure, but they were not in George's set. The more Raymond thought about George Sheldon, the more he was filled with anxiety for the boy. Do you think it unusual for one boy to be so much disturbed concerning another boy ? I am afraid it is. Raymond was not an ordinary boy. One day he got a little light on his problem. He was reading the story of the paralytic, whose four friends tried to push their way through the dense crowd, to get him to Jesus; and they failed; the four, each taking a corner of the mattress, managed to get the sick man up the steep, stony outer stairway, and, pulling the tile roof. they let him down through the hole right at the feet of the Healer. It is a wonderfully beautiful story, and it fascinated Raymond. All of a sudden he saw its application to his problem. One of those friends could have not have carried the paralytic; probably two could not, or even three. It needed all four of them, one to each corner of the mattress.

"What one can't do, four may do," said Raymond to himself, joyfully. 'I'm sure George needs to be brought to Christ, and I am sure I am useless by myself. But if I could only get three partners—"

Raymond thought it over carefully., with the result that the next Epworth League social he called aside Edgar Lane, Clarence Ingram, and Herbert Potter, and told them what he wanted to bring about. At first they all protested that they could do nothing. Each seemed as helpless as Raymond felt himself to be. But finally, as Raymond continued to urge, they all agreed to think about it. and to do what they could. It was not a satisfactory conclusion, but Raymond had to be content with it.

The very next day, however, Herbert Potter came to him with an eager face, and said: "I see how I can make a beginning with George."

"Good!" exclaimed Raymond. "How?"

"Father opened up last night an old trunk of war relics. I didn't know he had them, and he himself had forgotten how many he had. I tell you, it was mighty interesting to go over the letters from the battle-fields, and the pictures, and bullets, and camp dishes, and so on."

"What has that to do with George?"

"You know how interested he is in history, and what a stunning oration he had on "Lessons of the Past," when he graduated. I thought at once that he might like to look over those relics, and I asked him."

"Did he say he would?" asked Raymond. excited.

"Yes, sir! he did; and, what's more he's coming to-night."

George did go to Herbert Potter's house that evening, and had a delightful time in Herbert's room examining the interesting trunkful of war mementos. He found that Herbert was a bright, intelligent fellow, with whom it was a pleasure to talk; and he went away with the feeling that he had a better time than he could have had playing cards with Tom Fellows and his crowd.

Raymond received Herbert's report joyfully. "So far, so good!" he exclaimed. "But what next?"

"Well," said Herbert, " I found out last night that George used to play the violin, but he has given it up because he has no one to play with him; so I asked him if he wouldn't like to get up some duets with me and he said he would. I suppose my old fiddle will sound a tin pan alongside of his, but I can play fairly decent second."

"Have your duets a piano accompaniment?" Raymond asked.

"But Edgar Lane has a piano," Raymond suggested, "and he plays to the queen's taste."

(To be continued.)

Contributions.

For the Treasury of the Pacific Dist. Conference.

"Through P. R. Aeschliman, brethren at Quincy Wash. $5.00; brethren at Monroe Wash. $5.00.

With best wishes

S. R. Aeschliman, Treas.

FOR FOREIGN MISSION.

General Treasury.

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Society Theasury.

Mission Society, Avon, S. D. for Bro. Linsheid, $15.60; C. J. Unruh, Greensburg, Kan. for P. W. Penner, $14.36; Salems-Zion church, Marion, S. D. for Bro. Petter, $33.21.

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Editorial.

THE WARFARE OF THE CHRISTIAN.

I. "The Enemy."

"Onward, Christian soldiers, marching as to war!" we sing in our Christian battle hymn, and we present the life of a Christian as a warfare. In this light it appears also in the word of God. We will, by the grace of God, consider "the warfare of the Christian." First we see the enemy. Ephes. 6, 11—12.

Nothing is more dangerous in battle, than to undervalue the power of the enemy. To fight well, to fight successfully, we must know our enemy well. Who is it? "That ye may be able to stand against the wiles of the devil." "For we wrestle not against flesh and blood, but against the principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

The existence of the devil is shown by the bad men we meet, the spiritual influence in good and bad is undeniable. Every one experiences the power of the Spirit of God and the power of the devil, but the Spirit of God is easier discerned than that of the devil, on account of the different nature of ours which it possesses, while we are bad by nature, therefore the bad influence is not as easily detected. We wrestle not with flesh and blood, not with weak men, even if they often serve the devil as his instruments; but with other higher, more dangerous powers. It is not our flesh and blood against which we wrestle, though our weak, depraved nature affords the devil one avenue of attack.

We can be apparently overwhelmed by the instruments of the devil, and yet be victorious, as our Savior on the cross suffering and dying was apparently overpowered, yet He was the victor.

The devil and his power is often undervalued and often overvalued. He was the son of the morning, the bearer of light, Lucifer, one of the archangels, endowed with great powers, yet he is neither omniscient, nor omnipresent, though generally present by his servants, nor omnipotent, though powerful.

We ourselves are responsible, the devil can not make us sin. Our spiritual fortress can not be taken by force, but only by surrender. The devil does not only attack us indirectly, but also directly. If we did not know what a vile, wicked and wily enemy we had, we would have reason to despair, when without any apparent outward reason, the most hideous thoughts of crime which we abhor, will flash through our minds. Even the most pious and godly are not exempt from these attacks of the devil, which we must promptly resist to make him flee from us. "Our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." I Pet. 5:8. Dangerous as a lion, who cries for hunger, he transforms himself into an angel of light.

We have not only to deal with Satan, though he would be dangerous enough being alone, he is made more powerful by his kingdom of evil spirits, by the millions of demons and wicked men and women, who obey his commands. He has a well organized, powerful, well trained and disciplined host, which obey him implicitly. What is true of the Christians, that organization makes the weak mighty, the mighty omnipotent, is true also of the devil's forces. Unorganized they would fight and torment each other, but their master turns their attention in a different direction, where their cravings in a certain degree find more satisfaction.

The kingdom of darkness is organized into principalities, powers, rulers of the darkness of this world and spiritual wickedness in high places, obeying the prince of the power of the air, the spirit that now worketh in the children of disobedience.

We are more watchful against human enemies, for flesh and blood we can see and observe, but here is an enemy by far more dangerous and yet not as easily discerned. How much more dangerous is this enemy with his great power, his wiles and his watchfulness, we surely ought to watch and to pray the more, when we recognize our danger, our weakness and ought to rely on the Lord our God, the Rock of our defense. Therefore let us watch and pray and fight, pray especially to learn to know our enemy better, thereby being better fitted to overcome our dangerous enemy and withstand in the evil day through Christ Jesus our Lord.

v. d. S.

Correspondence.

Bluffton, Ohio, June 2, 1912. Vesper services were held at the college chapel. Sunday afternoon. Dr. J. J. Sutter delivered the address on "What's the Use to Worry?"

Miss Frances, daughter of Dr. and Mrs. Reusser, of Berne, Ind., is in the Settlement visiting with relatives and friends.

The ladies of the First Mennonite church will give the church a good scrubbing and cleaning Wednesday.

D. F. Iantzen greatly surprised his friends here Monday by his unexpected arrival. Mr. Jantzen, former instructor in Bluffton College, resides in Phoenix, Arizona, and was sent from that city to represent the Presbyterians at the General Assembly of the Presbyterian church at Louisville, Ky. last week. Mr. Jantzen is well pleased with his western home and holds a good position as instructor.

At the business meeting of the Swiss Mennonites, Monday, Rev. Gottshall and Dan. Moser were chosen as delegates to the Middle District conference which convenes at Donnellson, Iowa in September.

Rev. Curtis, of Columbus, Ohio, gave a talk in the interest of the Anti-Saloon League at the First Mennonite church, Sunday evening.

Reedley, Cal., May 29, 1912. Our correspondent for the Mennonite is very busy, so I take it upon myself to report a few things which transpired, that might be of general interest. Since this Spring we have a local option law and we, who are opposed to the saloon petitioned for an election in our county outside the incorporated towns. This election took place the 14th. We had a union prayer meeting from 6 to 7 A. M. in which we invoked the help of God and at 7 o'clock our people went to work with 20 autos to bring in all the votes on our side. The other side, too, had about 6 autoes; so you can imagine that it was quite a busy day in our little town and vicinity. Just before the close of the polls one of our autoes came in with a lady whom we had nearly forgotten. A few minutes later a saloon auto with one tire off came in with two voters, but the polls had been closed 5 minutes before. So by the help of the good sisters we beat them more than two to one in this and the other districts of the county, and on August 14th 43 saloons will have to go out of business.

On Sunday evening the 19th we had a farewell service for Sister Tina Suderman, who goes as a missionary under the Pres. Board to West-Africa. As her parents belong to the Mennonite Brethren church we had invited that congregation to participate in this service and the church was filled to its utmost capacity before time for the service to begin. The following brethren spoke: Buhler and Berg of the Brethren church, Neufeld and myself of our church and Bro. Hirschler, who was here in the interest of the sanitarium to be built at Upland. The choir and the male quartet sang appropriate hymns and at the close Sister Suderman spoke a few words of thanks and farewell. The offering amounting to $38.75 was given to Sister Suderman to be used in her work. Monday morning Bro. Hirschler and I started out in the interest of the sanitarium and we found our people as well as those of the Mennonite Brethren and the Kleinsasser church willing to support this good cause, so that the soliciting was really a pleasure. Going in the auto we were able to finish the work in four days and most encouraging of all was the fact that on the last evening while Bro. Hirschler and I were attending a birthday party in honor of my mother, making after-dinner speeches for that occasion the administrator of the D. T. Eymann estate phoned to me that he had spoken with all his sisters and brothers and that they wanted to give something out of the estate to this cause in honor of Grandfather Eymann. I had told Bro. Hirschler that we might expect $500 from this source, but the subscription we received was $1,000. We were both very thankful and I am sure that next morning Bro. Hirschler went on his way rejoicing. Perhaps there are other heirs who can do like the Eymann heirs or perhaps there is some dear brother or sister living whom God has abundantly blest, who can honor God by helping the afflicted in like manner.

Tomorrow we have our Sunday school picnic at Wathoka Lake, eight miles northeast of town. You are invited to attend. Next Sunday evening we have the Baccalaureate sermon for the graduating class of the high school in our church. Our son Paul is one of the graduates. We are glad to hear that Sister Elizabeth Braun in the Los Angeles City Mission is gradually recovering from her serious illness and we hope and pray, with her parents, that she may soon be well and strong again.

Your brother,

H. J. Krehbiel.

Thou camest not to thy place by accident.
It is the very place God meant for thee;
And shouldst thou there small scope for action see,
Do not for this give room to discontent,
Nor let the time thou owest God be spent
In idly dreaming.

Editorial.

One of the most trying things of a minister's life confronts him when he is called upon to officiate at the funeral of one who has taken his own life. The case is sure to have attracted notice in the community and generally the reasons for the crime are the subject of much gossip. If given the opportunity, crowds are sure to flock to the funeral house prompted by no other motive than the satisfaction of their morbid curiosity. These people are all wondering what the minister will have to say about the dead and his act. He should give them as little occasion for satisfying their curiosity as possible.

The unfortunate mourners, if they are Christians, are laboring under an awful strain. There is nothing in the word of God that assures salvation to the one who, while in his right mind, presumes to defeat the purpose of God and send his own soul out of the world before its time. If the friends are not Christians or if they are lacking in good taste, as even Christians sometimmes are, they are likely to make the occasion one of great display, with floweral offerings, expensive funeral fixtures and noisy demonstrations of grief. All of this should be avoided as much as possible. The effect upon the community is bad. To make too much of a funeral of one who has taken his life makes a sort of a hero out of him and makes his self-destruction appear to be a brave or even a commendable deed. It is a thing that appeals to some minds and other crimes of self-murder are likely to appear. There is nothing like suggestion for breeding crime.

Life is man's most sacred possession, one who does not treat it as such commits a grave crime against God and society. Periods when self-destruction are common are the most corrupt and godless in history. Its present increase of self-murder in all conditions of society is a sad commentary upon the age in which we live.

The preacher who is called in to the funeral of a self-murderer is expected to have a message of comfort to bring to the sorrowing friends. What shall he bring them? The hope of eternal happiness for the departed is out of the question unless he can honestly believe that the deed was done when the person in question was in a condition of mind, in which he was in no wise responsible for his acts. Unfortunately, it is only in very rare cases that we can be sure such a condition of mind existed. The best course to pursue, in our opinion, would be, first, to advise that the funeral be conducted with as little display as possible. It should be held at an hour least likely to give the crowds an opportunity to flock in, floral shows and all such nonsense should be omitted. In the service the preacher should think more of the living than of the dead. If he must refer to the dead it would be wise for him to do so as briefly as possible. In speaking to the living he should emphasize the fact that the opportunities that God gives us in this life to and that life has its duties and responsibilities which we should prepare for the next are numerous meet bravely when they confront us. He should by no means either by word or suggestion excuse the deed that caused the funeral. There can be no excuse for such a horrible thing. His comfort to the sad friends, and he has comfort to bring them, is the fact that God give those who trust him, grace to bear up under any trial that they may have in this world where wickedness brings so much sadness and sorrow into the lives of men.

MISSION WORK IN PHILADELPHIA.

By S. M. Rosenberger.

(Concluded)

The churches in our big cities are tardily awaking to the fact that theirs is the work, first of all, for reclaiming the derelicts and improving conditions among the poor and the outcasts. Churches whose membership is strong, with money and influence, should be counted on to do work that will do more than simply make a ripple on the surface. Owing to the absence of strong efforts by the church in the past the rescue work has largely been left to those who themselves were "down-and-outs", and have been reclaimed by the Saviour of Men, while the practical side of caring for the body and physical wants has fallen to settlement workers. These too often do not carry with them the teachings of the Christian religion. As the population goes from the downtown sections to suburban sections the easy and popular thing to do is to forsake the old church and to connect with a flourishing new church that is concerned with building itself up and gathering unto itself the wealth and talent that could be used to do marvelous work where the need actually exists. When will the members of the church of Jesus Christ realize that they are saved to serve, and to serve those who are needy?

This leads me to say that I believe the church of the future will be the institutional church, must be, rather, if it is to survive and be actually a great world force. City mission work to be successful in my mind would have to use at least some of the features of the institutional church, and some of the features of Settlement work. I saw lately an interesting account of the work done in "The Gospel Industrial Home, of Boston". The departments of this work I noticed, were: A women's sewing class, a women's laundry class, a girls' sewing class, a girls' laundry class, a girls' cooking class, a girls' kitchen garden, a women's cooking class, a boys' carpenter class, a boys' shoemaking class, a boys' printing class, a women's scrubbing class, library, loan and relief department, embank, kindergarten, religious ployment bureau, restaurant, meetings, temperance meetings, entertainments. This may be suggestive. The founder of the mission says, "Realizing that the body as well as the soul must be helped, I decided to try an experiment," and further also, "But this industrial work was but a stepping stone to an effort to bring these crowds into touch with Christ and His boundless love for them."

What can our Eastern Conference Do Toward Establishing a City Mission in Philadelphia?

First, learn the need for such a mission. I have pointed out in a general way that there is a need of such work in a large city. I am not prepared at this time to point out definitely what field there is for our activity, but that a field awaits, I have not the slightest doubt. The pastors of our Philadelphia churches are to some extent, I am sure, conversant with conditions and needs in this city. They can further familiarize themselves and gain additional information that will help. Lay members also, residing in the city, I take it, would be ready to assist.

Second, Agitate. The necessity for such work must be brought to the attention of those who are in a position to help. In rural communities the need is not so clearly seen, even in smaller centers of population, conditions, as they exist in large cities, do not become apparent. It requires a clear and continued presentation of the subject to make the need appear real and urgent. Through the Eastern Conference the matter may be brought to the attention of the General conference, for the work belongs there, and if undertaken, must of necessity be done under its auspices. The Eastern Conference has all it can do to meet existing calls upon it, and could not undertake anything of this kind where a considerable finanical appropriation would be required.

Third, The Eastern Conference should stand ready to open the door for the work. Whatever inducements it might in the course of time be possible to offer, should be made available. One requirement for such work is a devoted worker, who will be ready to make considerable sacrifice if found necessary, to take up the work and become its guiding hand. The Conference may be able to find this person, and place him or her at the disposal of the General Conference to take up the work. This is but one factor to be considered. Others may suggest themselves as the idea grows.

One or two thoughts in conclusion. If the General Conference finds itself in a position to extend the work, so nobly begun and conducted by our Bro. E. F. Grubb, in Los Angeles, California, Philadelphia has strong claims to be considered next. A large city, where conditions that make this kind of work a necessity, exist, it is likewise one of the centers, in fact the only large center, where there are Mennonite Congregations.

The work of Foreign Mission is being extended. Is there any less reason why the City Mission work should be ? If such work is undertaken the chief motive must not be to found a new congregation. I have not had this in mind at all in treating the subject. A mission congregation might, of course, come into existence, but the object in undertaking the work must be to seek the lost, to

help to alleviate their dire needs, and to be a bright shining light in dark places. Surely such is a worthy motive to actuate those who realize that they are "saved to serve."

SECOND COMING OF OUR LORD.

By Jacob Snyder.

(Continued.)

And now, what is the aspect of the coming of the Lord to His church? This is my seventh point. Luke 27:21-24: "He said unto His disciples, the days shall come when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, see here, or see there. Go not after them nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day." That is the warning for us. I have some friends over in Jerusalem, and they say there is a man there who says he is the Lord, and people are following after him. Down in Cincinnati there is a woman who believes she is the Lord. But Christ warns us that there will be people saying, "Lo, here, and lo there," There will be delusions. Don't be occupied with them. The Lord doesn't give us any dates, but He just tells us to watch. When He comes there will be no deception; it will be made plain to us all. It will be like the lightning shining throughout the whole sky. Don't be carried away by those who fix dates and are occupied with delusions. Acts 1:7: "It is not for you to know the times and the seasons which the Father hath put in His own power." Let us just read there; living in an attitude of expectation—living in a spirit of consecration—doing God's work faithfully, so that we are ready to meet Him if He should come today. Luke 21:34-36: "Take heed unto yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." There is where some of us feel that we have our hope of the rapture of the church. Some people think we are going to be put through tribulations—going to be sifted and tested. I think the Lord will give us discipline before His appearing. But if we are watching and ready, we shall be 'accounted worthy to escape all these things." Thess. 4:13-18: "I would not have you ignorant, brethren; we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." And thank God for their inexpressible comfort. "The dead in Christ shall rise first." You have loved ones laid away in the cemetery. Their bodies are resting—waiting for the resurrection. At the voice of the archangel they shall rise and receive their new bodies. They have preceded in going down into the grave, and they shall have their precedence—or shall have their glorified bodies before us that may be living. But immediately we shall be caught up with them to meet the Lord in the air, "and so shall we ever be with the Lord." We are certainly associated with them in His glory. When He sets up His kingdom on earth, His bride will be with Him. Where shall I be? I shall be with Christ together with all the saints, and we shall judge the earth. When Christ comes we shall be associated with Him in His reign.

To be concluded.)

NOTES ON THE C. E. TOPIC.

June 9.

Happy Memories—How to Make Sure of Them.

I Thess. 1:1-10.

(Absent and Former Members' Letter Meeting.

It is the mission of letters to bring cheer as well as information. Next to seeing dear ones face to face letters from them are about the best things to be expected. Thank God for the possibilities of happiness that lie in letters!

Did you ever notice how much place the Bible gives to letters? The apostles were great letter writers. They did not forget the churches and they remembered their friends in the churches. Their letters brought love, encouragement, warning and correction. If there were ways that might be mended their letters suggested them. If they were in great trouble their letters brought comfort. If they fell into error, a letter admonished them. In the Book of Revelation the letters to the seven churches were directly inspired by God, but so were all the epistles which were letters not only to the special churches named but to the whole church for all time.

The art of Christian letter-writing should be cultivated by all Christian people. It is a power and a help. If you turn to the Martyr Book of our church it will surprise you to notice how much of its contents is made up of letters written by those who were suffering for their faith for the encouragement of their other brethren. In our life's course we are called upon to make changes which often separate us sometimes for weeks, often for years and occasionally for life. We do not want to forget our dear ones any time, the opportunity to write makes it possible to show that we have not forgotten them.

Our subject suggests the possibilities of leaving many happy memories behind us in this life. They tell of a character who lived in the early period of the middle west, who carried apple-seeds with him on his journeys through the wilderness and whenever he came to a place where he thought apple trees would grow he scattered a few. Apple-seed-John has long ago gone to his reward, but his apple trees live and bear fruit after him and many of those who come after him lived to call him blessed when they ate the apples which grew here and there along the paths he once journeyed. In our life's journey it is possible for us to sow here and there the little acts of kindness and help that in future days they are certain to bring fruit. Especially do we have the opportunity to sow the seeds which will bring forth the fruits of righteousness and eternal life

The Christian life makes the happiest memories possible. Those who have missed it until their later years always regret that they were able to do so little in the time they gave to God. A long life in God's service leaves behind it a long train of blessed memories. Along its entire course you will find the ever-green memories that call for gratitude and esteem.

NOTES ON THE SUNDAY SCHOOL LESSON.

June 9.

Hearing and Doing.

Luke 6:39-49.

Golden Text—Jas. 1:22.

There are three principles laid down in this lesson which must govern the lives of those who would be a part of the kingdom of God. They are the principles of sight, of right fruit-bearing and of right building.

1. Blindness was a common misery in the time of our Lord. It continues to be so in the Orient because of the manner of life and ignorance of sanitary laws on the part of the inhabitants. Jesus brought the greatest physical blessing possible to those unfortunate enough to be blind. It is Jesus alone who can help those who are spiritually blind. Those physically blind sought his assistance and were helped; those spiritually blind wouldn't believe that they needed His help. They would not admit their blindness and assumed the spiritual leadership of the people. There is always danger of spiritual blindness. It is far more unfortunate than physical blindness because its victims will not acknowledge their condition. The beam in the eye that causes spiritual blindness may either be selfishness, unbelieve, pride or the love of the things of the world. One afflicted with these things is not in a position to help others resist them; when he pretends to be in a position to help he makes a hypocrite of himself—he is a blind leader of the blind, headed straight for the ditch.

2. The next principle is that of right fruit-bearing. A good man is compared to a good tree and a bad one to a bad tree. A tree may either be a curse or a blessing. It may reward its owner for his pains and cares or it may mock him. God expects fruit from us. We may either respond to Him for the cares and blessings he showers upon us in order to make us bear fruit or we may go on ignoring all he does for us. The end of the tree is determined by the kind of fruit the Master finds. What kind of fruit do we bear and what will be our end? It is the nature of the tree that makes it either good or bad. It is the heart of man that determines his goodness or his badness. He needs a new heart, he must be born again. This is possible. The life once a curse with its evil fruit may, by God's grace, become a blessing, bringing forth good fruit.

3. The law of building requires forethought and wisdom. The building must stand upon something solid. The superstructure of the house may not differ much from other houses. But the foundation is the all-important consideration. The safety of the home depends greatly upon that which is underground. The carreer of man stands or falls as it rests upon the deep inner life. It must be supported by the Rock, Christ Jesus. I Cor. 3:11. Every life, like every house, must be built expecting storms, wind and waters. The storms of life, the contrary winds of doctrine and the deep waters of trouble will be successfully resisted by that life that rests on the Rock, Jesus.

"On Christ, the solid Rock, I stand,
All other ground is sinking sand."

News of the Week.

FOOD PRODUCTS HIGHEST ON RECORD

Washington, June 3. — It will cost more to live in this month, the month of June, 1912, than ever before in the history of the United States, except perhaps during war time. Prices were high a year ago, but today they are, on the average, nearly 10 per cent higher than they were then, according to trade authority quotations.

An investigation of the increased cost of living by the department of commerce and labor bears attest to the truth of the foregoing statement and lays bare a series of the most startling facts on the subject ever placed before the American public.

Federal machinery for three distinct attacks on the "beef trust" was set in motion today, with a complete disclosure of the reasons for the high cost of living as the goal.

Two house committees and the department of justice are preparting to assault the meat packers, the opening skirmish being scheduled for tomorrow, when the house judiciary committee will take up the resolution of Representative Edwards, of Georgia, to probe the recent rise in meat.

Food products are the highest on record. Meat, eggs, butter, fish, potatoes, beans, and peas average 22 per cent higher than a year ago; wheat, corn, oats, barley, flour, etc., 33 per cent higher.

Fruits are the only things good to eat that have grown cheaper during the last twelve months, but they are still higher than in 1910.

Leather products cost 12 per cent and chemicals and drugs, 13 per cent more than a year ago. Textile goods, however, are a trifle cheaper.

The average increase in food products is nearly 20 per cent, which means that the housewife must pay $6 to fill her market basket that cost her only $5 to fill in June, 1911; in other words, $1 will buy only five-sixths as much as it did a year ago.

The biggest advances have been in meat products, beef, 26 per cent; hog products, 40 per cent, and mutton more than 50 per cent. Dealers lay the increase to last year's poor hay crop, and the general high cost of animal provender. Poor crops are also held responsible for more expensive breadstuffs.

Economists differ as to the reasons for the general upward tendency of all commodities during recent years, which has been world-wide.

Considered in connection with a bulletin issued by the department of commerce and labor, presenting facts to show that not since 1907 have food animals been so plentiful as now, the statement of market men that the record breaking high prices are caused by a shortage of cattle is not taken seriously.

The greatest rise occurred in the pork market. In 1897 pork sold at $8.90 a barrel, the low-water figure for the twenty-two years. In 1910 pork rose to $23.73 a barrel, the rise for the thirteen years with several minor fluctuations being gradual. In January, 1911, the price was quoted at $22.47. It rose to $22.75 in February and then began a gradual decline until it reached $17.56.

Salt Beef Jumps.

In 1890 western salt beef could be had from the wholesaler at $18 per barrel. By December, 1911, it had jumped to $30 a barrel.

Short ribs, sides of bacon, the cheapest meat disted, cost least in 1890, when the price dropped to 4.7c a pound. Through out 1911 the price hovered between 11c and 8½c. A gradual decline followed during the last six months in 1911 and continued until the jump in price registered during the present year.

The jump in the wholesale price of lard from 1897, when it could be bought for 4 2-5 a pound, was a little more than 175 per cent in 1910, when the trust was demanding 12½c a pound. After twenty-two years tallow reached its high-water mark in January, 1911, when the packers demanded 7½c a pound for it.

Advance of Other Foodstuffs.

Dressed poultry sold at wholsale price of 13 3-5c a pound in 1908. The prices for the three succeeding years were 16c, 17c and 17½c, respectively.

The loaf of bread kept lockstep with the price of meat. In 1899 the wholesale cost of a barrel of flour, as shown by the report, was $3.77. It went to $4.33 in 1903, $5.41 in 1908 and $5.49 in 1909. The price remained practically stationary through the years 1910 and 1911. Rye flour rose from $2.78 a barrel in 1894 to $4.34 in 1904, and then jumped to $4.85 in December, 1911.

In 1898 buckwheat flour cost $1.55 a barrel wholesale. It rose to $2.23 in 1906 and $2.25 in January, 1911. This price was increased to $2.62½ in December of the same year.

Corn meal of the best grade jumped from 8c a pound in 1896 to 12c in 1901, and then to 16c in December, 1911.

In conclusion the report says: "The average wholesale price for 157 commodities during 1911 was 17 per cent; higher than the average wholesale price of the same commodities in 1900; 44 per cent higher than the prices of 1897 and 29 per cent higher than the prices of the ten years preceding 1890."

BELGIUM IN THROES OF EDUCATIONAL RIOTS

Brussels, June 4.—Belgium is in a state of eruption on account of the recent elections and rioting throughout the country has taken on a revolutionary character. Many persons have been killed or wounded in various cities, and a large number of reserves have been called to the colors. Agitation in the industrial centers is rapidly increasing. Every hour brings news of fresh protests by the laboring classes against the governmental victories.

The national disorders generally are attributed to the acute disappointment of the laboring classes over the pronounced victory of the clericals in the recent elections. The women have aroused themselves to even more frenzy than the men in the disorders which are particularly anti-clerical in character.

The educational fight which is the principal cause of the present disturbances is explained as follows: The Belgian schools today are either church schools or public schools. The schools are managed and subsidized by the communes alone, and in the non-clerical communes there is a tendency to subsidize only the public schools. Broadly speaking the desire of the clerical government is to place the church schools on the same financial footing as the public schools, the necessary funds being provided by the communes, province and state. The opposition urges that the church schools should be paid for by the church and not by the government.

SILLY WOMEN TO BLAME FOR DOWNFALL OF PASTORS.

Anderson, Ind., June 2. — "Silly women," who forget that their pastor is merely human received the brunt of the blame for the downfall of preachers, in a sermon here tonight by the Rev. C. M. Dinsmore, of the First Baptist church. It was after the disclosure of the sensational episode which resulted in the resignation of Dr. C. C. Cissel as superintendent of the Logansport district of the Indiana M. E. conference the Rev. Mr. Dinsmore announced that he would preach tonight on "Why Preachers Go Wrong," and the auditorium was packed.

After commenting on "what appears to be almost an epidemic of preachers going wrong," the Rev. Mr. Dinsmore said that faithlessness of ministers was not a modern event and cited many instances from the Bible.

Mr. Dinsmore gave seven reasons in answer to the question: "Why does a preacher fall?" and among them were:

Because he is human.

His temptations are most subtle.

Silly women, who because they are either losing hopes for future bliss or because they have been disappointed in marriage seem to want to make their pastor their confident, forgetting always that he is a man.

Because some are morally weak.

Because of neglecting his own spiritual life.

High living.

In discussing the final cause, Mr. Dinsmore said:

"Society upholds men in other walks of life who do the same things that cause the fall of the pastor. Every one who knows anything about society today knows that many men have committed the same crime in kind that Richeson committed but they did not get caught.

"Society today is fast copying the fashions of Sodom. Women walk our streets today and many of them come from so-called Christian homes, who have not clothes enough on to be called decent. They do it because it is fashion, and fashion is more and more decorating the way to hell.

"When Christian mothers let their daughters go out on the street with dresses cut so short at the bottom, as many wear them, can they wonder that hell is stirred up in the breast of every man who sees them? Many girls may do it in innocence, but when they let the women who are in league with hell set for them the styles they cannot hope to escape the consequence."

127 REBELS, 18 WOMEN, KILLED IN CUBAN BATTLE

Santiago, Cuba, June 1.—A battle at Mayala, near Palma Soriano, yesterday, according to the report received today, resulted in a complete victory for the government troops under under General Mendieta. The mounted artillery was used with terrible effect. One hundred and twenty-seven rebels and eighteen women were killed.

HOTEL STRIKE AT NEW YORK.

New York, June 1. — The strike of three thousand or more waiters affecting twenty-nine hotels, restaurants and clubs, threatened to spread farther today, for the strike leaders said that before nightfall employes in ither hotels would be called out. The kitchen crews in some of the affected hotels have quit work.

The hotel men said that before they would recognize the waiters' union they would shut down their establishments. Leaders of the striking waiters said that the engineers, firemen and other hotel employes might be called out.

Places of the strikers are being filled by strike breakers from other cities, and though the strike is causing the hotel owners great inconvenience they said they were able to take care of their regualr patrons.

More than a thousand negro waiters are waiting to be called into service from the south, but whether they will be sent for has not been determined.

GAIN IN SCHOLARSHIP BECAUSE OF TEMPERANCE

Stanford University, Cal., June 2.—A 3 per cent gain in scholarship is noted by President David Starr Jordan, of Leland Stanford, Jr., university, formerly if Indiana, in his annual report, and he attributed it to prohibition of the sale of liquor in the neighborhood of the university.

QUEER TRIPLETS AMAZE DOCTORS

Two Boys and Girl, All Attached, At One Birth in Poughkeepsie.

Poughkeepsie, N. Y., May 31.—The birth here of a child with one head and three bodies is said by physicians to be one of the greatest phenomena in the history of medical science.

The child was born to Mrs. Joseph Muckenhaupt of 205 Church street, this city. Two of the bodies, males, had arms but were minus legs. These were joined together, and both were attached to a twelve-pound normal baby girl at the mouth. To save the girl the surgeons severed the pipe which attached the males to the female and in so doing were compelled to remove a portion of the female child's tongue.

The abnormal bodies attached to the normal child were alive and breathing, taking air through the tube which connected with the normal child's mouth. To save the normal baby the surgeons sacrificed the lives of the others. The operation was performed on the kitchen table in the Muckenhaupt home very soon after the birth by Dr. C. J. McCambridge, Dr. James E. McCambridge and D. G. Sheedy.

Poughkeepsie physicians who are studying the case believe that the living child has three brains, in which event they figure that it will die of old age at fifteen years. The child, now two days old, is fed by artificial means, but is thriving and the doctors believe that it will live.

The bodies, which were taken away by the surgeons, are to be sent to the Johns Hopkins university.

WILBUR WRIGHT DEAD.

Dayton, O., May 30.—Wilbur Wright, the foremost inventor of aeroplanes, died at his home here this morning after an illness of many days from typhoid fever.

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Der Kinder Heiland.	Hosianna.	Lobet den Herrn.
Knospen und Blüten.	Kinderlust.	Lasset die Kindlein zu mir kommen.

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BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, June 13, 1912. No. 24.

BETTER BE SINGING.

Eben E. Rexford.

Better be singing than sighing,
Whenever a thing goes wrong.
For often our troubles go flying
Away on the wings of song.

Better be smiling than weeping
Over the cares of life,
For tears have them all in keeping,
And lengthen the bitter strife.

Sing, and your load seems lighter,
Smile and the shadows flee
As the gray old world grows brighter,
When the sunshine floods the lea.

God's in his world above us;
Friends are both near and dear;
And, as long as true hearts love us,
We can have heaven here.

So sing in the time of trouble,
As the robin sings in rain,
And care, like a bursting bubble,
Will pass with the song's refrain.

—Rel. Telescope.

NEWS AND COMMENTS.

On Saturday, June 8, Bro. P. R. Schroeder and his wife with a number of Bethelites arrived safely from Newton, Kansas, in Berne, Ind. He will assist Bro S. F. Sprunger in his pastoral work.

The church at Langham, Sask. has, by the blessing of God and the faithful work of Bro. N. F. Toews, in about two years grown from a membership of 28 to a membership of 140. In Waldheim they are collecting money to build a church.

Providence willing, Bro. I. A Sommer will soon enter upon his trip in the interest of our publication work. He intends to go to the Northern District Conference in Mt. Lake, Minn., and to the Conference of Mennonites in Middle Canada. He may extend his trip farther west. We wish him God's richest blessing and much success and pleasure in his important work.

Bro. A. S. Shelly of Bally. Pa., member of the Mission Board, attended the commencement exercises of Bethel College, Newton. Kan. He and Bro. J. W. Kliewer left for Arizona to inspect our mission stations. On June 20 the session of the Mission Board will commence near Whitewater, Kan. On June 23 the members of the board will serve in different congregations. Let us remember the members on their trip and the board in its session in our prayers that God may give them wisdom and love for their important work

The Flatland Sunday school, (for a number of years called the Tohickon Union Sunday School) at the Flatland Mennonite church. near Quakertown, will celebrate the sixty-second anniversary of its organization, on Sunday, June 16. 1912.

On Sunday, June 16, the Philadelphia congregation expects to celebrate "Children's Day". On June 23 Bro. Mosiman is expected to preach in Philadelphia. On June 30 it will be 40 years since Bro. N. B. Grubb was ordained in the Schwenksville church. He hopes to spend that day with his old home church.

In July of this summer the Missionary Education Movement will complete ten years of service in the churches of North America through the denominationalHome and Foreign Mission Boards. During this decade the movement has applied itself persistently and constructively to the problems of educating the home church in the work of home and foreign missions.

Bro. Geo. J. Lapp writes in the Gospel Herald:—After a 6 weeks' sea voyage we have at last reached the home land. We have every reason to praise God for the smooth, pleasant and interesting voyage. The news of the terrible loss of the Titanic reached us at Singapore, Malay Peninsula, and we could notice the increased anxiety of the ship officers in their care of the ships. They took no risks of any kind and gave very strict orders to all officers and crew. While we realized that there were dangers on the ocean yet we were as fully aware that we were in God's hands and He would guard us against all danger if it were His will that we reach America. Our hearts were made very sad when we learned of the sad death of Sister Annie C. Funk a missionary of the General Conference Mennonite brethren who was returning from India to visit her invalid mother, but when the Titanic met her fate she for some unknown reason perished with the great ship in the waves. She had visited us in our home in India and we also visited where she labored so faithfully and successfully for the Lord. May God comfort her sorrowing parents.

The Methodist Conference.

We are proud of the great Methodist Conference whenever it meets, for it is one of the noblest assemblies of men on earth. Its bishops have a wide outlook, and their official utterances demand and receive the attention of thinking men far beyond the borders of their church. If in the spirit of their great founder they should more frequently pronounce on such subjects as repentance, sin. the authority of the Bible, the retribution of the wicked, the Godhead of Christ, justification by faith, the work of the Holy Spirit, and the resurrection of the body, what a moving effect it might have on all the churches and on the heedless and money-worshiping world!

We thank God that they referred to some of these things at Minneapolis, and affirmed that they "are not being emphasized as they once were." And what a clarion note is that in which they ask:

"Where is the evidence that science has ever regenerated one soul, or that culture has redeemed one libertine, or taken envy, malice, pride, jealousy. or greed out of any heart?

"These utterances are not reactionary, unless this world has outgrown Jesus Christ?"

We thank God also that the Methodist Episcopal Church is not afraid of the Roman Catholic hierachy, and cares no more for Archbishop Ireland than for any other man. It is a high commendation he gives our Methodist brethren, that they are always ready for a fight. May their "shadow never grow less" when it is a question of the ecclesiastical or political assumption of the papacy.

For the Mennonite.

SHE IS NOT TO RETURN.

An April 16, we were informed that a horrible disaster on the Atlantic to the liner Titanic had taken place in which hundreds of people had found a watery grave in the cold waves. The first news were almost unbelieveable, because never in the history such had taken place. No one of us thought that, no not one even having the faintest idea, one of our dear-coworkers would be on board the unlucky steamer. On May 11, however, the shocking news reached us: Annie perished. Who had thought that such could be possible, since we knew the arrangements were made for the Havenford sailing towards Philadelphia.

A letter dated April 10th on board of the Titanic when she steamed out of the Southhampton harbor was received from Miss Funk by us on the 28th, but then the news were such that nearly all the women and children were among the survivors, even then our minds were daily fixed on the disaster, but with the consolation that she would be among the saved. In this letter she told us since the great coal strike in England was raging the Havenford would be delayed for six days, so Thos. Cook & Son suggested to her if she would pay a little extra then she could board the Titanic bound for New York. She paid the difference and wrote us the following statement: "I have to get out a few more gold pieces, but I gladly did that in order to get home 6 days earlier and will let my people know from New York," being yet surprised over the beautiful ocean palace and expressing her happiness to be again on the Atlantic, comparatively near home. not imagining her watery grave within a few days. Has she had any rumors of uneasiness? Her letter does not reveal such.

After the Christians heard that she had been on the Titanic they came every day repeatedly and inquired whether any telegram or letter had brought further information. The anxiety filled their minds and hearts and awaiting the news to come at any hour. On May 11, the news arrived at Janj-

gir. Every Saturday afternoon the Christians meet in the church for singing and to receive general advice, this time they did not imagine what shocking news awaited them. After a few songs I made some remarks how we should behave when some of our loved ones would be taken from our side, I imparted the intimation to them. Immediately many tears were shed, especially by those with whom the deceased was closely connected. Two of the Indian sisters were hardly to be consoled over their great loss. Ever since this has been the topic of discussion enumerating the many tokens of kindness received from her hand.

The natives in the near-by village of Janjgir who knew her well especially the women who obtained from her instruction concerning Christ are greatly lamenting over the departure. Already these are so much in sorrow, how much more are we co-workers on the same station! We have been 3 years and 10 days working together and during that time we have learned to love and appreciate her more and more, because her common sense in the various discussions proved all the time a stimulant for the work engaged in.

Our memories now continually remember among other things and incidences the Thursday nights when we workers at Janjgir would gather unitedly around the supper table and afterward met in the next room or outside under the most beautiful tropical starry sky where the work of the station was discussed in connection with many secondary subjects, new plans for the various phases of occupation found their completion. Consequently no important work was begun unless all had decided upon. That she had good sound opinions to offer all who knew her can easily imagine themselves. Another occasion were the Sunday nights when again we gathered at one place and our thoughts unitedly wandered in talk and prayer across the waters to our friends while they were on the way to the different places of worship or were gathered in them Now in the future we shall not be able to enjoy her company at those and many other occasions. but one thing we shall remember to think of her in yonder place where pain or death shall not approach anymore.

It was a special pleasure to Mrs Penner and myself accompanying her from Manku Ghat the place where the convention of the missionaries of this district at the time of her leaving India convened, to the station Bhatapara to see her off. Quite often she would remark while on the way and afterwards in her letters from Bombay, Port Said, Brindisi and London, "I cannot understand why everything has to be done in such a hurry." Instead of going by the long slow route via Gibralter to London she was obliged to take the fast mail from Brindisi. Italy across the continent. This received special attention in one of her letters. The last words from the train were "Well, people do not work too hard, remember me while on the way," while waving her handkerchief cheerfully the rushing mail train removed her from out of our sight not to see her again in this world.

Now what shall we further say? Why did she have to hasten so much to catch the unlucky vessel to find a cold watery grave so near home? Why hast Thou, oh Lord, taken that young life so suddenly from our midst which was very, very dear to us and so much needed among a people utterly lost in sin where she has offered her services to help saving the masses, gaining friends among those to whom her services called her? But we shall in no way venture to blame God for not having made things right with whom no one has set in council when the earth and the heavens were created nor does He take counsel in the government thereof. "He knows best" is what the deceased used to say frequently, so He also does in this case, even if we cannot understand. All things are for good to those who will serve Him, we are instructed. May we not lose faith in Him, but become stronger. May the Lord comfort the sick mother of whom we must think so much, the father and those interested in her with the ever-consoling word "Let not your hearts be troubled, ye believe in God believe also in me." Pray for us who feel the loss on the field very perceptibly.

Yours in His blessed service,

P. W. and Mathilde Penner.

CITY MISSION NOTES.

We are glad to write that Miss Braun is at home from the hospital where she spent three weeks. She is not yet able to walk about but we trust the time will soon come when she can get back to work.

One of the greatest evidences of the character and efficiency of the work of the mission is this sickness that has come upon the workers. It is Satan's attempt to prevent the work. Here we go into a district where he has had his own dominion and he stands ready to defend his own. By every means he will hinder us—by false report, by adverse criticism, by bodily affliction—he seeks to prevent the proclamation of the gospel—the preaching of deliverance to his captives. So if anyone asks concerning the usefulness of this work in its present location we point to the devil's attempts to hinder, as an effective answer.

But we have evidence on the other side as to the results of the work. On Sunday, June 2, it was our privilege to baptize and receive into membership five of the converts; five girls fourteen and fifteen years old. They made their decision on April 18, at one of the religious services Mrs. Grubb conducts in connection with the sewing classes. They have been attending our Sunday school and mission services for more than a year. Since their receiving Christ I have given them lessons from the catechism each week and shall continue the lessons for some time.

We are losing two of our volunteer helpers—John Neufeld and Rose Welty, who are leaving the city. We shall miss them for they have been able and willing to do what they could.

The poor we have with us still. With all the wealth of this "Golden State" there are many people here who have not enough to eat. In our district are some houses so poor and unsanitary that they have been condemned and are to be torn down yet the tenants are not able to pay the rent asked for these shacks.

There is one feature about these poor that would surprise some people: their sympathy and helpfulness toward others who are in greater poverty (if possible) than themselves. One woman with three little children made room in her crowded rooms for another unfortunate woman with three little children who had been driven out of their home by a brutal, drunken husband. She gave them a lodging place although she had no food to share with them. In another family an old lady without relatives or friends has found a home. Here the head of the family is a cripple and the one daughter who worked in a laundry has been sick some time and we have them on our "bread list," that is, a loaf of bread a day, but they took the old lady seventy years old into their family to have a home while she lives.

People come to us with all sorts of questions: as to time of trains; what street car to take; where to find work, many different trades represented; where to find a room for the night (often with no money to pay for it); what to do for their sick; where to find a day nursery or a home for their children, etc. So we must be a bureau of information; a society for the relief of the poor and homeless as well as one who takes the chance or makes the opportunity to preach Jesus to every one who comes.

E. F. Grubb.

4900 Aldama St.

Editorial.

CHILDREN'S DAY.

When the flowers are in bloom and sweet fragrance is filling the air in the country and in the suburbs, the Children's day is celebrated in the churches. Generally the churches are decorated with flowers; in the country the pulpit sometimes looks out of a veritable bower of flowers. On Children's day the whole service is in regard to the children and nature. The children are taught to see in nature God's love and wisdom.

If former ages to a certain extent neglected the women and children, our time tries to remedy this defect. But we must not forget, that, while women and children were publicly not noticed as much, there was not as much need of doing it. We had no beautiful and appropriate Mother's day but the mother was reverenced in the home. We had no Children's day, but Christian parents taught their children Bible history and catechism taught them to pray and to obey. We had in former times no Sunday schools, which now are such an important factor for good, and seem indispensable for the Christian church of today. They are indispensable now, but are taking the place of the old fashioned religious teaching in the home and in the church, which formerly all our congregations had, so far as they were filled with Spirit and life.

We think the Children's day a very wise and timely institution and if the pastor or the S. S. superintendent is filled with the Spirit of God and consequently with the love for the children. they can make this day a day of joy and gladness and of rich spiritual blessing.

A short children's sermon adapted to the understanding of the children, perhaps several short addresses, declamations and many lively songs will make the Children's day a day long to be remembered.

v. d. S.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.

Home Circle.

SKY-LAND.

By A. K. Bond.

There is no creeping thing that sings—
What walks or runs must songless fare—
He who made birds gave them glad wings
To mount into an upper air
And chant sweet halleluiahs there.

Hast thou, my soul, hast thou a song?
Unfold thy pinions—God has skies
Above this earthly fret and throng—
There man on fearless wing may rise
And join the angel minstrelsies.

WHAT ONE CANNOT DO, FOUR MAY.

By Amos R. Wells.

(Concluded.)

"Sure enough!" Herbert said. "We'll go over to Edgar's and get him to play with us."

"That will bring in two of the four. "Now how are Clarence and I to get hold of our corners?"

At any rate a good beginning was made, for George spent many a happy evening practicing duets with Herbert, accompanied with vigor, if not with much skill, by Edgar Lane and his piano.

So it went for several months, Raymond cudgeling his brains to think how he could as he phrased it, "get into the game." He often discussed the matter with Clarence. "You see," he said, "music is all right, for a beginning, but it dosen't go far enough. George still drinks and smokes. I am quite sure. He needs something deeper—the real thing."

Raymond meant that George needed religion, but Clarence understood.

It was Clarence who had the next idea, and he went right to George Sheldon with it.

"I am president of the Epworth League in our church. George," he said, "and I want your help in the music—yours and Herbert's and Edgar's. I've heard about your violin duets, and I know your combination would be just the thing to lead our singing. I haven't spoken to the other fellows about it, for I suppose you as first fiddle, are boss of the team What do you say?"

George, pleased and flattered, consented promptly, and the third lifter had taken hold! That was a big lift, too; for it meant, of course, that George had to attend every one of the Epworth League meetings. He had to sit up in front, where he sould see all the earnest young faces. He had to hear the sincere little prayers and the timid, courageous words that were spoken for the Master. And gradually, deep down in his heart, there grew a profound respect for the religion that was back of that young people's prayermeeting. Of course Raymond knew nothing of all this, and as the months passed he became quite discouraged.

"What good does it do, after all?" he said to himself. "Here he comes, night after night, just for the violin playing; but he never opens his mouth, and he won't join, because he has been asked over and over, and he seems to stick right where he is. I am No. 4, and it's my turn to do something, but I don't see at all how to take hold."

Raymond was to lead one of the meetings. He thought much about what he might say, and wrote out a long and carefully planned introduction to the meeting. He put into it all the arguments he could think of that would show a young fellow like George Sheldon what a mistake it is not to be an out-and-out Christian, and he committed it all to memory very painstakingly. Then, when he stood up to speak. he found that he had forgotten every word! He could only stumble through a few halting sentences, telling very briefly about his love for Jesus and his desire to serve him and obey him, and then he gave out a hymn to hide his confusion. Sorry and ashamed, he used the trite expression, "The meeting is now open," and then settled back, a very miserable boy indeed. He hardly heard the voices of the members, as one after the other took part in prayer or testimony, or called for a hymn. Over and over he said to himself, "You have failed! failed! failed!" But toward the end of the meeting, as in a dream, he heard George Sheldon speaking.

"I want to say," George began haltingly, and not at all with his usual self-possession; "I want to say that—that I have been greatly moved by what—by what the leader of the meeting said tonight. It was partly what he said. and more the way he said it. For some time I have realized that I ought to be a Christian, and let people know I was one, but I have been afraid; yes, and ashamed. But to-night, when Raymond Blantern spoke out in such a manly way of his Master, though we could all see that it wasn't easy, I said to myself that if he could do that, I could. So I just want to say what he said, that I love Jesus, and I want to be counted one of his followers."

That was all he said, but that was enough. "God bless you, George!" the minister spoke out, warmly, and after the meeting George was the center of a group that took him right in. then and there, to the midst of their warm, Christian brotherhood. The four had laid hold, and together they had brought this young man into the healing presence of the good Physician! For what one cannot do, four, working in the spirit of Raymond and his friends, are blessedly sure to accomplish.—The Friend of Boys and Girls.

How miserably foolish is the average pursuit of happiness. No one ever became happy by making that the great pursuit of life. Happiness comes never accidentally. but always incidentally to the seeking of something more worth seeking.

PROGRAM

Of the Northern District Conference, To be held June 19-20, 1912, in Mt. Lake, Minn.

1. Conference sermon.—By the president.
2. Introductory business.
3. Papers:
   a) Do our present school and educational methods satisfy the needs of a correct religious development? If not, how can we attain this aim?—H. A. Bachman, Freeman, S. D.
   b) How can we develope more interest in missions in our congregations?—D. A. Schultz, Avon, S. D.
   c) What work ought to be done in our Northern District Conference?—D. J. Brand, Wisner, Neb.
   d) Which influence will the loss of theGerman lauguage exert upon our church life?—J. J. Balzer, Mt. Lake, Minn.
   e) In what relation should a congregation stand to those who do not belong to it?—J. B. Friesen, Munich, N. D.
4. Ministerial conference on Saturday, June 22.
5. Mission festival on Sunday, June 23.

The Committee.

PROGRAM

For the Sunday School Convention, To be held at Mt. Lake, Minn.

Thursday Evening, June 20, 1912.

Opening remarks by the president, Rev. D. J. Brand.

1. Song by the Mt. Lake male choir.
2. Subject: "The Teacher a special factor in the Sunday School."—By the Sunday school of the Salem church, Childstown, S. D.
3. Subject: "The normal class and its importance for the Sunday school." Bethesda S. S., Henderson, Neb.
4. Song by the Mt. Lake male chair.
5. Subject: "How can the social life be influenced by the Sunday school?"—Mt. Lake Sunday school.
6. Subject: "Personal Work as special means of winning the pupils for the Savior."—Bethesda S. S., Marion, S. D.

Friday Afternoon, June 21.

1. Opening Exercises.
2. Business.
3. Subject: "The Aim (ideal) of the Bible class."—Sunday school, Butterfield, Minn
4. Subject: "The Faculties of the child which the teacher ought to know, to be able to teach right."—Friedensberg S. S., Avon, S. Dak.
5. Subject: "How can the Sunday school interest the boys and girls?" Sunday school, Munich, N. Dak.
6. Subject: "Would it be advisable for the Northern District Conference to send a Sunday school worker to visit and advise Sunday schools?"—Salem-Zion S. S., Marion, S. Dak.

Ten minutes will be given for the introduction of the subject and fifteen minutes for the discussion. Time does not permit to assign a subject to each Sunday school, but all are invited to take part in the discussion.

PROGRAM

Of the Y. P. S. Convention, to be held in Mt. Lake, Minn., June 21, 1912.

Afternoon Session.

1. The Young People's Society.
   a) Its purpose and task.—Bethany Society, S. D.
   b) Its relation to the chu ch.—Salems and Salems-Zions Society, S. D.

Song by Ladies Quartet.

Evening Session.

2. Mission and Y. P. S.
   a) What can the Y. P. S. do socially for the young people?—Wisner and Mt. Lake Societies.
   b) How can and shall it do home-mission work?—Bethesda Society, Marion, S. D.

Song by a male choir.

Ten minutes will be given to every subject and 30 minutes to the discussion.

Deaths.

Hauenstein.—On May 21, 1912, four miles north of Bluffton, Ohio, **David** Hauenstein, aged 56 years, 1 month and 24 days. Interment was made at the St. John's Mennonite church. Funeral services were conducted by W. S. Gottshall, assisted by Christian Zimmerly.

Amstutz.—On June 3rd, in Meade, Kansas, of Cedecides, Ezra E., son of Samuel and the late Elizaheth Amstutz, aged 26 years, 1 month and 27 days. The remains were brought to Bluffton, O., where funeral services were conducted by W. S. Gottshall and interment made at the Ebenezer Mennonite cemetery.

Contributions.

HOME MISSION.

City Mission Treasury:—Mrs. August Leisy, Wisner, Neb., $50; Jacob Dahlem, Ioamosa, Cal., $10; F. Luella Krehbiel Clarence Center, N. Y., $5; Mission Society of the Christian church, Moundridge, Kan., $25; Song-Festival collection, Pratum, Oreg., $25; Swiss church Bluffton and Pandora, O., $100; Church, Geary, Okla., $8.28.

The city mission and its treasury needs especially your prayers and your gifts.

Gratefully

M. Horsch, Treas.

For the Treasury of the Pacific District Conference.

From brethren at Escondido, Cal., per J. S. Hischler, $10.

S. R. Aeschliman, Treas.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Correspondence.

Bluffton, Ohio, June 10, 1912. The Allen County Christian Endeavor Rally was held at Lima, O., Sunday afternoon. The society of the First Mennonite church being best represented in their district, again captured the C. E. banner.

The Ladies' Missionary society of the Swiss congregations held an all-day meeting in the First Mennonite church, Thursday. The entire day was spent in sewing for our missions.

The Senior class of the college will present Shakespeare's "Midsummer Night's Dream," Tuesday, June 18, on the college campus.

A splendid rendition of the "Seven Last Words of Christ" and "Miriam's Song of Triumph" was given in the First Mennonite church by the college choral society.

The three endeavor societies of the First Mennonite church had a union meeting Sunday evening The purpose of this meeting being the promotion of several of the Junior and Intermediate Endeavorers. Nine Juniors were promoted into the Intermediate and three Intermediates into the Senior. The president, D. W. Bixler, of the Senior Endeavor, gave a very instructive talk along lines of endeavor work.

Friday, June 7, at the Ebenezer church occurred the funeral of Ezra Amstutz, son of Sam Amstutz, of Meade, Kan. The deceased was brought here Thursday morning, accompanied by his father and Henry Basinger. He was about 25 years old. When 15 months old, at the death of his mother, he entered the home of his uncle and aunt, Mr. and Mrs David Gerber and they raised him. He was a member of the Mennonite congregation here.

Next Sunday, Dr. S. K. Mosiman will preach the baccalaureate sermon to the Senior class. The subject of the address will be. "The Authority of Faith."

UPLAND, CAL.

Last Monday evening we enjoyed the rare privilege of having missionaries from India speak to us in our church. Brother and Sister Lapp from Dhamtari, India home on a furlough, are at present visiting churches along the Pacific coast. They were in Upland a few days and so it came about that we had them with us in our churchMonday night. They spoke to us of their work in India and had an attentive audience. Brother Lapp spoke appreciative words concerning our own missionary workers and paid loving tribute to our sainted missionary, Sister Annie Funk.

It goes without saying that such visits by our American Mennonite brethren tend to draw us closer together and strengthen the bond of mutual good-will and brotherly esteem. As we draw nearer to the end and anti-Christian tendencies become stronger, all true children of God must draw closer together. That this is taking place now, is more and more noticeable and I am glad to say, it is noticeable in our community. The pastors of the various churches in Upland are all solidly planted upon the Eternal Rock, Christ Jesus and Him crucified. In a friendly and brotherly way they help out one another, whenever occasion calls for such help. So it was that on Good Friday the pastor of the Methodist church was with us in our service and his address, so suitable to the occasion, was listened to with great benefit. As it so chanced, the famous McWatters male quartet, consisting of young Methodist preachers, was in town. They came with the local Methodist brother and favored our people with a number of suitable selections. This Good Friday service will long be remembered by our people.

Easter Sunday was a day of great blessing to all of us. As usual, we had an Easter communion service in the morning. For the first time the new individual cup service was used and without a doubt, everyone present was impressed with the quiet solemnity of the service. Yes, we all felt the divine presence of Him whose body was sacrificed and whose blood was shed for our redemption. For the evening our young folks had arranged a song and praise service.

Speaking about keeping those significant memorial days of Christ's redeeming work upon earth, I might mention that also on Ascension Day we had a church service as is our custom. In spirit we stood with the disciples upon Mount Olives and beheld the Redeemer's ascent into glory. Our young ladies' quartet sang to us of our heavenly home and drew our hearts heavenward. Me thinks it were not amiss, if our churches would not be so ready to be drawn into the popular current of doing away with celebrating those significant memorial days. The Puritans, when they set foot upon American soil, free from popish tyranny and slavish keeping of feast days and holidays, fell into the other extreme and dispensed with the keeping of any and all church holidays. I believe it would be attended with great spiritual blesssings, if we Christian people would keep such memorial days rightly. For a little while suspend our strenuous activities and concentrate our hearts in holy contemplation upon the great events in memory of which those days are set aside. Be not satisfied with a holiday but make a holy-day out of it. We know that, for instance, the season of lent is greatly misused by many socalled Christians. Easter is made a day of carnal feasting and merry-making. But should that hinder us from rightly using the season of lent and in quiet mediration follow our blessed Redeemer upon His various stations of suffering? Then, is it not worth while and certainly beneficial to our spiritual man, to keep Good Friday in rememberance of Christ's sacrificial death on the cross? Are we Christian people so engrossed and absorbed in our business (in our money-getting) that we cannot set set aside just a few days out of the year in memory of the greatest of all events in the history of man, the redemption of the soul?

Old fashioned! Out of date!—Yes. quite true! It were, however, better in our day and age, sometimes, to cling just a little faster to some old-fashioned ideas rather than to run after every new-fangled fad or idea, simply because it's new. We all believe in progress and especially thorough organization. But this progress must not consist in discarding the tried and proven simply because it's old, and in adopting the new, because it appeals to us. By all means keep that which has proven its great and lasting value and adopt and keep the new. which after proving it, is found to be good.

Not long ago I heard a noted Presbyterian evangelist make a strong plea for introducing systematic catechetical instructions. He declared it as his observation that such who first and above all were reared in the fear and admonition of the Lord, and then, after thorough instruction in the fundamental principles of Christian faith received into the church, are the staunchest, most loyal and faithful Christians. Being truly converted they stand firmly upon the word, are not driven by nervous excitement and not taken off their foundation by every "ism" of the latter day and every wind of doctrine. We say "Amen" to this declaration. Revival methods are quite necessary to reach such who do not and in their youth did not enjoy the privileges spoken of above and, by the way, a revival as to the true definition of the word, is good for the souls of all of us.

Speaking about those matters to one of our local pastors not long ago and asking him where the largest number of his converts are from, he said: "By far the greatest percentage of our increase comes from members of our church families. We get few from other sources." The speaker represents one of the most progressive of our churches. Just so it is with us. Our children are nearer to us than others and it certainly is our first duty to see that they receive proper training to enable them to decide forChrist and become intelligent Christians. Thank God for the host of young folks in the church! Yet there remains a duty toward those of the community, who are without. United efforts are necessary to bring them in. Here it is not a question of church propagation, but more of the right Christian influence, to bring such to sound conversion. Then let them affiliate with that church in which they feel most at home. Our Y. M. C. A. organization, being interdenominational, works along those lines.

Are we as a church handicapped in that direction because of language? To answer this question affirmatively or negatively, depends upon the viewpoint we take. We must be very careful in both directions. The bulk of the church is German and yet we have a number of members, very near and dear to us, who know very little German. While the additions are largely German, we expect more English speaking members in the near future. So it takes wisdom and grace from above to do justice to both sides. Thus far we have not experienced great difficulties and do not expect any in the future, since there is brotherly love, forebearance and consideration on both sides. There are Germans in the community that need good, wholesome Christian influence. We should realize our duty towards those perhaps more than we do.

Otherwise, we in this God-favored southern California are often reminded that we still are a long

ways this side of paradise. Sorrows, tribulations and sickness have lately been sent to some of our families. We believe, that those visitations are permitted by Him, who uses them for the training of His children. The angel of death has visited two of our homes, but this brought our heavenly home nearer and closer to us. We are glad that we may look forward to a time when 'the sun shall no more go down, neither shall the moon withdraw itself. for the Lord shall be our everlasting light and the days of our mourning shall be ended." Isaiah 60:20.

The warm summer days are coming on apace, where in California the sheep are apt somewhat to scatter. Yet we expect no retrenchment of the work, knowing that young and old will stand faithfully by and duties will cheerfully be performed. Greater difficulties will be experienced as the summer work comes on. but ways and means will be found, so the congregation with all its various auxiliary organizations need not miss any part of the services during the summer months. Since Easter regular catechetical instructions have begun and we expect, by the grace of God, good and lasting work through the summer. Together with this, German school will be in order in about a month from now. Our three missionary organizations expect to have an all-day meeting next Thursday. A good program is prepared and with God's help we will experience a profitable time.

So, as far as the Lord gives grace, we endeavor, in our humble way, to carry on His work among ourselves and others. In various ways, spiritually as well as materially, we are favored by God. May we always be ready, and willing to extend these favors to others in true love and fellowship.

Greetings in the name of our blessed Master to all our friends far and near. **M. Horsch.**

GONE HOME.

[Address of Rev. Annie J. Allebach, Read at the Annie Funk Memorial Service in the Bally Mennonite Church, April 28th, 1912.]

In 1895 I first noticed the longing desire in Annie Funk to become a worker in the Master's vineyard. It was at the Christian Endeavor Convention in Washington.

A number of Mennonites and their friends attending the convention were stopping at the Cutler House. among them our departed friend.

Singing songs is one of the real features at all of these conventions. We too engaged in singing. Annie seemed to be silent. I gently said to her, "Why don't you sing?" She looked into my face very pathetically and said, "I can't." I replied, "Oh yes, you can, just sing." At once she took courage and sang. No doubt, her life was one grand sweet song, and death met her singing "Nearer, My God To Thee." This loved one was going home. Yet she little realized that she was so near her eternal home when stepping aboard a few weeks ago.

Home to the child is the very embodiment of safety, and in the largest, fullest sense it is so with the eternal home to the adult child.

These homes on earth, the noblest and the happiest are but a dim reflection, a faint shadow of that which is above and beyond us. At home with the great Teacher and Helper. All sources of disturbances are over, trials are at an end. for patience has had her perfect work; no room for self-deception, for it knows even as it is known. No place for fear, for it is more than conqueror through Him that loved us; all good is realized, all wants met, all desires satisfied; it dwells under the very shadow of the Almighty, and its heart is fixed trusting in the Lord. To be absent from the body is to be present with the Lord. The words translated "to be present" really mean to be among one's people surrounded by familiar faces and scenes. Yes, to be at home, and is there not something very beautiful in this divine assurance that the spirit as it goes forth from the body does not feel the sundering of the ties which bind us to earth, nor is it oppressed by the strangeness of the translation, nor bewildered by the immensity of its abode. Its exit will be a going home; some place there is which is the home of Christ's redeemed ones, where they shall be welcomed to His presence Heaven is the home of the spirit and death, instead of unhousing it or turning it adrift like an ejected tenant from its present dwelling. opens for it the door of its true home. heaven.

Her life was short but sweet. Her world was working for the Master. Not only did she give herself for India, but also for the whole world, teaching the great lesson of **love for each other."** "Greater love hath no man than this that a man lay down his life for his friend." This lesson of love implies more conscience, less love for worldly gain, more thought of God's power and less of man's The loss of her life together with hundreds of other lives has caused people to stop and think. It may be the means of bringing many to God. Thus let us feel that God has used our loved one to minister to heathendom at home and abroad.

What a happy thought to know that she was willing. Can this be said of us? Are we willing to be used for the spread of the gospel or convicting the hardened sinner? Let us ponder and see how we stand before God. Are we doing His will. Are we truly His followers and ready to go home at any time or anywhere at His bidding? Should He call us tonight, are we ready to go home and meet our loved one? Let us not delay this great privilege of knowing God through Christ. then in a little while we shall all be together again, father, mother, husband wife, brother, sister, friend. What a gathering. and then we will understand.

As I think of the passage of this loved one from the time world into the eternal I am hearing her saying these sublime words, as she is "crossing the bar,"

Sunset and evening star
And one clear call for me
And may there be no moving of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell
And after that the dark
And may there be no sadness of farewell
When I embark.

For though from out our home of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

SECOND COMING OF OUR LORD.

By Jacob Snyder.
(Concluded.)

Therefore the aspect to us of Christ's appearing involves: (1) Deliverance from this present evil world. Gal. 1:4. (2) Deliverance from judgment. I Thess. 1:10. (3) Deliverance from this body of corruption. Rom. 8:21-23. "The creature itself shall also be delivered from the bond of corruption into the glorious liberty of the children of God. We ourselves groan within ourselves, waiting for the adoption. to wit, the redemption of our body. (4) Gathering with loved ones. I Thess. 4:17-18. I remember hearing Dr. Rufus Clark, who has just passed away, telling how his family had been scattered, and how he longed to be with them; how bright was his hope of the coming of the Lord when they would all be gathered together. Many of our families have been scattered; the dear ones are far away; but when Christ comes there will be a great home-gathering. Fathers and mothers—those who have lost loved ones — comfort ourselves with this thought. (5) Our seeing Jesus. I John 3:2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him, for we shall see Him as He is." I have heard a story of a boy in Scotland who was only half-witted; people called him "Daft Teddie". He was converted. They allowed him to go to the communion table, and when he came away there was only one thing he could say: "Oh, I've seen yon lovely man." They couldn't get anything else out of him, and he kept it up till he died. As he was nearing his end he would say: "Don't speak to me. When I was at the table I saw yon lovely man." Well, by and by we shall see Jesus. I like that thought that our union with Christ is a real union. Everything that concerns me, Christ is concerned in; and everything that concerns Christ, I am concerned in. So it is in regard to this second coming of Christ; in regard to the setting up of His kingdom on earth; and in regard to the manifestation of His glory. Oh, how selfish and vain, how narrow is the range of that man's vision who can only think of these things in connection with his miserable self. I tell you, brethren, this concerns the glory of the Lord Jesus Christ. At the Mount of Olives where they put the mock sceptre in His hand, and spat upon Him, and derided Him—in that very place Jesus Christ is to come and to be made manifest in His glory. It is all His glory. You poor, miserable, selfish man or woman, do you think that Christ died simply to keep you out of hell simply to make you happy? The Bible tells you from beginning to end that your salvation is not your own salvation merely, but that Jesus Christ may be glorified. Your pardon shows His grace; your sanctification shows His holiness; your resurrection shows His power; and your being glorified is to reflect His glory. It all concerns Him, and because it concerns Him it ought to concern us; and we ought to love—oh, how

we ought to love—His glorious appearing. And who shall appear with Him? Jud. 1:18. Not only Adam and Eve, Abel and Enoch, Noah and Shem, all the gray forefathers of the world's dawn will be there, but still more, the three great stem-fathers of the Hebrew race, Abraham, Isaac and Jacob, with Sarah, Rebekah and Rachel, and their twelve tribed believing seed, down to the latest generations. Moses and Joshua; Samson, Gideon and Barak; the leaders and judges of the people will appear in that grand review. Samuel and the prophets who sang of the glory that should one day come to Israel's King, will be there to swell the triumph of the saints. The righteous monarchs from David to young Josiah and the princess of the exiles returned from Chaldean captivity, will augment the number. From the plains of Mesopotamia and the brick kilns in Egypt, from the shores of the Red Sea to the banks of the Jordan, from the battle-fields of Bethhoron and Esdraelon, the faithful dead will rise to meet their expected reward. And Daniel will "stand in his lot" at the end of the days. When that solemn command is given to the harvest reapers, "Gather My saints together, them that made a covenant with Me by sacrifice," every angel, seraph and prince and every legion following the sound of the arch-angel's trumpet, will go through the land of Israel, and thence to the four ends of the earth, to reap and to bind their sheaves. They will visit the Holy City and the valley of Jehoshaphat, where lie the tombs of the kings, and the fields that skirted the Emmaus road where lie the graves of the judges; thence on to the caves of Hebron and the rock chambers of Judea, and to every spot inside and outside that land, to Egypt, Assyria, Babylon, the isles of the sea, and to every country and nation wherever a saint of God lies sleeping, to start him from his long slumber and wake him to glory. "They shall come from the East and the West, the North and the South and sit down with Abraham, Isaac and Jacob in the kingdom of God." Luke 13:28-29. The band of slaughtered innocents will be there; Stephen, Paul, Peter, the beloved John, all the apostles and all their race who have believed in the Messiah they preached; Mary the mother of Jesus, and the other five Marys who were written unto life, the women of Samaria, the Galilean women last at the cross and first at the tomb, the dying thief and the centurion that stood at the cross, all will be there, and in the front of all the martyrs of the last times. Multitudes of Israel's host, thick and bright as the beads of morning dew. Jacob's heavens shall drop down dew when the souls of the righteous descend from above, and their bodies revived ascend from the graves; and the land shall become the land of the living and not of the dead. How vast the number. Many shall awake to be forever with the Lord.

There are two different stages of the second coming of our Lord. The first stage is secret and occurs at the rapture. The second stage is open or public and occurs at the revelation or at the setting up of His kingdom.

First.—

He comes in the air.
To the church.
For His church.
To a marriage.
As a bridegroom.
To gather His church and present it to Himself.

Second.—

On Mount of Olives.
To Israel.
With His church.
To judgment.
As a King.
To establish His kingdom and with the church in righteousness rule the earth.

These stages are symbolized

First—

By the morning star.
By a thief in the night.

Second—

By the rising sun.
By the lightening across the sky.

*) Compiled from various sources.

NOTES ON THE SUNDAY SCHOOL LESSON.

June 16, 1912.

Christ's Witness to John the Baptist.

Mat. 11:2-19.

Golden Text—Luke 7:28.

John the Baptist was in prison for righteousness' sake. The wicked Herod continued to reign. The Messiah had not yet set up an earthly kingdom or come to rescue John. John, in his despair, began to feel that he might have made a mistake after all. It was at this moment of his trial, anxiety and disappointment that he gave way to his doubts and sent to Jesus. How much greater would John have been had it not been necessary for our Lord to say to him, "Blessed is he whosoever shall not be offended in me," and yet, would any of us have been free from doubts under similar trials? Doubts are natural. Few of us are free from them, but John did the best thing to be done. He sent directly to Jesus. Even good men are sometimes impatient with God when they have trials to trouble them, but when, instead of permitting these trials to drive them farther away from God, they draw close to Him and seek His help, their hardships become blessings.

The reply Jesus made to John was more than a mere statement of His claims in so many words it was a presentation of proofs. The two disciples of John could return to their Master with the convincing assertion that they had **seen** and **heard** many wonders from the simplest cure to the raising of the dead. The strongest proof they had to take back was that the poor had the gospel preached to them. The gospel and the blessings it brings remain to this day the strongest proof of Christ's Messiahship.

The tribute to John is one of the most wonderful ever spoken of a living person. He was not a reed shaken by the wind. He was not a softly clothed smooth-speaking courtier. He was a great, rugged character, the greatest of all by-gone prophets because his was the exalted privilege of announcing the kingdom with the King already present. Great as was John's privilege it becomes insignificant when compared with the opportunity of being actually in the kingdom when the kingdom is really manifested. John was the culmination of the law and the prophets, the second Elijah.

Jesus sums up his criticism of the age in which He lives in the parable of the children at play in the market place. The children could not play because of their peevishness and unreasonablness. Half of them want to play weddings and dance, the other half want to play funeral and mourn. Half were for gloom, half for joy, neither could agree. The spirit of the age rejected Christ because He lived a normal life among men; it rejected John because his life was abnormal away from men in the desert. It would be satisfied with neither John nor Jesus.

NOTES ON THE C. E. TOPIC.

June 16.

The Duty of Being Pleasant.

Ps. 133:1-3.

Think of the many ministers of happiness God has placed in this world of ours. The fields, the flowers, the varied landscapes of plain and mountain, by brook and sea, are all goodly things to look upon. The chattering brook, the singing of the birds, the hum of the insects and the whisper of the breezes among the trees bring the sweetest music to the ears of those who care to listen to it. Our food and our drink need not be pleasant to the taste in order to nourish us but God has made them so and commonplace eating and drinking become a pleasure.

As the things that are His to give are pleasant so the things that are ours to give our fellows may make this world happy. Our song, our laughter, our joys and our possessions have a mission in this world. it is to make others sing, laugh, be happy and prosperous. Do we use them so?

God's greatest boon to mankind was designed to be one of happiness. The promise of His son gave hope to the race, the realization of that promise, the joy of heaven to earth. He who finds in Christ his Saviour finds the joy that makes the angels sing and brings to him eternal happiness. We should be "happy in Jesus" and exercise our whole power to make others as happy as we are.

Does it occur to us that being pleasant to others is a duty we owe and not a grace we confer upon those about us? The disagreeable person is always out of place. If he is disagreeable under discouraging circumstances he makes his own load heavier and adds to the trials that others have to bear. If he is disagreeable when there are no real reasons for regarding the road a hard one he is a pessimist. He makes bright things dark. He is untruthful as well as uncheerful. When we so conduct our lives that cheerfulness becomes impossible we shorten them. Doing one's best to be disagreeable all the time is a deliberate attempt to shorten one's own life. On the other hand, one's cheerfulness is bound to help others be cheerful. Pleasantness is always catchy. The smile, the happy word, the "glad hand" and the friendly greeting are the little missionaries we send out into the great world of sorrow and wickedness to make it better.

Happiness and unity go together. This can be no truly pleasant world without unity. It is the discord that spoils the song and the discordant life spoils the beauty and pleasure that everyone has a right to expect from life. When one makes unity impossible among brethren he gives a slap to both God, the Creator, and man, the creature, whom He intended to make happy.

The truly pleasant life is a consecrated one. Consecration is a happy service, it gives one a heavenly task upon earth and leads one to set about making earth a heaven. When the time comes that all those who profess the love of God live in peace and unity and devote their lives to consecrated service we shall not only be singing the 133rd Psalm, we will be living it.

News of the Week.

1,500 PERSONS BARE FEET IN CHURCH OF GOD MEETING

Anderson, Ind., June 8.—More than 1,500 persons bared their feet today for the ordinance service of the holy ceremony of the washing of feet in the annual camp meeting of the Church of God throughout the western hemisphere. Probably never before in Indiana had so many people joined at one time in the ceremony.

There were several colored people from the southern states and also very dark natives of West Indies, British Guinea and also from points in Central America and Mexico. But of more than fifteen hundred people who participated in feet washing there were less than one hundred of the dark race. In the Church of God the line is not drawn on color and today the colored worshipers were seated among the whites. The only segregation in the ceremony was that of men and women.

For the washing of feet the men assembled in the camp tabernacle while the women gathered in the chapel of the Workers' home, with women conducting the ceremony for women and well-known men of the church officiating for the men.

The washing of feet followed the Lord's Supper in the tabernacle, in which men and women united, the communicants being seated inais criminately for the sacrament.

ALASKAN VILLAGES COVERED BY ASHES

Kodiak, Alaska, June 11. — Kodiak and Woody Island villages are buried under a foot of ashes as a result of the eruption of Katmal volcano, beginning Thursday afternoon and lasting forty-eight hours. No lives have been lost here, but many other settlements near the volcano must have suffered indescribably.

Persons arriving at Fairbanks from the south bring reports of heavy cannonading in the foothills of the Alaska range and it is supposed the volcanos there are in action. The sounds come from the vicinity of Mt. Hayes. Ashes falling at Fairbanks and the sun is obscured.

Food supplies are not sufficient to last more than two weeks, and all crops have been destroyed. The people have appealed to the congress for help.

There is every reason to believe that hundreds of persons have perished in the recent poisonous gases and rain of fire and rocks that descended on Cold Bay, Iliamna, Kodiak and vicinity during the volcanic eruptions.

The Alaskan volcano, in amount of precipitation and extent of territory covered, will rank among the biggest similar disturbances of modern times, according to private dispatches received here today.

TO PROBE HARD COAL PRICES

Washington, June 8. — An investigation into the causes of recent advances in the price of hard coal was set afoot in the house today by Representative Difenderfer, of Pennsylvania. The interstate commerce committee reported favorably his resolution calling on Secretary Nagel, of the causes of recent advances, and particularly if the miners have profited by the recent strike agreement.

561 FAMILIES UNITED BY DESERTION BUREAU

Cleveland, June 11. — Cleveland today became the center of the world which is interested in charities and correction. The national conference on education of backward, truant, delinquent and dependent children and the national conference of Jewish charities, which had been in session since Sunday evening engaged in their most important discussions.

A report of the national desertion bureau of the National Conference of Jewish Charities now shows that of 852 cases handled by the bureau, 561 men were found and reconciled to their wives and families. The bureau was established a year ago by Dr. Lee Frankel, president of the conference, and Morris D. Waldman, both of New York. Waldman introduced a resolution to provide $10,000 annually for this bureau. In his speech on "desertions," Dr. Frankel advocated the establishment of an endowment fund to compensate social workers.

Tramp and His Peculiarities.

The tramp and his peculiarities were discussed, the principal paper being by S. Rabinovitch, superintendent of the Hebrew Relief Association of Milwaukee. He said that the Hebrew is not a tramp by disposition or temperament, but that the tramps of that race are reinforced largely through the operation of industrial conditions.

The great number of immigrants furnish a class of industrial workers so that those maimed at hard labor have no resource but to become tramps.

INDIANA FOOD LAW IS CONSTITUTIONAL

Washington, June 7.—The Indiana pure food law of 1907 was upheld today as constitutional by the supreme court of the United States. The principle was announced that states may enact such measures without interfering with the federal pure food and drugs act of 1906.

The constitutionality of the law was raised by Marion W. Savage, who contended he was manufacturing in Minnesota a medicinal product and sought to have the federal circuit court in Indiana enjoin the enforcement of the state pure food law as to the sale of his goods. The court declined.

Certain Powers to States.

Justice Hughes today, announcing the unanimous decision, said a state had a right to compel the statement of ingredients of such an article. He said this was what the Indiana law required, and therefore it did not interfere with the federal law which dealt with "false and misleading" labeling.

The federal law, it was added, did not cover the entire field, but left certain powers to the states in the regulation of interstate commerce and foods.

ENTIRE FAMILY MURDERED.

Villisca, Iowa, June 10.—The murder Sunday night of the entire family of Joseph Moore and two girl guests, eight persons in all, is tonight baffling the authorities who have been unable to secure a trace of the murderer and have little or no clue to his identity. The murderer killed every person in the house and escaped. It is apparent he had a key to a door of the home because all doors and windows were found locked.

POSTAL SAVINGS STATISTICS,

Washington, June 8. — Statistics made public by Postmaster-General Hitchcock show that $7,035,545, or more than two-fifths of the postal saving deposits in the country, has been made in thirty-three cities having a population of one hundred and fifty thousand or more each. New York and Chicago, which rank first and second in population, occupy the same rank in total postal deposits. The ten leading offices with the amount on deposit at each are: New York, $976,749; Chicago, $951,662; Portland, Oreg., $436,165; St. Paul, $411,926; San Francisco, $395,904; Cincinnati, ..367,622; Brooklyn, $348,190; Boston $322,824; Kansas City, $300,717, and Los Angeles, $255,461.

MEXICAN REBELS LOSING GROUND

El Paso, Tex., June 9. — Gonzalo C. Enrile, former right-hand man of General Orozco, and financial agent of the Mexican revolution, was arrested here today by a Texas ranger and held to await extradition to Mexico.

El Paso, Texas, June 9. — Mexican Consul Lorente today received word that the rebel forces of Generals Campa and Argumendo were routed at Nazaz, 50 miles east of Torreon, by General Blanquet and 1,500 federal cavalry, who claim to have the last remnant of the rebels surrounded.

SUBMARINE SINKS WITH ALL ON BOARD

Cherbourg, June 8. — During the practice maneuvers of the French fleet today, the battleship St. Louis crashed into the submarine Vendemiaire. The smaller craft immediately disappeared and is believed to have been cut in two and to have carried to their death the entire crew of twenty-six men.

The accident occurred between Aurigny Island and Cape Hague, in the Race of Alderney, where violent tidal currents prevail.

The battleship was steaming along quietly when the submarine suddenly appeared under the bows of the warship. There was no time to avoid a collision, and the next moment the stem of the St. Louis struck the submarine with terrific force, driving the latter below the surface.

ISLAND "KING" VISITS PURDUE

Lafayette, Ind., June 8. — John D. Murray, the Purdue man who made himself "king", made a visit to the university yesterday while en route from Chicago to New York. Murray, '91, is ruler of Christmas island, in the Indian ocean, eight hundred miles from Singapore. He has eleven white subjects and one thousand four hundred Chinese coolies, who are employed in mining phosphate for the Christmas Island Phosphate Company of London, England, of which he is general manager.

Christmas island is twenty-six miles long and four miles wide, and is covered with a tropical growth that is broken only where the British company has sunk its phosphate mines. While Murray does not wear royal regalia nor sit on a throne, he rules with more arbitrary power in the little island than does the king of England. He is the whole government. Murray has been "king" of Christmas island five years, and he says he does not get lonesome, because he is too busy.

5,000 SOLDIERS PREPARING FOR CUBA

Washington, June 7. — The general staff of the army today issued preparatory orders for the dispatch of a military expedition of five thousand troops to Cuba.

The big four army transports now at Newport News were ordered to be put in commission, provisioned and supplied. Orders also were sent to the army posts from which the troops will be drawn, to have them in readiness for the movement.

Object of Sending Troops.

At the war department it was emphatically stated that if the expeditionary force is sent to Cuba it will not be with any thought of political interference in the affairs of the island government. The principal object would be to aid Cuba in restoring order.

PROHIBITION CONVENTION.

Chicago, June 7. — There will be 1,408 delegates to the prohibition national convention which will be held in Atlantic City on July 10, it was announced by National Chairman Chas. R. Jones today. Among those mentioned as candidates for the nomination for president are Francis E. Baldwin, of New York; Eugene W. Chafin, of Arizona; Col. Andrew Jackson Houston, of Texas; Madison F. Darkin, of Pennsylvania, and Dr. Aaron S. Watkins, of Ohio.

Felix T. McWhirter, of Indianapolis, recently received the indorsement of the Indiana delegation for the vice presidential nomination. Others named in this connection are I. H. Amos, of Oregon; Finley C. Hendricksen, of Maryland and E. L. B. Hohenthal, of Connecticut.

NAKED CHILDREN TO MAKE DEMONSTRATION

Chicago, June 7.—Naked children by the score will, it is planned, appear in the streets through the congested quarter of the west side of the city next week as a striking protest against the suffering brought to women and children by reason of the high cost of Kosher meat. This was decided on at a meeting of Hebrew mothers in a west side hall tooay. It is designed to attract the attention of the public, they say, to what they characterize as unnecessarily high prices fixed both by wholesalers and retailers upon the only meat they may eat.

CANAL LOAN HAS BEEN EXHAUSTED

Washington, June 6. — The entire proceeds of the Panama canal bonds of 1911, issued less than a eyar ago, have been spent. The last of the loan was wiped out today by the progress of the waterway that will sever the American continent. Officials of the treasury do not contemplate issuing any more canal bonds during the present administration.

Secretary MacVeagh today disbursed $1,000,000 for the construction of the ditch. The amount not only exhausted the proceeds of the bonds and their premiums but in addition deducted $559,000 from the general fund of the treasury.

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Voices of Summer

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Botschaft der Blumen.
Der Kinder Heiland.
Knospen und Blüten.

Sommerfreude.
Sonnengold.
Hosianna.
Kinderlust.

Frühlingsstimmen.
Sonnenschein.
Lobet den Herrn.
Lasset die Kindlein zu mir kommen.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, June 20, 1912. No. 25.

A PSALM OF LIFE.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell.
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a name:
'Tis but to be, 'tis not to live.

Be wise and use thy wisdom well,
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he lived, then spake the true.

Be what thou seemest: live thy creed;
Hold up to earth the torch divine:
Be what thou prayest to be made:
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go,
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth if thou the true wouldst reap;
Who sows the false must reap the vain;
Erect and sound thy conscience keep,
From hollow words and deeds refrain.

Sow love and taste its fruitage pure;
Sow peace and reap its harvest bright;
Sow sunbeams on the rock and moor
And find a harvest-home of light.

Horatius Bonar.

NEWS AND COMMENTS.

In the great German rescue organization for drunkards, the Blue Cross League, there are now 37,876 members of whom 9,530 were formerly notorious drunkards.

The league of abstaining students in the University of Munich, the great beer metropolis of the European continent, now numbers over a hundred members. Leipzig, Berlin, Muenster and Kiel Universities have each forty or more and the other universities have already organized.

The Paris Custom authorities recently seized 3,000,000 liters of adulterated wine and threw it into the Canal du Midi. As a result, thousands of dead fish have been floating about the canal and the Port de Cette. These fish cannot be sold in the market. It is estimated that the canal and port have been depopulated of fish for two years at least.

Three brethren of the Defenceless Mennonites bought a brick building in Chicago for the use of the city mission workers. The building has two nice halls, several good living rooms, besides several smaller buildings and vacant space on the lot. They hold it for the consideration of the next conference.

The great advantage which Christianity has over Mohammedanism in Africa is the translated Bible. The Koran cannot be translated, and Arabic is a language which it is practically impossible for the Africans to master. Hence Moslem proselytes are usually illiterate. But the African loves knowledge and is awake to its importance, and finds the key to it in the Scriptures, which Christian missionaries have put into his vernacular.

Bro. A. A. Sommer and family stopped on his way from Dalton, O., to Moundridge, Kan. in Berne, Ind., to visit his brother I. A. Sommer and other friends. He preached on Sunday morning, June 16, and spoke to the Sunday school in the afternoon. Both brothers went to Chicago on Monday morning, the one to serve the Garden Township congregation near Moundridge, the other to go to the Northern Conference and the Canadá Conference, in Mt. Lake, Minn., in the interest of our publication work.

A Young Filipino Christian.

At Anuba, in Cavite province, in the Philippine Islands, a girl of fourteen opened a Bible school, all by herself, to teach what she had learned. More than fifty children gathered round her, and she taught them five hours a day, and five days a week, for six weeks. Her course consisted of the life of Christ from the Gospel of Mathew, the book of Genesis, some Old Testament stories, the catechism and some hymns, with memorizing of many passages from the Bible. At the end of the six weeks' course this young teacher held an examination, and in every way made the course as thorough and valuable as she knew how. Besides this she taught two Sunday school classes each week, in two different towns. Such fidelity ought to be an inspiration to every young Christian in the home land.

Zionist Notes.

The town of Nablus in Samaria has now twenty-five soap factories in operation.

In Ekron five Jewish colonists observed the Schemittah or Sabbatical year in 1911, by letting their lands lie fallow. Another thirty compromised by hiring the work on the land done for them.

Five million francs have been invested by Jews in orange plantations in Judaea, on 7000 dunam of land. The orange export from Jaffa has grown from 400,000 boxes in 1904, to 1,200,000 in 1911. Most of these go to England, others to Russia, Turkey and Australia. Rubber plantations and the culture of giant bamboo are also well under way.

A woolen mill employing 200 Jewish laborers is to be opened in Jerusalem. Half of the capital has been subscribed.

Jewish proprietors now own one-fiftieth of the total land area of Palestine, and almost three fifths of the entire area of Galilee. Between Haifa and Jaffa mile-long stretches have come into their possession. "In my youth," writes Ludwig Schneller, son of the founder of the well-known orphanage in Jerusalem, "a Jew in Jerusalem streets was a rare sight and one which attracted the stones and the curses of the city's people. Now the Jews number 70,000. In the country they work diligently at the severest work."

A Jewish physician from Rowno (Russia) has purchased a large tract of land near Tell-Awiw, where he will erect a sanitarium for the tuberculous sick.

The administrative council of Jerusalem has revoked certain privileges connected with the Borac, or Weeping-wall, which tradition affirms to be a remain of the Temple. This has provoked great bitterness among the orthodox Jews of Jerusalem and in the Diaspora. "Others have their churches and their mosques," says a writer in Die Welt. "They build and build and enlarge. This holiest and earliest and sole ruin must not be taken from us."

The Jewish Colonization Association is the keeper of 300,000,000 francs left by Baron Hirsch for the relief, by colonization, of the Jewish masses of Eastern Europe. A quarter of a century has passed since the bequest was made, and all attempts at colonization outside of Palestine have failed. When will the Hirsch millions be used to back Zionism?

Pensioning Mothers.

The state of Illinois now has a law, which becomes operative in the counties on their initiative granting pensions to mothers who are left with little children to take care of, either by the death, desertion or disabling of the husband and father. The law has been accepted in several counties and it is expected that it will extend throughout the state, notwithstanding the opposition to it on account of its socialistic character. We have a theory that any mother of children has the right to a chance of bringing them up in some measure of comfort to good citizenship and a good opportunity for life. And if the natural provider of that chance is no longer available, it is perfectly legitimate that the state take his place. This is not paternalism, but simply a good square deal both for the mother and the children. After all mothers are the greatest bulwark of the state, and they ought to be one of its greatest cares. The theory that somehow it is better for the state that such a mother go out washing for a livelihood while her little children are left untended at home, does not seem to have any very solid foundation. The fear of pauperizing such mothers has been so great that we have robbed the children of their legitimate right to a mother's supervision. To avoid one unwise thing we have done something still more foolish.—Chr. Guardian.

CHANGE OF ADDRESS.

The undersigned hereby notifies all his friends that in the future his address will be **Moundridge, Kansas,** instead of **Dalton, Ohio.**

A. A. Sommer.

CONFERENCE NOTICE.

Providence willing, the Middle District Conference will meet at Donnellson, Iowa, September 23, 1912. It will be preceded by a missionary festival on Sunday, September 22 and the conference sermon by the president in the evening of the same day. All are cordially invited and asked for their prayers in behalf of the preparations for the conference.

S. M. Musselman, Pres.
C. van der Smissen, Secr.

INVITATION TO THE CONFERENCE IN CANADA.

Providence willing, our conference this year will be held on July 11-12 in Winkler, Man., and we kindly invite all friends to attend the same. On the 13, a ministerial conference will be held. Bro. Hoeppner, the elder of the congregation informs us, that on Sunday, July 14, there will be a mission festival.

Considering the immensity of our task in the Northwest we feel weak and unable to cope with it, therefore we would be very glad if God would guide others and make it possible for them to visit us at this time to unite with us and help us to build Zion.

John Gerbrandt, Pres.
David Toews, Secr.

FROM OUR MISSION FIELD IN INDIA.

Bro. C. H .Suckau writes May 9th: We are very glad and thankful that God opened the way for us to go into camp this year. As brother and sister P. A. Penner were hindered from going out on account of medical treatment of lepers supervised by the government, they very kindly granted us the use of their tents and other camping outfits. This was the first time we were privileged to get out on a preaching tour. We say privilege, for such it really is.

Taking enough provisions with us for a six weeks' tour, we started out northward to a place named Kotghara, 49 miles north of Champa. Bro. and sister P. W. Penner met us and accompained us to Kotghara. Mrs. Suckau and Theodore rode on an ox-cart while Penner's and I rode our bicycles. We reached Kotghara after four days, arriving there on Saturday, and pitched our tents in the shade of some beautiful Mango trees facing Manguru, a mountain about 9 miles distant, which is nearly 3000 feet high. It was a quiet place to spend the Lord's day. In the afternoon we preached at the weekly bazaar to more than 200 people.

From Kotghara Bro. Penner and I with two native preachers made a tour of 60 miles on foot and came as far north as Matin which is about 30 miles from Kotghara. This place will approximately form the boundary of our field towards the north, if we can possibly open up work in this district before others are entering it. As far as Matin the Roman Catholic Mission is already working. During this four days' trip we preached in 21 villages and passed through some beautiful country.

Upon our return Bro. and Sister Penner left us extending their tour southward.

We remained in Kotghara 13 days and while the two native preachers and myself went about preaching in the neighboring villages, Mrs. Suckau took care of the sick that came to the tent for medicine and called on some of t he women in the village.

In all probability Kotghara will be the place where a new district court will be opened, in which event it will speedily rise to importance.

Our next camping place was Lapha, the capital of Lapha province. It is about 25 miles west of Kotghara and 30 miles from Bilaspur where the Disciples of Christ Mission are working. In Lapha we were only five days, as there were but few villages near by. We were received very kindly here. On our way back we stopped two days at Pali, partly for repairs of one cart. We also went to see an old temple which is here kept in repair by the government. On the way back to Kotghara we stopped at Chartma, Durga on Sunday, and Chhuri on Monday.

In Chhuri, a village of several thousand inhabitants we remained for seven days. On account of continued heavy rains we had to spend much time in the tents. Nevertheless we made a number of extensive trips, visiting the larger villages in the neighborhood. One night during the heavy rain part of our tent came down, so the servants and I had to get out and replace the stakes which had been pulled up.

Our next camping place was Karba, the capital of Karba province quite a large place. On account of heavy rains the Hasdo river was so high that we had trouble in crossing it. Some of our things got soaked, and we had to get an extra pair of bullocks to get us through the river. At Karba we stayed 6 days, While here, one of our preachers got sick with fever and the other was called home to his sick wife; so, after having had a blessed preaching tour of six weeks we broke up camp and returned to Champa. I had a personal interview with the Prince of Korba who was quite friendly. He also let us have one of his elephants on which to go home. So Mrs. Suckau Theodore and I had a 25 mile elephant ride. None of us got sea-sick, and we arrived home well and happy.

We praise God, that during this tour we were permitted to preach in nearly 100 villages and to hundreds of people who had never heard the Gospel. We are looking forward to going out into camp again next year.

The medical work is going on as usual. The Sunday school has increased largely in number of attendance. For this increase we feel indebted to the Sunday school of Newton, Kan., which is supplying us with small S. S. picture cards for distribution to those who learn the golden text.

P.S. We are at present enjoying the envigorating climate of Simla, where we can daily see the eternal snow of the Himalayas. I spend three to four hours daily in language work for the second year's examination.

Just three days ago we received the extremely sad news of the perishing of Sister Funk in the Titanic disaster. We thus sustain the very heavy loss of one of our most efficient workers. We were expecting so much from her visits to the churches in behalf of opening up new work here. God's will, not ours be done!

(Yesterday I was told that a certain English paper had contained a brief notice concerning Sister Funk's heroic selfdenial during that tragic disaster. She had already stepped into one of the boats with a little child whose mother could not be taken in for want of room. When Miss Funk offered her place to the mother and left the boat, again boarding the sinking ship. What a powerful sermon without words! By this she "being dead yet speaketh." Hebr. 11:4.

P. H. R.

CITY MISSION.

Los Angeles, Cal., June 6. "I will extol Thee, O, Jehovah for Thou hast raised me up, I will sing of Thy loving kindness forever."

On May the 5 when the ambulance haulted at my door I entered it with trembling heart yet saying over and over to myself, "I will trust and not be afraid. And to my joy the operation did prove to be a success. The doctors were much pleased with the seeming improvement, and promised me that in ten days I should be going home. But to their surprise and my disappointment, the somewhat puzzling symptoms at the diagnosis, on the 7th day, developed to a point at which the doctors gravely shook their heads and called in other doctors to ask their advice. So this meant two more weeks at the hospital. (Am relating this merely to give account for my slow recovery.) On May 27, the same ambulance conveyed me home as it had brought me, only this time I was in quite a different mood, was rejoicing and praising the Lord for all His loving kindness.

Though at first I could not understand why this must be, I soon learned that there was a divine purpose in it all. I now believe more firmly than before, that for the Christian there are no accidents and that it is not necessary to understand all of God's dealings with us in order to trust Him implicitly. I know that during these quiet days I have learned much that I would have learned in no other way.

This sudden affliction which took me by surprise seemed like such a black foreboding cloud at first—, proved to be not so dark after all. Very soon it showed its bright silver lining. To have your own dear sister nurse you through your sickness is a privilege rarely granted to those in the hospital. Then too, rays of sunshine often penetrated its darkness and even in my utter helplessness I could not count the many blessings. The friendly visitors with their smiling faces, boquets of flowers, and songs of cheer; the letters, cards and flowers sent by friends from my home church at Reedley, and from others; the sympathy and interest which the dear nurses and doctors showed toward me, and best of all the earnest prayers of my friends and dear ones which ascended heavenward in my behalf. Truly I had much to be thankful for.

I wish I might in some way return the kindness shown me, but since I cannot do that I shall try to pass it on to others. Though my strength is not yet sufficient to permit my walking about 'ere long I expect to join the Anti-Appendix League and go on my way rejoicing.

Yours happy in Him

Elizabeth Braun.

4900 Aldama St.

Sad will be the day for you when you become absolutely contented with the life you are living, with the thoughts you are thinking and the deeds you are doing.

NO REVISION NEEDED.

The theology that makes God real, that keeps the cross of Christ within view of penitent souls, that creates a sense of sin, that stirs the spirits of men with moral condemnation, that drives the convicted sinner with broken heart to God, that regenerates the soul, and keeps up a deepening fellowship with the Father and His Son, JesusChrist, carries its own proofs and needs not the seal of scholastic ratification. The theology that brought Abel to the Altar as a true worshiper still speaks, though it is as old as the first family of the human race. And the truth which stopped young Saul in the way and made of him the revolutionizing Apostle to the Gentiles is too well established in the course of history to need revising at the hands of men who would not know what to tell a mourner in Zion if they should come upon one.—Bishop John C. Kilgo.—North Carolina Christian Advocate.

We are prone to accuse others of being asleep when we need to wake up to our own work.

WATERING THE MILK.

"Any one who comes into close contact with the Y. M. C. A., knows that while the religious is still emphasized, there has been a change in recent years, on that emphasis. Evangelism was the keynote of the Y. M. C. A. a few years ago. Today many of the Sunday afternoon meetings are given over to the discussion of social or political or scientific questions." The above is copied from "The Literary Digest," of Feb. 18, of the current year. The declaration does not lack in plainness and positiveness. Is it true? One reason for this inclination on the part of the writer is that the change of emphasis, charged to the Y. M. C. A., hang together with an undoubted phenomenon in other directions. What is charged to the average Y. M. C. A. is certainly true of many a pulpit in which the evangelistic note was discernable a generation ago. With others, the writer can not help regarding the situation as regretable. The state of things indicated is more than a change—it is a retrogression. For surely, what was fundamental in the way of humanity's needs, in the days of DeWitt and John Hall and Cuy Cuyler and Taylor and Storrs, is fundamental now. And surely we need not a comparison, on the one hand, between those who are obedient thereto and are fed thereon, and such others as are fed on the "discussion of social or political or scientific questions." Is there then no place for such as these in the kingdom? It is not denied there is. But that is not the point. The point rather is that these are secondary and subordinate, and the secondary can never be allowed to crowd out the fundamental without dishonor to God and detriment to souls.—Leader.

Home Circle.

THE NEW WAY.

I went to school by streets, today,
That I was never on before;
But now I'll always go that way,
And not the old one any more.

For there's a great big house of brick
I passed upon the way I went,
Where little children who are sick
And have to lie a-bed are sent.

And while I went a-skipping by,
Afraid that I might tardy be,
I looked up and I chanced to spy
A child about the age of me.

She lay upon a little bed,
And, oh, her face was thin and white!
I thought how mine was round and red;
It made my throat feel queer and tight.

I almost think I should have cried
A tear or two, had not that child
Caught sight of me; and so I tried
To look quite cheerful when she smiled.

And I smiled back, and waved my hand,
And she waved hers—and, all this day
I've thought of her. That's why I've planned
To always go to school that way!

—Marian Warner Wildman,
in Children's Magazine.

"OLD BEN."

"It's going to be cold to-night," said Jack, the burly hired man, coming from the barn and putting out his great brown hands towards the fire.

Roy looked up from his school book and nodded.

"I pity the man who will have to go far in the wind," said Jack.

"And the horses too; eh, Jack?"

"Oh, horses can stand it. They're used to being out, and their skin is thick," was the answer. "There's old Ben; he'll get under the tree and keep warm."

"I hope you haven't left Ben out," exclaimed Roy. "If you have, you have done wrong, for Ben is a faithful horse and never shirks a duty. Animals have feelings as well as human beings, and they serve us well when we are kind to them."

"Well, I guess it won't hurt Ben to let him out to-night. It'll toughen the old fellow, besides, it was too cold for me to get him in the teeth of the wind and fetch him in. It's only one night, Roy," seeing Roy shut the book.

"But it's old Ben, the best hand on the farm," said the boy quickly. "We should be kind to the dumb animals. I never have thought of leaving the old fellow in the meadow such a night as this. It is cruel."

Jack made no reply, but looked scowling at the boy, and having warmed himself at the fire, went up to the attic to bed.

Roy arose and walked to the window. Already Jack's predictions were being fulfilled. A cold wind was rattling the windows of the farm-house and indications of a bitter cold night were abundant. The boy heard the blast with a shudder.

By and by he slipped from the house and went to the barn. Taking a halter from above old Ben's stall he went down the lane which led to the meadow. He could hardly see his way, the night was so dark, and the wind seemed to blow through his bones.

"Ben's nothing but a brute to Jack," said Roy. "The man can't appreciate good service until it has been hammered into him. What does he care for a freezing horse so long as he is tucked up in a warm bed?

Roy reached the bars and called old Ben. In a little while he was answered by a joyful whinny, and the old horse came up. Roy haltered him and rode him back to his stall.

"I'll never go back on you, old fellow," said the boy, patting old Ben's strong neck; and when he had seen him safe in the barn, with a good feed before him, he went back to his book.

Though old, Ben was the swiftest horse on the farm. He could distance all the others, and when speed was necessary he was always the chosen one.

The wind rose higher and higher, and Jack frightened by the storm, sprang from bed and fell headlong down the stairs, at the bottom of which he lay, badly hurt and calling for a doctor. Roy's mother examined him and shook her head; the case was serious.

"You can't get Ben up in time to ride for the doctor," groaned Jack.

"He's closer than the meadow," answered Roy as he hurried off, and in a trice he was riding the faithful old horse over the country road at the top of his speed.

The doctor came back with Roy, and Jack was not only made comfortable, but his life was saved.

"Roy didn't lose time," said the surgeon to his patient. "If old Ben had been in the meadow instead of in his stall you would have surely bled to death."

The man turned pale and looked at the boy.

"How did old Ben get to his stall?" he asked.

"I brought him in from the field after you had gone to bed. I tell you it pays to be kind to animals.

Big Jack, the farm hand, held out his hand and took Roy's in his horny palm. "I guess I needed a lesson of this sort," said he. "Hereafter if there is to be any freezing in the meadow, it shan't be old Ben."

Dumb animals respect the soft hand and kindly voice, and stand ready, in their humble way, to repay a kindness a thousand-fold. Don't forget them.—Christian World.

Marriages.

Hilty-Schumacher.—On June 16, at the home of the bride's parents near Pandora, O., Dr. Alvan B. Hilty and Nettie Schumacher, their pastor officiating.

Markley-Eck.—On Saturday evening, May 11, at the home of the groom's parents, Mr. and Mrs. Josiah Markley, at Harleysville, their son, Vincent and Miss Sadie N. Eck, both of Pennsburg were united in marriage.

Sell-Godshall.—On Saturday afternoon, May 25, at the pastor's home, Mr. Franklin G. Sell, of Souderton, and Miss Hattie G. Godshall of the same place, were happily married. The bride is the daughter of Mr. and Mrs. Andrew Godshall, of Morwood. Souderton will be their future hame.

Rice-Moyer.—At the home of the bride's parents, Souderton, on Saturday evening, May 25th, Daniel Rice of Blooming Glen Bucks county, and Miss Lizzie M. Moyer were joined in wedlock. A large number of the immediate relatives and friends of the bride and groom were present.

Deaths.

Lightcap.—Augustus, son of Mr. and Mrs. Ephraim Lightcap, of Fruitvile, died in the Germantown Hospital of typhoid fever and appendicitis. He died while under an operation. Funeral services were held on the 11th of May from the home of his parents and further services and burial at Herstein meeting house. He is survived by his wife and two children, his parents and five sisters and five brothers. Rev. J. W. Schantz conducted the services.

Contributions.

General Conference Treasury.

Daniel Schmidt, Tampa, Kan., collection of the Friedenstal church, $5.50; J. J. Kliewer, Carlsbad, N. Mex. church, for statistical reports, $1.

Gratefully acknowledged,

C. F. Claassen, Treas.

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Editorial.

THE CHRISTIAN WARFARE. II. THE ARMOR.

Two weeks ago we considered the enemy of the Christian. We saw how powerful our enemy, the devil, is, how artful and cunning how deceitful and skillful, how he seems never to get weary, but always ready for an attack, whenever there is a prospect for success. We recognized the thorough organization of his kingdom. All this enjoining us to watch, pray and fight.

Today we will, by the help of God, see what is the armor of the Christian according to Ephesians 6:10-17.

"Be strong in the Lord, and in power of His might."

We shall be strong, we shall stand against the enemy for ourselves, but not in our own power. We shall be strong in the Lord. "In the Lord have I righteousness and strength." Recognizing the powerful enemy, we see our own weakness. We have to rely on the Lord, the God of our salvation. But we shall not only stand and withstand, we shall also attack in the power of His might For:

Our strength is weakness in the fight,
Our courage soon defection;
But come a warrior clad in might,
A Prince of God's election;
Who is this wondrous Chief,
That brings this glad relief;
The field of battle boasts
Christ Jesus, Lord of hosts,
Still conq'ring and to conquer."

What is then our armor? Paul lived near the encampment of the Praetorian guard. The whole armor was the panoply of the heavy infantry. The girdle, the breastplate, the shoes, the shield against the fiery darts of the enemy, the helmet, the sword are here, but we do not find the spear, which otherwise belonged to the armor.

The Christian armor is the whole armor of God; it is not of our own fabric, but a work of God. What a difference there was in former times in the work of the armor we see, when Locksley in "Ivanhoe" says: "Curse on thy Spanish steelcoat! had English smith forged it, these arrows had gone through, an as if it had been silk or sendal." Here we have an armor of God. Gurnall says: "Must the soul's armor be of God's make? then look narrowly whether the armor ye wear be the workmanship of God or no." Will our armor stand the onslaught, or show the weakness of human im perfection?

God prepares our armor for it is He who works in us both to will and to do of His good pleasure." But we have to take unto us the whole armor of God, that we may be able to with stand in the evil day, and having done all to stand. The evil day is a day of special danger. Every day brings dangers, but one day more than another.

Stand therefore, having your loins girt about with truth. Truth is the harmony of our knowledge with the truth of the gospel, the love of truth ,being of the truth is being girt about with truth, it is giving our intellect into the obedience of God.

The breastplate of righteousness is Christ's righteousness, imputed to the penitent sinner. He is our righteousness and strength. The consequence of Christ's sacrifice, the love of God, the love of what is right, is a protection for our heart, for the breast. "Blessed are the pure in heart for they shall see God."

Our feet shod with the preparation of the gospel of peace The peace of God makes us ready for the fight, enables us to stand and to run in the path of righteousness. Above all, taking the shield of faith. The faith which lays hold of the forgiveness of sins in Christ Jesus, for "this is the victory that overcometh the world, even our faith."

The fiery darts of the wicked are the temptations and trials. By faith we are children of God, we belong to God, cling to Him and no one shall pluck us out of His hand. Unity makes strong. locking the shields offered to the enemy an almost impregnable wall.

A good shield quenched the fiery darts, a good faith overcomes temptations.

And take the helmet of salvation The surety of salvation preserves the Christian against the attacks of the enemy against his head. We are sure of our salvation in Christ and through Christ, for in Christ is our salvation.

This is the defense of the Christian. there is no protection for the back, for it was a shame for the soldier to be wounded in the back. The Christian shall resist his adversary, the devil steadfast in the faith and he will flee from him.

But we shall not only defend ourselves, we shall also attack the enemy. It is not the fight from a distance with the spear, but a hand to hand fight with the sword. The sword was the almost universal weapon all over the world, so that it is figuratively used for war.

And take the sword of the Spirit, which is the word of God. Is the word of God only for ministers, for preachers and teachers? Is the sword only for officers and sergeants? No! Every soldier must have a sword and know how to wield it. We are all soldiers of the cross, if we are really Christians. Are we soldiers, then we must know how to use the word of God, must use every opportunity afforded us, to become more perfect in it. We must study it under the guidance of the Spirit of God and with prayer and there is no danger that we study it too much and get too expert in its use but great danger, that we neglect it too much.

May the Lord help us to put on the whole armor of God and the sword of the Spirit, the word of God. May He teach us how to use it to such an effect, that the world, the flesh and the devil are overcome by us, that we stand and as victors receive a victor's crown, life eternal, through Christ Jesus who is mighty in our weakness.

FIND OUT YOUR WEAK POINTS.

It is a well-known practice of successful shopkeepers, once or twice a year, to take an exact account of their stock of goods. They do this in order to know in what things they are deficient of what they may have an excess, and what have been their profits or losses during the past six or twelve months. The practice is one which may wisely be imitated by beginners in every calling or career. Every aspirant to sucess should, from time to time, take account of himself, of his abilities and disabilities, of his strong points and his weak ones, of his mental and moral gifts and acquisitions, and of his mental and moral deficiencies. He should make a careful inventory of these, that he may know of just what he is capable, and not waste his time and strength in striving for things beyond his grasp; htat he may do just the work that nature intended him to do, and that he may strive, so far as possible, to strengthen his feeble faculties, and to remedy his defects.

Of all knowledges, men are most deficient in self-knowledge. Socrates used to say that if any crier should make proclamation in the theater, "Stand up. cobblers!" "Stand up, weavers!" etc., only those named would do so; but if the order were, "Stand up, men of sense!" not a man would remain sitting. We are too likely to forget that it is by our chief weakness that our actual strength is apt to be determined, as the strength of a chain is measured by that of its weakest link. Achilles was invulnerable in every part of his body save his heel; but it was just there that the wound was inflicted that caused his death. A ship may brave storms and icebergs triumphantly, only to founder in a calm through holes bored by tiny insects. "Remedy your deficiencies," says Bulwer, "and your merits will take care of themselves. Every man has in him good and evil. His good is his valiant army; his evil is his corrupt commissariat. Reform the commissariat, and the army will do its duty."

It is not the lack of talents, or the possession of some glaring fault, that usually prevents a youth from obtaining a position, or rising to higher and higher ones, but some comparatively petty but offensive fault or defect, which before it became a rooted habit. might easily have been avoided. A habit of heedlessness or inattention, of absent-mindedness or "wool-gathering," of carelessness or untidiness in one's dress; a lack of courtesy, or punctuality, or alertness; a slouchy gait—traits unconsciously acquired, and of which the possessor is entirely ignorant, may prove an insuperable barrier to success. Even so petty a thing as shyness or awkwardness ;an indisposition to look an employer in the face, a frequent gaze at the clock, as if one were waiting impatiently the hour of his release from service; an attachment to a cigarette, may jeopardize a youth's position in a business house, or doom him to a low and obscure place. Every employer gives the preference to a boy who steps briskly, speaks decidedly, is deferential without cringing, works readily when needed beyond the stated hour, and manifests an eager interest in his employer's business. There are leading clerks in great houses who, by their shrewdness, tact. personal magnetism, and gracious,

winning manners, have made themselves indispensable to their employers, who know that, should they attach themselves to rival houses, they would transfer to them a large amount of custom.

It is easy to underrate or scoff at the qualities we have named as "trifles"; but trifles make up the aggregate of life, and many man's plans of worldly success have been helped or blasted by them. It was but a few years ago that the choice of an ill-considered epithet caused the fall of a powerful minister in Italy, and that another such deprived a brilliant member of the British House of Commons of a reelection to that body. "The turn of a sentence," says Jeremy Bentham, "has decided many a friendship, and, for aught we know, the fate of many a kingdom."

A severe and searching self-examination—a probing to the quick of all one's faults and weaknesses—is anything but pleasant, and many who begin the work speedily find it so painful that they revolt and turn away from it altogether. But is it not better to endure the pain now than to suffer from the defeat and disaster at a later day? "When the construction of a bridge or a battleship has proceeded to a certain point." says a recent writer, "the work has to be tested. Some of the appliances used for testing the strength of the steel are cruel-looking machines. They bore and twist and grind, and put the material that is being tested under hydraulic pressure sufficient to pulverize a diamond. But it is better to have a flaw or weakness detected then than when the bridge is weighted with a surging mass of humanity, or the ship is straining in a storm at mid-ocean."

It is in youth, at the threshold of life, that one should examine himself, and ascertain his faults and weaknesses, because it is in youth only that it will be possible to ascertain them fully, and to perform the requisite moral surgery. Every man can then learn his constitutional bias—to what ideas and actions he is predisposed— whether he is disposed by temperament to be active or indolent, prudent or rash self-reliant or self-distrustful, thrifty or wasteful. Later in life, when he has fallen under the despotism of one ruling passion, his introvision will be obscured, his conscience deafended to its own first alarms. and his intellect fertile and skillful in excuses to justify his errors.

All nature is now testifying to the doctrine of life after death.

DOING HARD THINGS.

A young lady attending one of our ladies' colleges, in describing to her mother one of her teachers. said: "He seems to be a man like father. He takes delight in doing hard things." Whether conscious of it or not she paid her father and her teacher a high compliment. The world is full of people who are looking for soft places and easy times, and it is refreshing to meet one who actually takes delight in doing hard things.

No good work is easy work. Martin Luther translated the Bible into the German language, and that translation is one of the greatest books in the world. He said: "I sweat blood and water in my efforts to render the prophets into vulgar tongue. How difficult it is to make these Jew writers speak German!" Sometimes he occupied several weeks in hunting out and meditating upon the signification of a single word. It was hard but delightful toil.

It is never easy to climb a steep hill, but there is a glorious view from the summit. It is never easy to master a knotty problem at school, nor to overcome a bad personal habit, nor to effect a sweeping moral reform in a community; but the whole history of human advancement and civilization is simply a record of men and women who delight to do hard things. We might give dozens of instances; but we find the supreme example of all history in the Lord Jesus, who "for the joy that was set before him, endured the cross."—California Christian Advocate.

Sorrow for the past amounts to little if it does not make the future better.

CONVENTION AT ROARING SPRING, PA.

[The readers of the Mennonite no doubt noted the program of the Sunday school convention for June 8 and 9 printed in last week's issue. Rev. Wm. Grubb, of Quakertown. who attended the convention and took a prominent part in the exercises, writes concerning his trip and the convention.]

The writer in company with Bro. Harry M. Detwiler of the Souderton church, at the invitation of Rev. Jacob Snyder, elder of the church at this place attended the annual Sunday school conference of that church on June 8 and 9.

On the morning of the 8th inst. we left our homes and arrived at Roaring Spring about 6 p. m., where Bro. Snyder and several friends met us at the depot. After a short walk we were in the home of Bro. Snyder, and introduced to his family and to Bro. J. K. Hooley and his two daughters from North Lawrence, Ohio, who had arrived earlier in the day. After a good wash and a little rest we were seated at the table with the other visitors enjoying the hospitality of Sister Snyder. It is needless to say that after a days journey we did full justice to the good things set before us.

After supper Dr. and Mrs. Vissel, who had been the family physician of the writer while we were located in Perkasie, and who several years ago removed here, called and took me in charge showing me the sights of the beautiful town, while Bro. Detwiler accompanied Bro. Snyder and some of his workers to the center of the town. where a service was held on the street corner until time for the services to begin at the church.

Here the conference proper began with impressive devotional services by Grandpa Snyder, aged 71, father of Bro. Jacob Snyder and Herman Snyder, and for a number of years the preacher at this place. Following this Bro. Brassington gave an earnest address on Preparation for Service, he was followed by Rev. L. F. Reihl, of Juniata Co., who gave a very pointed and practical address proven by a selection of well chosen scripture passages. After which Bro. Stewart conducted a consecration service, in which nearly every member of the church present took part by a word of testimony or repeating a verse of scripture, at 10:30 p. m. this service closed.

After spending a social time with the friends at Bro. Jake's home as we learned to call him we retired at 1 a. m. Sunday morning six o'clock found us again in the church engaged in an early praise and prayer service. After breakfast we took a walk in company with Dr. Vissel through the town to the spring where we had a drink of its delicious water. At 9:30 we were again in church enjoying the session of the Sunday school, under the leadership of Bro. J. F. Orr. At the close of the session the nominating committee made its report which is as follows: Moderator Rev. Steven Yoder of Johnstown, Asst. Moderator Harry M. Detwiler, of Souderton, secretary Miss Anna Hooley, of North Lawrence, Ohio; treasurer, Dan. Snyder, of Roaring Spring.

After this it was the writer's privilege to preach the conference sermon, following this the ministers and deacons present gave testimony. Next was a well prepared paper by Bro. Detwiler on "Why be interested in Sunday school work?" For dinner we were entertained in the home of Rev. Herman Snyder, who is assistant pastor of the church. At 1:30 we were again in the church listening to the inspiring addresses, one by J. Banks Kurtz. district attorney of Blair Co. After this a consecration service was conducted by Bro. Herman Snyder, when four brethren volunteered their services for the Master's vineyard.

After supper Bro. Jake placed Teddy, his faithful horse at our service and sent Bro. McClure and myself to Orr Hill to conduct Sunday school and preaching services, while Bro. Hooley was sent to Smith's Corner to conduct services. Up and down hill along side the mountain we drove for three miles, and reaching the church we found it full both in and outside of young and old. Bro. McClure conducted Sunday school,and at 8:30 we had preaching services.

We returned in time to take part in the closing exercises of the conference at Roaring Spring which were blessed moments, Bro. and Sister Burket volunteered their services for the Foreign Mission Field, and one member was received into the church. During the evening we were made sad by the announcement that Rev. Reihl had been stricken with an attack of appendicitis, after being removed to the home of Bro. Herman Snyder and at about 12 o'clock the pains subsided, when the brethren who were with him we afterward learned held a little service of praise and thanks.

At 1 A. M. we and Bro. Jake's family retired, at which time Jake stated that if we wanted to reach Quakertown on Monday we must answer the first call at about 4:30 A. M. as our train would leave at 5:21. This is the train on which he goes to work each day returning at 7:30 in the evening, and after supper he does his pastoral work. Well, somehow we forgot to answer the first call, and so it went, Jake took the suit case, started on the run, while we finished the last piece of pie and followed to step on the train while it pulled away getting our breath while it sped toward Altona, here we bid the brethren good-by and journed home to our loved ones.

17TH ANNUAL CONVENTION
of the Young People's Societies of the Eastern District Conference.

The seventeenth annual convention was held on Decoration

Day at the Saucon Mennonite church with Franklin K. Moyer, presiding. The Saucon church is delightfully situated in a breezy grove in the lower and of the beautiful Saucon Valley near the village of Centre Valley. This church is one of the oldest of the Mennonite Churches in America, the building being the second one erected at, or near this spot and it is not definitely known when it was built.

The day turned out to be pleasant. Although the sky looked threatening in the morning and it rained a little, it did not prevent several hundred enthusiastic Christian young people to journey by the trolley, automobile, carriage and foot gear and coming together and join in the interesting and instructive sessions arranged for by the committee. The church building was filled.

The union is composed of 14 societies and represents a membership of 600. The program was carried out as planned and some of the papers presented will appear later in these columns.

The topic presented jointly by Bro. Musselman. Bro. Alderfer and Sister Stauffer, headed, "Dangers threatening our young people" brought to the attention of the convention the dangers in the teachings of such Anti-Christ doctrines as "Spiritualism" "Unitarianism" and worst of all the blasphemous religion "Millennial Dawnism" or "Russelism", whose literature finds ready reading and assimilation among the people of America; the evil influences of the liquor traffic and idolatrous amusements afforded to the unwary on all sides. These influences must be met and checked by the uprising of all those whose faith in the Divine Son of God remains staunch and true.

Those who are termed as "beginners" in the active service of our Lord and Master should receive the greatest encouragement and assistance in carrying out their endeavors. Bible study and family worship in the homes, where such was not already instituted, was recommended as instilling in the minds and hearts of the young the only foundation upon which to build a fortress able to withstand the Satanic influence combating us on all sides

A recess was taken for luncheon, which some enjoyed under the cooling shades of the oak trees which abound in the grove surrounding the church, while others journeyed hurriedly to friends or other nearby eating establishments, all returning soon to convene for the afternoon session.

Rev. S. M. de Brunner of the Moravian church spoke on "Inspiration of Missions" which was full of interest telling us of the persecutions of our early church; of the discouragements of early missionaries, yet the successes following these were inspirations. How Carey the first modern missionary labored for years without apparent success, but finally meeting with great reward; how China long considered a dead nation and immune to the teaching of Christianity at last awoke and arose and threw off the shackles of superstition and heathenism, becoming a republic and electing as its first President a professing Christian Chinaman. Throughout the address came the appeal to greater effort and renewed inspiration for missions in furthering the message of that great and mighty inspiration—The Divine Son of God.

Rev. N. B. Grubb presented a historical address on the subject of "The trials of our ancestors and causes which led them to migrate" dwelling upon the sufferings of the early Mennonites. following the Reformation and bringing to us in vividness the Christian heroism of those early followers of Christ in their display of a "faith that will not shrink." Indeed a mighty testimony has been handed down from generation to generation.

Following a short business session, during which the Perkasie society was awarded a banner in recognition of having the largest percentage of its membership present (73 percent) after which a member of the Germantown society presented a paper on the "Consecrated Life" pointing out what such a life was and giving a beautiful testimony of the blessings and happiness in living a life consecrated to our Lord.

Rev. J. W. Schantz closed the session, leading a season of prayer and renewed consecration, after which all returned to their respective homes, ready to take up the work of the several societies and each one feeling that the day brought them many blessings and that it was good to have been in the house of the Lord.

A. A. M. Recording secretary Pro Tem.

NOTES ON THE S. S. LESSON.

June 23.

The Penitent Woman.

Luk. 7:36-50.

Golden Text: 1 Tim. 1:15.

In Simon the Pharisee we have a picture of a cold, heartless censor, distant and haughty, seeking, under the guise of hospitality to entrap Jesus, hiding his dark and sinister motive behind the mask of friendship. Everything we see of the character of this Pharisee leads us to turn from him in disgust. He is without a sense of honor. He shows no spark of love. In his haughtiness and pride he rests upon his Pharisaic creed which arrogantly implies "I am holier than thou." Yet the Master consents to dine with him and accepts such hospitality he gives. Jesus came to save such as he. It is the lost He wants to reach, no matter whether they belong to the creed-proud religionist or a class of outcasts from which everybody shrinks. Simon missed the opportunity of his life when he had Jesus under his roof.

This out-cast was permitted by Jesus to kiss His feet; he accepted her ointment, bought with the price of her shame without a protest. People thought he didn't know. Simon thought so and condemned Him for it. Later we find that He knew it all. "When she knew that Jesus sat in the Pharisee's house" shows that she must have been seeking Him. Her tears were penitent tears. She was sincerely sorry for her past. She had seen Him somewhere before and had been brought to a realization of her condition and a desire for forgiveness. Her costly gift beautifully illustrates a love that must give and will give and does not ask how much but simply gives.

The parable spoken by Jesus is clear in its application. The one who had little forgiven had little gratitude to show. The Pharisee who admitted no sin surely had no gratitude for forgiven sin. The one freed of a great sin was relieved by a mighty love and showed a proper appreciation.

The indictment against Simon charged him with shabbily treating an invited guest and this meanness stands out in contrast with the way Jesus dealt with an uninvited person of questionable character who forced herself into His presence. The Pharisee looked for evil in the good Jesus and only displayed his own meanness. Jesus looked for good in the outcast and found it.

NOTES ON THE C. E. TOPICS.

June 23.

Reading That is Worth While.

1 Tim. 4:7-10.

We are accustomed to think that the inventions of printing and its later development did more to give civilization a rapid growth than anything else. It has also been one of the greatest factors concerned in the rapid growth of the religion of Jesus in modern centuries. If our Bibles and our Christian literature had to depend upon the slow process of writing by hand we would be many hundreds of years behind our present position. As it is, practically all the world is an open field to the cause of Christ because if men cannot be sent everywhere to preach the Gospel literature can be sent and it does get there, not only in single sheets, but in hundreds of thousands of copies. One of the most interesting triumphs of the Gospel is the powerful influence the word of God set to work in communities where missionaries have never come.

Unfortunately, the forces of righteousness do not have a monopoly on the art of printing. The same energy thrown into the production of good literature when controlled by evil men may be used to produce an unlimited supply of printed poison. Bad literature finds many fields in which to operate. It invades the spiritual life and sows the seeds of unbelief; it invades the moral life and makes beasts of men; it disturbs the peace of the state and divides the church; it becomes the handy tool of those who would steal, and lie. Indeed, wherever there is a chance to do evil the godless press multiplies that chance by many thousands.

"Of the making of books", said the wise man, "there is no end." Were he living today he would see his observation, wide as it was then, to have an application infinitely wider. The reader lives in a wilderness of books and it requires the exercise of good judgment to pick out the best. Books are like people, there are very many of them and all are different. They are like friends, some can make us while others will down us. Between these two extremes the space is wide. The wise reader will exercise the greatest possible care to find the books that will make him. The careless one exposes himself to those that will destroy him. The bad reader chooses the bad book for its badness. He loves darkness rather than light. In choosing reading material one should be as careful as he is in selecting a friend. Be as much ashamed of the company of a bad book as of the company of a bad friend. Let your best friend be Jesus and let the book you love most be the one that reveals Him to you. Read in order to be made better, more helpful and more useful. Read to increase your vision and develop a greater sympathy for mankind. As a Christian and a churchmember patronize the literature of your own church. It is a part of your church and should be just as dear to you.

News of the Week.

REPUBLICAN NATIONAL CONVENTION.

Great Fight Between Taft and Roosevelt Forces On.

Chicago, June 18.—The republican national convention, in full swing of oratory and factional enthusiasm at 2 o'clock this afternoon, had not yet organized. Elihu Root, United States senator from New York, and Francis McGovern, governor of Wisconsin, had been placed in nomination for temporary chairman by the Taft and Roosevelt forces, respectively, but no vote had been reached.

The Roosevelt people had attempted to amend the temporary roll, but Chairman Rosewater, of the national committee, refused to entertain any business but nominations for temporary chairman. This brought the test squarely upon that issue.

Governor Hadley, of Missouri made the motion, and it was supported by Governor Fort, of New Jersey. James E. Watson, Taft floor leader, and Sereno E. Payne spoke against the motion. Chairman Rosewater finally ruled the motion out of order.

Crowd Appears Early.

The crowd started for the Coliseum early. The morning was cool. A brisk breeze sweeping across the city from Lake Michigan tempered the summer atmosphere, and an overcast sky made walking comfortable. But it was warm in the great hall where the delegates gathered, and it was admitted on all sides before the call to order, that the proceedings would be so torrid as to drive all thought of the weather from the minds of all who participated.

Some Delegates Waited for Spotlight.

The delegates themselves were slow in gathering. The least known party men came early. They wished to see what was going on and to be in a position where they might be observed from the galleries. But the old wheel horses of the party, the men whose names are intimately connected with its history, delayed as much as they could. They desired the spotlight, the hand-clapping and cheers which would show the outsiders that their place in the party was recognized. Men of the Depew type, to whom public recognition means everything, lingered in the corridors so they might find a clear aisle down which to stride to their seats in the full view of the gathered delegates and packed galleries. And each time the little ruse worked. The band leader would recognize the well-known form, there would be a quick signal, "Hail to the Chief" would ring out from the brass instruments and the gallaries and delegates would greet the arriving delegates with a warmth that only varied with the degree to which he was known.

Roosevelt and his advisers, evidently familiar with the Taft figures, evolved an eleventh hour scheme for reducing this Taft majority by means of an arrangement to eliminate from the poll on temporary organization the votes challenged by Roosevelt.

Every possible effort was made by the Roosevelt managers to have the Taft leaders agree to accept and abide by this proposal.

Taft leaders pointed out that the plan was in direct opposition to the rules governing the national committee and to long established procedure in the temporary organization of republican national conventions. The proposed innovation met with little encouragement from a majority of the members of the national committee.

No Picture of the President.

For the first time in the history of republican national conventions no picture of the president hangs in the Coliseum where today 1,078 delegates from the states and territories of the United States met to name a candidate for president and vice-president and to formulate a party platform.

Nervous Tension Was Apparent.

The nervous tension due to general expectation of tumultuous scenes "from the drop of the hat," at the opening of the republican national convention was apparent on all sides. The police were as nervous as anybody else. It was difficult even for people with proper tickets, including newspaper men, to get into the hall. Assistant sergeants-at-arms, door-keepers, ushers and other subordinate officials were so keenly alive to the posibilities that their hands trembled as they took tickets and ushers showed people to their seats with furtive glances about them, as if there were something explosive just under their feet.

Elihu Root Made Chairman; Taft Forces Win First Battle.

Chicago, June 18.—Against the threats, charges and bitter invective of the Roosevelt forces, the Taft supporters in the republican national convention today put through the first portion of their program by electing Elihu Root, of New York, as temporary chairman. In spite of the fact that Victor Rosewater, chairman of the national committee, consistently ruled out of order every motion made by the Roosevelt forces, it required more than five hours to reach a vote on the chairmanship.

The calling of the roll was beset with difficulties from the very first name on the list of delegates but in the end, when the tumult had died away, Senator Root was found to have won by a vote of 558 to 502 for Governor Francis E. McGovern, of Wisconsin, with fourteen scattering votes and two not voting.

Tonight both the Taft and Roosevelt forces are claiming that this indicates that their candidate is absolutely sure to win. The advantage appears to be with the president, however, for while the is sure to lose some of the votes that were cast for Senator Root it is claimed that he will gain, if instructions are lived up to, some of the votes cast for McGovern.

Democrats Look With Interest on Republican Show.

Baltimore, June 18.—Democrats in their pre-convention councils here today gave pause to follow affairs in the republican national convention at Chicago. With the leaders of all the rival candidates for the presidential nomination here, there were quiet conferences to prepare plans of capturing the uninstructed delegates.

SOCIALIST TICKET.

Chicago, June 16. — The first campaign in which the socialist party has had a complete ticket in every state in the nation was opened at Riverview park here this afternoon. Eugene V. Debs and Emil Seidel, the socialist candidates for president and vice-president of the United States made the chief addresses.

PROHIBITION PARTY MAY CHANGE ITS NAME.

Omaha, June 18 — A nation-wide movement is on foot to chance the name of the prohibition party to that of the "liberal party." George L. Cleaver, a prominent prohibitionist and banker of Imbler, Ore., who is on his way to attend the national prohibition convention at Atlantic City, is a leading spirit in the movement. He is a candidate for congress.

Important resolutions to be offered by Mr. Cleaver follows:

Laws to destroy the beverage liquor traffic.

Gradual abolition of the protective tariff.

Government ownership of trunk lines of railroads and express companies.

A monetary system in the interest of the people.

The ballot for all American citizens who can read and write English.

Direct election of all state and national officers.

Initiative and referendum and a restricted recall.

International peace through arbitration boards.

Uniform marriage and divorce laws; one moral standard.

Recognition of labor as the foundation of all wealth.

A platform on these lines will be presented to the convention.

ASHES FORTY FEET DEEP.

Seward, Alaska, June 14.—A fresh eruption of the Katmai volcano started today, accompanied by explosions that could be heard for miles. It is believed certain that all the villages at the base of Katmai mountain have been destroyed, and that there has been considerable loss of life. Afognak island is covered with ashes, in some places forty feet deep.

NATIONAL PACKING CO. DECIDES TO DISSOLVE

Washington, June 18.—Attorney-General Wickersham was advised yesterday that the National Packing Co. would be voluntarily dissolved by the beef packers by August 1. In view of this action, Mr. Wickersham announced that the government would hold in abeyance the civil suit which it proposed to bring against the company to compel its disintegration.

The packers, it is said, expect to have ready a definite plan by August 1, or in case they find themselves unable to agree on a basis of dissolution they will advise the department of justice of that fact by the date mentioned. In the latter event, the proposed civil suit under the Sherman law, it is intimated, will be filed.

This move follows several governmental attacks on the "trust." The house judiciary committee a few days ago decided to investigate the industry. As their recent trial at Chicago of criminal violation of the Sherman law, the attorney-general turned his attention toward a civil suit for the dissolution of the National Packing Company through which, it was charged, the packers acted in concert. A previous similar suit was dismissed by the government during the pendency of the criminal proceedings.

$15,000,000 Corporation.

The National Packing Company is a $15,000,000 corporation owning some of the largest packing companies in the world. As it is owned by the big Armour, Swift and Morris interests, according to the government's contentions the company is the agency for controlling the meat industry.

TORNADOES

In Oklahoma, Kansas and Nebraska.

Kansas City, June 16.—Twenty-six persons are said to have been killed and many injured by a storm that passed over central west Missouri late Saturday demolishing buildings, tearing down wires and leaving the smaller towns and country homes completely wrecked.

From meager reports that have been received it is believed that the storm that struck Kansas City causing the death of two persons and doing damage amounting to many thousands of dollars, swept to the south through Bates county where it left a trail of death and destruction. The path of the storm here was half a mile wide and several miles long. Between Merwin and Adrian, 19 persons were killed. At Creighton in Cass county, two are known to be dead, while at Leeton in Johnson county two are dead and unverified reports say others have been killed.

Oklahoma City, Okla., June 15. — Four persons were killed and a number injured in a tornado which swept the little village of Nelagony today.

The storm came suddenly from a clear sky and almost entirely wiped out the town. A freight train was blown from the track.

Beatrice, Neb., June 15.—One woman was killed and another fatally injured in last night's tornado in Gage and Lancaster counties. Mrs. Ideus was instantly killed near Adams, when her house was blown down. Her daughter was fatally injured. The dwelling house of Emil Keller, near Hallam, was destroyed, but the family escaped uninjured. The storm traveled southeast from that point, blowing down barns and out-buildings. Southeast of Cortland many barns and outbuildings were leveled and telegraph and telephone wires were blown down.

MUST PROVIDE BOATS FOR ALL.

Washington, June 14. — All ocean steamers entering American ports in future must be equipped with life boats sufficient to carry at one time every passenger and member of the crew, according to new regulations adopted by the steamboat inspection service and approved by Secretary Nagel.

In the case of coastwise trade, bay and sound steamers life boats for all aboard must be carried, except from May 15 to September 15, when for various reasons such travel is comparatively safe. During that period, coastwise steamers must have life-saving capacity for at least 60 per cent of those on board; and lake, bay and sound steamers for at least 30 per cent. In case of the latter class of vessels, also, provision need be made only for 10 per cent of the passengers and crew of the boats do not get farther than five miles from land, or do not navigate in waters deep enough to cover the vessel in case of disaster.

River steamers are required to have lifeboat accommodation for 10 per cent of those on board. A certain percentage of the life boat or raft equipment varying with the class of vessel, must be approved by the steamboat inspection service.

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— BY —

Dr. Philip Vollmer

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VOL. XXVII BERNE, INDIANA, June 27, 1912. No. 26.

DISAPPOINTMENT.

By W. A. Brewster.

Our hopes may run high and our hearts may be glad,
Our paths may lead pleasantly on through today,
But tomorrow our hearts may be heavy and sad
With some disappointment that darkens the way;
We labor in earnest to meet with success,
We plan for some pleasure we hope to enjoy
But some disappointment may, nevertheless,
Our cherished ambitions and pleasures destroy.

And yet, our repining will not make them less,
Nor drive their dark shadows from us any more.
It may be they come with some good that will bless
By ways and by means we have not known before;
And if we take heed to the message they teach,
We may learn where we fail in the work that we do;
Or maybe God sends them, in order to reach
And turn us from pleasures we fondly pursue.

Yet still we may trust Him, our Father is wise
Beyond all our knowledge, in His loving care
And our disappointments may only disguise
Some kindly blessing He wants us to share;
Then away with all grieving, and brave-hearted go
Again to the task that awaits us; today
The path may be rough and the journey be slow,
But peace shall attend us, when He points the way.

CHANGE OF ADDRESS.

The undersigned hereby notifies all his friends that in the future his address will be **Moundridge, Kansas,** instead of **Dalton, Ohio.**

A. A. Sommer.

INVITATION TO THE CONFERENCE IN CANADA.

Providence willing, our conference this year will be held on July 11-12 in Winkler, Man., and we kindly invite all friends to attend the same. On the 13, a ministerial conference will be held. Bro. Hoeppner, the elder of the congregation informs us, that on Sunday, July 14, there will be a mission festival.

Considering the immensity of our task in the Northwest we feel weak and unable to cope with it, therefore we would be very glad if God would guide others and make it possible for them to visit us at this time to unite with us and help us to build Zion.

John Gerbrandt, Pres.
David Toews, Secr.

NEWS AND COMMENTS.

Bro. J. S. Hirschler of Upland, Cal., was visiting in Mt. Lake at the time of the conference in the interest of the tuberculosis sanitarium near Upland, Cal.

Bro. I. A. Sommer writes from Mt. Lake, Minn., on the 21st: We had beautiful weather for the conference and convention, which were well attended. A lively interest was manifested. Tomorrow forenoon will be the ministerial conference and on Sunday missionary and children's festival. Tonight $100 for the city mission is to be raised at the Y. P. S. convention.

A council of the Federation of Churches is to be held Dec. 4-10 in Chicago. Since the organization of the council in 1908 the thirty-two denominations composing it, have held together and the gathering at Chicago will present an unbroken line. The regular program will be almost entirely devoted to the business of the kingdom, as carried on by a United Protestantism and to the plans looking towards the larger consummation of the future.

FROM OUR MISSION IN INDIA.

Bro. P. A. Penner writes May 14th: First of all we would express our heartfelt gratitude toward the board for permitting and making it possible for us to enjoy this rest of three months for bodily and spiritual recreation. It is really a privilege to get away from all the cares of the station and to breathe a different air, especially a different spiritual air.

When one, during three years, hears no sermon except one's own, attends no prayermeeting that is not conducted by one's self, hears no singing besides the often unmelodious singing of the native Christians, then one feels a hunger for such spiritual pleasures. O how thankful should the Christians at home be for all these privileges! My dear wife and I intend to stay here two and one-half or three months, before we return.

During our absence Bro. and Sister P. W. Penner have charge of our station and are in special need of our intercessory prayers, first, because it is so hot and secondly, because small-pox have found their way into the asylum. The last report from Bro. Penner is encouraging, stating that most of the sick ones are on the way to recovery.

The past quarter was a very busy one. In order that Penners might not have so very much to do in Champa (for to take care of two stations during the hot season is no small thing) we put everything on the campus and in the asylum in as good order as possible.

Two weeks before leaving Champa we had the joy of baptizing 14 lepers. In all we have now 92 baptized lepers. Of those baptized last two have died. Both have left to us a joyful confession. On the Sunday previous to our departure into the mountains we sat down at the Lord's table. On the campus the Lord's supper was first celebrated with blessings. We are grateful to the Moundridge sisters for their gift to buy a communion set. This set hat not yet been bought, but it will be as soon as I have opportunity to go to Calcutta.

In our absence from Champa Bro. Penner builds a wall around the leper asylum. Schoolwork is now in Bro. Suckau's hands. All contributions for this purpose should be sent to him. He will also have charge of the medical work on the campus. The health of our Christians on the campus has not been the best. Some of the children were tortured by whooping cough others had fever and still others suffered from dysentery.

Together with Bro. Wiens I traveled through the villages south of Manhadai in order to see how far south we might extend our work. Bro. Wiens, I hope, will report more fully of this tour.

As often as possible my dear wife did work, accompanied by a Bible woman among the women of Champa. She has been lucky in getting a good Bible woman. May the Lord bless this work, which is by no means an easy one. But glorious it must be as all can testify who have work among the women. Here at Smila we have met an old lady missionary, who perhaps more than 30 years has been in this work, and she said that she loved it heartily.

Our health has been good. Greetings to you. Continue to pray for us. R.

OUR WAY.

(Paper read before the Y. P. ... of the West Swamp church by Dan. Nace.)

God looketh on all persons individually. From the very beginning He put Adam and Eva into the garden of Eden He planned for them a way in which to travel and thereby devote their time and service to God. And from there on every individual from every nationality and race that knew the name of God had a way mapped out before Him which, if he chose to follow it, might work out his salvation. The way of the first person on earth was beautifully planned and they were made pure and holy in the image of God Himself with only one stumbling block placed in their way in one little spot of the earth, while they had all the rest of the world to roam and enjoy. This was placed there on account of an evil spirit, whom God had cast out of Heaven and who would do all in his power to ruin these people and make them turn away from God. So God put this one obstacle or the tree of the knowledge of good and evil there, so that He could find out whether they would remain loyal to Him or not if they were left to themselves. But alas! the devil lost no time in persuading them to taste the forbidden fruit and they yielded and fell in their way. And from that day on sin abounded in the world and reproduced itself

many fold until to the present day there are myriads of stumbling blocks placed all around and we must be on guard night and day lest we fall in the very paths that we think will lead us to righteousness. But God loved the people of the world and it made Him sad to see them go astray and be so easily enticed. He loved them but He had to punish them and they had to go out of the garden of Eden and suffer all their lives and at last die for their sins. But He could not see them cast into the darkness of hell where the evil spirit is trying so hard to get them and so He gave a remedy that would extend to all generations for those present and those to come. One so unselfish, so far reaching that not a soul who ever heard it could find an excuse for not appreciating it. He gave His only begotten Son into the world to die for our sins. He gave Hin in a human body to suffer with us, He too was tempted and tried far harder than we ever were and He endured all unto the end. O the cruel criticisms and the hardships He had to endure at the hands of the people He loved and tried to save and at last He had to die the painful death of the cross all on account of sins. But He was faithful unto the end and now He stands in His lot with the Father in heaven and likewise prepared the way for those who would be faithful with Him and believe in Him. For he that endureth to the end shall be saved. He loved us, He came into this world and became a model for us, and He died for us. All this He did for us that we might be saved. All we have to do is to follow His foot steps enduring all temptations in the fear of the Lord and we shall be saved. "For God so loved the world that He gave His only begotten son that who soever believeth in Him shall not perish but have everlasting life." (John 3-16.) Our days on earth are few indeed just a little while hence and we are among the departed. We are born of sinful parents and our whole life is full of continuous trials and sufferings in body and soul. But remember how our Saviour suffered when he was on earth but he endured and now he is in heaven. Just now we are suffering and if we endure soon we will be with Him in heaven. Look into the future how does it look? does it look dark and gloomy and like a period of time beyond your comprehension, with a lot of irresistible snares placed right on top of each other just for you to be caught in? Or does it look bright and sunny with promises of a rich reward for your labors so that you can hardly wait until you get there Ah, how little we know. On the very verge of your success on the very verge of your down fall the Almighty can proclaim your journey at an end and the angel of death will summon you before the judgment bar to give an account of yourself. Look at your past life, place it before you like a mirror and look into it Just a little while ago it almost seems like yesterday, we were children, now we are in our manhood and rapidly approaching into the last stage of human life. The stage where you will reflect your past without any hope of reflecting any mistakes made in your earlier life. Temptations are hurled at us from every direction and if any among us have been misguided by listening to the whispers of the evil spirit. I earnestly implore them to lift their hearts to God to-night and turn to Him. For all that we konw we may never see the morning sun again. Now is the day of Salvation if you let it slip it may be gone ofrever. Jesus is earnestly pleading for us. He knows our trials and hardships, but he had to go through the same trials and much harder than ours and He won. The time will not be long anymore and we have won. If we only endure till the end. We are living in a Christian community, we have all the privileges that can be had to remain loyal to our God. We have no reason whatever to think our lot a hard lot, for we have better opportunities than any other country on the earth. But it seems the more opportunity the less we realize them. The chances for business are so great and so enchanting that often times very little thought is put on things pertaining to eternity. It is sad to see so many people go through the world in such an easy going way without any regard for the stumbling blocks that the devil has laid in the way to trap them. and they seem to them so little that they go right on and on until they seem crushed beneath them. Only a couple of months ago when the great Titanic ran against an ice berg, a man placed on guard in a tower on purpose to watch for icebergs or anything that might be in the path of the great ship, related that he thought he saw a little speck of ice but hardly worth mentioning. But he had no field glass and could not see the dimensions of the berg. It was too late, the ship struck the iceberg and was doomed. Ah, if I only had a field glass, I would have seen it in time and I would not only have tried to tell them but I would have run down and called: "An iceberg! an iceberg! in the way," and immediately the engine would have been reversed and the Titanic would never have gone to the bottom. Dear friends in traveling through this life we must have a field glass. We must have something stronger than the naked eye to discern the stumbling blocks in our way. And that field glass isGod. If you want to travel trough this world without God those icebergs in your way will only look small and as you go on they look less dangerous and less dangerous until suddenly there is a crash and then it is too late. Do not leave your God behind. Do not make a single day's journey through life without Him. Though all other friends should leave you, we have His blessed promise. I will never leave Thee nor forsake Thee. Happy is the man who has Jesus Christ for his constant companion and can fly to Him for refuge when all others go against him. Who in times of trouble can lift his voice in prayer and know that God chasteneth those that He loves, for so also did He to His Son Jesus, and in times of joy remember that it is a blessing from the Lord whom He is serving. It is not for me to tell you what each one must do to show his fidelity to God. Each one has a different duty to perform, and whatever that duty may be do it not to the glory of men or yourself, but all to the glory of God He made you what you are and He leads you on. So should you not honor Him. It is our duty to come to His house of worship week after week and any person who comes here with any other view than that of worshiping God dishonereth him and is likened unto the Pharisee and hypocrite. Every one here is a builder, like our Sunday school lesson told us and it is very necessary that we have a solid foundation to build on and that foundation is Jesus Christ. With Jesus for a foundation the mightiest temptation will not swerve us from our foothold. Worldly pleasures have no more room in our hearts. We will strive to please our God and also gain a crown of life everlasting. What reason have we to follow our own lusts in this life. The devil hates us, he hates God and everything that God has made. He tries to draw us away from God just because he hates Him and is no friend to us and as soon as he has drawn some one away from God he lets them stick and when this life is over the terrible reward will be eternal damnation. On the other hand God loves us and cares for us and has promised eternal happiness for all those who remain faithful to the end. Which will you choose?

CONFERENCE

Of Interdenominational and Denominational Movements.

One of the most important of recent conferences was the Conference of Interdenominational and Denominational Movements at Silver Bay, June 19-20.

Its inception was in the joint committee of the organizations reporting to the Men and Religion Conservation Congress and it included the following movements:

The Federal Council of the Churches of Christ in America.

The International Committee of the Young Men's Christian Associations of North America.

The Gideons.

The Brotherhoods.

The International Sunday School Association.

Young People's Societies.

The Laymen's Missionary Movements.

The Missionary Education Movement.

Alfred R. Kimball was chairman and Charles S. McFarland, secretary.

The program included an exchange of plans and programs among the various representatives and a full discussion of the work of each, the relation of the interdenomination and special movements to the church and the co-ordination and correlation of the organizations and movements represented at the conference.

The most significant action consisted of the adoption of the following resolutions prepared by a committee consisting of secretaries Diffendorfer, Doughty, Bunger, Lawrence and McFarland.

"Whereas, the Conference of Denominational and Interdenominational Movements held at Silver Bay, New York, June 19 and 20, 1912, having considered the best way to secure the highest degree of efficiency and economy in the work we represent, is confronted by the following conditions:

1. The need of greater co-operation and better correlation on the part of the denominatial and interdenominational organizations and agencies among themselves and with each other, and

2. The need of unity in the activities of the local church as related to our various organizations, as shown by overlapping of effort, unnecessary multiplication of meetings, and an increasing numthe local church, and

Whereas, these conditions tend to produce a lack of efficiency both in our organizations and in the loca lchurch, and

Whereas, the ultimate object of all these denominational and interdenominational agencies is the upbuilding of the local church in its work of extending the kingdom of Christ on earth, therefore

Be it resolved,

1. That we recommend the appointment by the organizations represented in this conference of a commission to consider every phase of these problems as related to these agencies and to the local church.

2. That this commission consist of one commissioner from each organization here represented, the commission being empowered to add to its number.

3. That this commission report its findings to a conference representing all the agencies and organizations concerned, to be called later at the request of the Commission of the Federal Council of the Churches of Christ in America."

A committee consisting of secretaries McFarland, Barbour and Hicks was appointed to call and organize the proposed commission.

The conference also included helpful devotional meetings and was filled with an unusual sense of fellowship.

THE BIBLE AS A MISSIONARY.

(By DeLavan Leonard Pierson.)

There is one missionary that is never silenced or discouraged; that knows no disease or weakness or death; that utters no unwise words or false doctrine; that takes no wrong steps, makes no foolish compromises; never takes a furlough, or is laid aside because of incapacity. This missionary never gives way to anger or foolishness, but ever speaks boldly and lovingly the message of God; is not intimidated by threats or persecution, nor silenced by opposition or indifference. Truly self-forgetful, and speaking with the sole aim of leading men to know God an indispensable helper of all other Christian workers — this missionary is the Bible.

Beroea's experience has been repeated many times in the history of Christ's church. "If I were missionary," said a Brahman graduate of Madras University, "I should never argue, but would simply give men the Bible, and say, 'Read that.'" It is Bible translation and distribution that has made possible the modern miracles of missionary progress.

Many of the incidents of conversion, due to this missionary, read like romances. It was the reading of Stanley's Bible that led Mtesa, King of Uganda, to ask for missionaries. A Bible picked up in Nagasaki Harbor led to the conversion of Murat, whose name stands first on the roll of the Protestant Christians in Japan. Pitcair Island was evangelized through a Bible and prayer-book saved from the "Bounty", a vessel whose mutinous crew had landed on the island, where they lived lives of dissipation and lawlessness. A Japanese senator read a portion of the Bible, and was convinced of the beauty of Christian teachings. He became dissatisfied with his own life, and when traveling on a vessel with a lady missionary watched her to see if her life corresponded with the teachings of Christ. Her conduct so impressed him that he turned to Christ, joined a church, and became an active Christian worker.—Sunday School Times.

Home Circle.

A LULLABY.

By J. H. Larimore.

Close your eyes, darling, the sandman is coming,
Rockabye, hushabye, baby, to sleep;
Lullaby softly your mother is humming,
Angels above you their sure vigils keep.

Tired of your playthings, so sleepy, so weary,
Let your head sink with its curls on my breast;
Bright stars in heav'n will watch o'er my deary
Cuddle down, baby, and sweet be your rest.

Father of all, to Thy care I confide him—
This infant of mine, oh, keep through the night!
And from all evil and harm do thou hide him,
Safe and secure till the coming of light.

ADVICE TO MOTHERS

The first book read, and the last book laid aside by every child, is the conduct of its mother.

1. First give yourself, then your child to God. It is but giving Him His own. Not to do it, is robbing God.

2. Always prefer virtue to wealth — the honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.

3. Let your whole course be to to raise your child to a high standard. Do not sink into childishness yourself.

4. Give no needless commands, but when you command, require prompt obedience.

5. Never indulge a child in cruelty, even to an insect.

6. Cultivate a sympathy with your child in all lawful joys and sorrows.

7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.

8. Never allow your child to whine or fret, or to bear grudges.

9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial.

10. The knowledge and fear of the Lord are the beginning of wisdom.

11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with self-conceit.

12. Pray for and with your child often and heartily, in your closet.

13. Encourage all attempts at self-improvement, "with humble trust in Jesus."

THINGS WORTH KNOWING.

The man who puts off generally gets put off.

No man is so rich he can afford to lose a friend.

Think straight and you cannot be crooked.

Only he who keeps his honor can ever be crowned.

The most stones are thrown at the tree with the ripest fruit.

The word "impossible" should not be in any one's dictionary.

Every moment is the right moment for the man who has pluck.

Any fish can swim down stream, but it takes a live one to swim up.

A wise man doesn't wait for opportunity to come along; he goes after it.

The best you have ever done is not good enough to be your ideal for the future.

The accident of energy has made more millionaires than the accident of birth.

The moment a man is satisfied with himself everybody else is dissatisfied with him.

Be pleasant until 10 o'clock in the morning; the rest of the day will take care of itself.

There is nothing so strong or safe in any emergency of life as the simple truth.

PROGRAM

of the Tenth Conference of the Mennonites of Middle Canada, to be held at Winkler, Manitoba, July 11-12, 1912.

Conference sermon, by the president, Bro. Johann Gerbrandt, in the evening of July 10.
Opening of conference at 9 A. M.
Minutes of last year's conference.
Handing in of delegate certificates.
Requests for reception into the conference.
Deciding on the right to vote and to advise.
Election of officers.
Report of the committee of Home Mission.
1. Paper:—What is the aim of our home mission and how can we attain it?—N. F. Toews.
Discusion and election of a member of the home mission committee.
Report on Publication.
2. Paper:—How can we create more interest in our denominational publications?—Dav. Epp.
Discussion and election of a member of the publication committee.
3. Paper:—What are fundamental failings in our churches and how can we remedy them?—P. P. Epp.
4. Paper:—What are the weak points in our education in regard to the future of our churches?—H. H. Ewert.
5. Paper:—What can we do in regard to the catechumenal instruction, considering the fact, that it is not liked by many of our members?—H. H. Bartel.
6. Paper:—How can we arouse a more hearty co-operation by the members of the churches in the work for the kingdom?—Joh. Regier.
7. Paper:—What position ought we to take in regard to the adiaphora (non-essentials) (smoking, theater-going, card-playing, etc.).—Jacob F. Sawatzky.
8. Paper:—How ought revival meetings to be conducted in order to be a blessing?—F. F. Siemens.
Questionbox.
Selection of place for next conference.
Closing exercises.

The Program Committee.

PROGRAM

of the Ministerial Conference to be held in Connection with the Conference in Winkler, Manitoba.

Which baptism is referred to when Paul speaks in Ephes. 4:5; "One Lord, one faith, one baptism"?—Benj. Ewert.
A paper on the passage, Rev. 20:6: "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power."—Dav. Toews.
How can church discipline be strengthened where it has been neglected?—Joh. Gerbrandt.
What are the reasons for separation of churches, who have the same doctrine and how can greater unity be achieved?—Peter Regier.

The Program Committee.

Marriages.

Sprunger-Liechty.—On June 23, at the home of the bride's parents, near Berne, Ind., by Rev. S. F. Sprunger, Robert L. Sprunger and Rhoda Liechty.

Contributions.

For India.

P. H. Pankratz, Henderson, Neb., for an evangelist in Janjgir, $54; Pandora S. S., by Waldo Schumacher for a colporteur $36; J. J. Schaublin, ditto, for general purposes, 50c; Sister M. Bechtel, by Sister A. C. Funk, for the support of the orphan Danu, $25; Sister Maria Ewert, by Rev. Jac. W. Penner, for general purposes of the station, $5.

Gratefully acknowledged,

P. W. Penner.

Treasury of the Pacific District Conference.

Congregation at Menno, Washington, $40.

Gratefully acknowledged,

S. R. Aeschliman, Treas.

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Rev. C. van der Smissen, Editor.
Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor.

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Editorial.

THE CHRISTIAN'S WAR FARE.

III.

Prayer, Watching and Supplication.

The Christian's warfare was the subject around which our thoughts have centered twice, as we considered the enemy and the armor of the Christian. But one part of the Christian's armor is not mentioned, and a very essential part, which is necessary for every battle. Paul did not forget it, but mentions it afterwards, "prayer." Prayer, watching and supplication we find in Ephes 6: 18, 19.

We might ask: Why does the apostle not call prayer a weapon, as we need it necessarily for every combat? We answer: It is necessary for the use of each weapon, therefore it can not be a weapon itself. It has been said: Prayer is the buckle of the girdle of truth, the chain which keeps together the breastplate of righteousness, the strap that fastens the shoes of the preparation of the gospel of peace the hold by which we handle the shield of faith, the band of the helmet of salvation, the handle of the sword of the Spirit.

Another reason why he does not call prayer a part of the armor is, because it is a wrestling itself; not with the world and the enemy, but with God himself. I remind you of Jacob's wresting with God in prayer. We may say: Wrestling with God, overcoming Him we are in possession of His almighty power and by it able to overcome all our enemies, we are invincible in His strength. Moses had to pray on the mountain, while the people of Israel fought in the valley with the Amalekites. His arms uplifted in prayer were the sign of victory, whenever his arms sank, defeat was the consequence, so is our victory in prayer in our closet, the foundation of our victory in the field of life.

Paul says: "Praying always", "pray without ceasing," how can we pray and work at the same time? Prayer is the spiritual union with God. the connecting link, which binds heaven and earth together, the breathing of heaven's air by the heaven-born Spirit.

With all prayer and supplication. Everything which affects us, is of interest to us, exerts an influence upon our spiritual life, interests God, our heavenly Father, for He loves us. Our prayer must be earnest, sincere. We shall pray in the Spirit, by the Spirit of God, which teaches us to pray, which shows us our needs.

One thing more belongs to the Christian's warfare, which is always linked together with prayer, it is watching. "Watch and pray, that ye enter not into temptation. Watchfulness is necessary for the use, and the timely use of the armor of the Christian, for without it the enemy will soon overcome us.

But we shall not only watch and pray for ourselves, but we shall pray for others also.

The supplication for all saints is a sign of love, breaking our selfishness. Paul says, "for all saints," this shows the broadness of love, the unity of purpose, the feeling of unity in the Spirit of God.

The apostle asks especially that they shall pray for him. It is necessary for the congregations to pray even for Paul, the great apostle, how much more is it necessary for us to pray for our pastors and ministers. The word is given unto them; it is not their word, but God's word; not only the word is given to them, but also to open their mouths boldly to make known the mystery of the gospel. It is a mystery which they proclaim, salvation in Christ Jesus, it is foolishness to this world. Paul says: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." II Cor. 5:20.

May the Lord help us to watch and pray and fight, sustaining each other and encouraging each other with kind words of love and earnest prayer and supplication. so that our warfare may end in glorious victory and we gain a victor's crown, not by our own strength and powers, but by the strength and power of Him who has promised to be strong in our weakness, our Lord and Savior Jesus Christ, to whom be honor and glory now and forever.

Correspondence.

Bluffton, Ohio, June 18, 1912. Quite a few out of town guests are here to attend the class day exercise, "Midsummer Night's Dream," a Shakespearian play, to be given on the college campus Tuesday evening; also commencement exercises Wednesday morning. The class address will be given by Dr. Butler of Chicago.

Rev. Gottshall left Monday morning for Mt. Holly, N. J., to attend the wedding of his son, Aaron. The wedding will take place Wednesday.

Miss Caroline Burkhalter of Berne, Ind., is here to attend commencement exercises.

Seventeen is the number in the graduating class of our college this year, which outnumbers any preceding class.

C. A. Lehman of Berne, Ind., a former C. M. C. student, called on his many friends here on Sunday.

The Sunday school of the First Mennonite church will give their Children's Day program Sunday evening.

"THE HEART-BOOK."

In a Bible reading of Dr. Stearns he said the Bible was the heart-book. This expression impressed us. We were inclined to say, Amen.

It is indeed the heart-book, emphatically. The world is full of books, but none like this—none that sweeps the heart territory like this. It is the one book of heaven; it responds fully to the universal needs of the race.

The great reason why the Bible is "the heartbook" is that it is inspired—yea from Genesis to Revelation—by the Holy Spirit. Despite the "advanced thinkers," and the "critics," it is the inspired book. The signature divine is on every page. attesting its authenticity and inspiration.

The annals of humanity in all the ages demonstrate that it is the heart-book. To solve great questions, to heal the wounds that sin has made, to comfort the sorrowing, to support under heavy burdens, and meet every demand of a burdened heart, this is the Book, The Book!

If people could only understand this, as they should, how much happier they would be! Failing to understand it they go round among their friends seeking light and encouragement, and fail to get it. O, if they only knew that here is the unfailing source of light and consolation, they would save themselves of great trouble and fruitless effort.—Selected.

THE CONSECRATED LIFE.

No doubt, all whom I am addressing are professing Christians; but did it ever occur to you that there are two classes of Christians? This is certainly so in the light of Scripture, for in 1 Cor. 3:11-15 we read the following:

"For other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: yet he himself shall be saved; yet so as by fire."

Also I John 2:28, "And now, little children abide in Him: that, when He shall appear, we may have confidence. and not be ashamed before Him at His coming."

So there is a class of Christians who are saved and shall receive a reward for their faithful services; but there are others, who, while they are saved, their works shall be burned up and they will feel ashamed before Him because their lives were not consecrated to His service. Salvation is a free gift. Romans 6:23, "The gift of Got is eternal life through Jesus Christ our Lord." Eph. 2:8, "By grace are ye saved through faith and that not of yourselves. it is the gift of God." We do not receive it because of any good works.

Tit. 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Then after we have received Him as our Savior, we are, according to Phil. 2:12 to "work out our own salvation with fear and trembling." But most Christians are like the man who went and hid his talent and when the Lord came had nothing to show for it. They have accepted God's gift of salvation through faith in Christ but are really ungrateful enough to use the greater portion of their time, if not all, for the gratification of their own pleasure.

A young girl one time said to me, "I really haven't time to spend in Bible study and prayer and church work. I am at business all day, and in the evening I must have some pleasure—and I like to read and study as much as possible in order to keep up with the times." Can you imagine a person having time for the things which will all fade and pass away, and utterly neglecting the only things which will abide forever! If you are living for this world only—what about the treasures Christ has told us to lay up in heaven?

What we need is to realize more fully the reality of the "unseen things"; for the things which are seen are temporal; but the things which are **not** seen are eternal." And the only way we can realize these things is to be spiritually minded—"to have our affections set on things above, not on things on the earth"—to have our "lives hid with Christ in God." "To be carnally minded is death; but to be spiritually minded is life eternal."

We want to comprehend more fully God's love for us, and that "while we were yet sinners Christ died for us" that we through His blood might be cleansed from all sin. We want to see His guiding hand in our daily lives; His hourly care for us; His constant protection and help in the time of need. And as this realization dawns more fully upon us, there will be awakened in our own hearts a deep gratitude out of which will grow a supreme love for God and a desire to please Him in return for all that He has done for us. "For the love of Christ constraineth us that they which live should not henceforth life unto themselves, but unto Him who died for them and rose again." And this is the only service that is acceptable in His sight—the service that is born of love.

In view of all this, is it not plain then, that if we truly love Him first and best of all, with "all our heart and soul and mind and strength," as He has commanded, that we will naturally consecrate our lives to Him?

What do we mean by the consecration of our lives? In the light of God's holy word there can be only one meaning no compromising, no half-way service, but an entire separation from the world and living unto Him only, "seeing no man save Jesus only."

In II Cor. 6. where St. Paul is admonishing us that we should not be unequally yoked together with unbelievers, in the 17th verse he says, "Come out from among them and be ye separate." We are, of course, to mingle with the unsaved to bring them to Christ; but we are not to be "conformed to this world; but to be transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God."

I John 2:15 tells us: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." And James 4:4 we read: "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore will be a friend of the world is the enemy of God."

Surely Scripture teaches that to be a true disciple of Christ "we must take up our cross, and deny ourselves and follow Him." If our life is not a daily sacrifice of self, entailing some denial, if you are not living a different life from the worldlings all around—then you are not consecrated. Do you want to merely follow at a distanc, when it is your privilege to enter into the "inner circle" and enjoy that close and sweeter fellowship—to be friends with Christ—to have that "peace and joy which passeth all understanding."?

It is true there are many things which the consecrated Christian must give up. Perhaps they do not harm us, but for the sake of the weaker brother we must abstain. In I Cor. 8 Paul says, "But take heed lest by any means this liberty of yours become a stumbling block to them that are week. And through thy knowledge shall the weak brother perish for whom Christ died? Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth else I make my brother to offend."

In other words we should be willing to abstain from **anything** that might cause another to err. I have often heard people say, "Well, I'm not responsible for somebody else." That is one of Satan's lies. Non-Christians are watching the lives of Christians; and they **expect** to find them living a different life from the people of the world. The life they see manifested by Christians, is the only Bible some people read. We ought then to "walk circumspectly, redemming the time for the days are evil."

Oh, if ever God needed His children to stand true to Him, it is in these days of apostasy. There is so much false theology being taught; and even ministers are preaching "new thought" theories because the old blessed gospel truths are too old fashioned for these modern times. And I believe the most harm of all is being done by the luke-warm Christians, by the church members who are still living in conformity to the world. Do you remember what Christ said in His message to the Church of Laodicea in Rev. 3:15, 16: "I know thy works, that thou are neither cold not hot: I would that thou wert cold or hot. So then, because thou are luke-warm, and neither cold nor hot, I will spue thee out of my mouth."

Take for example any pursuit into which a man enters. You know he cannot succeed unless he puts his whole heart and soul into it and works with a will; and the world never admires a man who works half-heartedly. Just so it is in the Christian life—we might as well be cold as luke-warm. God wants men and women who are willing to put their whole heart and soul into the service who are willing to stand steadfast and true in the face of the world's ridicule and scorn—to stand alone with Him, if need be; for the worldly friends will soon desert us; but Christ says in John 15:18, 19, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because we are not of the world, but I have chosen you out of the world therefore the world hateth you."

We want to put more love and zeal and enthusiasm into our work for the Master. We want to sing our hymns with more spirit and feeling, so that the world will understand that it is not a sense of duty that prompts our service, but sincere love for Him who first loved us and gave Himself for us. In order to win others for Christ we must let them see what a glorious, joyous, happy life it is to live close to the Master. How much better and enjoyable the spiritual pleasures are than the temporal.

Can the Master say of you, as He said of His disciples, in His beautiful prayer in John 17:
"They are not of the world even as I am not of the world."

Viola Markley.

Germantown, Pa.

I truly enjoy no more of the world's good things than what I willingly distribute to the needy —Seneca.

THE LIQUOR TRAFFIC AND ITS ALLIES.

(By Henry Alderfer.

The liquor traffic is a business that many men like to be engaged in, simply because this business pays such big dividends on the investment, and it pays so well because so many people patronize it.

The liquor traffic is a business that disposes of a commodity that brings no comfort or happiness to the one who buys it or to his family. if he has any, but instead it makes paupers, infidels, criminals etc. and brings discomfort and strife into the family, leaving the children and all those who are dependent upon them without the necessaries of life, and the comforts, and Christian training that children should receive in the home.

A wise man when engaging in the habit of using too much liquor becomes a fool; the light of reason and conscience is quenched and the blind impulses of his physical nature are left without control. Some men drink in excess to deaden their sensibility to trouble, to lessen the pain of distressing memories or distressing fears.

Paul says: "Be not drunk with wine wherein is excess; but be filled with the Spirit."

We hear a great deal with regard to the state of our poorer fellow-country men, the homes especially in which they live and conditions in general. Yet in the majority of our poorer homes the habit of drinking is prevalent. It is a matter of grief to think that strong men and women and many of them professional men and women, yes even teachers and preachers of the Gospel sink into such deplorable habits, and because of these habits are often driven to commit crime or compelled to go to the poor house.

We cannot see how children are to be trained to any better life unless they find an escape from the perils of drink, unless they really are trained up to fight against it, to resist it, to flee from it, and be saved from the misery it brings.

The liquor traffic must be reckoned as a great social curse of this land. It is the greatest which can be freely spoken of. It is so notoriously mischievous an evil that no one ventures to plead for or defend it.

The liquor traffic while often used as an argument for the raising of taxes to support our institutions has proven to be a curse instead of a blessing. Comparison of the state where liquor remains unsold shows that there are fewer criminals, less insane, lower taxes, and many more of the inhabitants residence owners, than in the other or so called wet states.

The liquor traffic is to the home a material scourge. It is not necessary to the existence, the efficency, the health, or the happiness of the home and yet it costs millions a day to support it, keeps millions of people in idleness, and entails untold domestic squalor and suffering. In eighteen months the human race expends enough money for beer alone to purchase every ounce of gold now in use in the world.

It cost this country $1650 for each slave set free by the civil war, but after deducting the rev-

enue received from the traffic, the homes of the U. S. are paying, by direct and indirect expense, $23,000 to put each drunkard into his grave. During the hard times a few years ago many people shivered in cheerless homes, famished for want of bread, and appealed with the eloquence of despair for work, but we kept right on wasting in the saloon more than $16 a year for every man, woman and child in the land. Supposing the average home to contain five persons, that would mean $80 a year to each family. But remembering that probably not more than one-half of our American households use intoxicating drinks, we must place $160 of expense upon the innocent children and the suffering mother of each drink-loving home.

A business man recently said. "When I was in the saloon business I didn't lose as much as $5 by extending credit to my patrons, everybody had money. Those who could or would not pay anything else, could and would pay for their liquor, I became tired and disgusted with the business. I started in another business, a business honorable and just; but to my surprise I found that while selling a necessity of life, I had $500 on my books in a very short time; this has been the experience of very many business men, men who are in the habit of spending money this way, when in need of the necessities of life will come to the merchant with a tale of hard times and high cost of living and sickness in the family will mention the amount of doctor's bill, but will not mention the amount of their liquor bill, when they ask him for credit, and if the merchant refuses credit he is the meanest man on earth.

It Ruins Young Men and Young Women.

Young men and young women are needed everywhere, the big business and the R. R. companies are looking for strong young men and women, infact that is the case all over our whole land, but the kind of young men and women that are in demand are those who are dependable with good Christian character, sober, honest and industries, the big business and R. R. companies want men and women who are total abstainers, in fact they insist upon this, why? because they know that men and women who frequent the saloons are not dependable, nor are they able to do the work properly.

The church needs young men and women to work in Gods vineyard and in order that they do effectual work for Christ it is necessary that they do not get in the habit of patronizing this traffic, for God's blessing will not rest upon the work if we mix the two.

God used young men in the siege of Samaria to keep the city out of the hands of the boasting Benhadad. Unto Ahab a prophet came and assured him that God would give the victory. By whom? questioned the discouraged king. By the young men in attendance, upon the princes, replied the prophet.

God and the world need young men and women. The liquor traffic wants young men and women whom will they serve?

The liquor traffic is filling thousands of graves every year and they use enticing means to fill the ranks.

To be concluded.)

NOTES ON THE SUNDAY SCHOOL LESSON.

June 30.

Golden Text—Mat. 5:17.

Review.

Lesson I.—The preaching of the gospel involves that one be absolutely certain of its facts particularly the facts that Jesus died and rose again for our salvation. The facts of the resurrection are presented by many witnesses so that the objections to it from every side may be refuted. It can give its comforts and hopes to all believers.

Leson II.—The use of the Sabbath may be changed to the thing God did not intend it to be. Upon the Sabbath day one can and should attend to the duties necessary to our happiness. God never intended it to be a day for self-torture. The Sabbath should be a day for worship and doing good.

Lesson III.—The appointment of the Twelve to go and herald the coming of the Lord was but the beginning of what Christianity would always do, announce Christ to the world. Note that Jesus was willing to wear himself out in helping the miserable. He came to give Himself to the world.

Lesson IV.—The Beatitudes introduce a new law which was to supplement the old law given and the thunders on another mount. The old law spoke of what men must not do. The new one begins by telling them how to become blessed and what they should do.

Lesson V.—Poverty and riches are the two extremes in the material world. Most poor people would gladly exchange their lot for riches while the rich find that there are many many comforts they cannot enjoy. Lazarus had the best because the end was the best. Present comforts are not an indication of the highest good. Present opportunities make future happiness sure if we use them right.

Lesson VI. — The kingdom Christ came to introduce makes us love the greatest thing in the world because it is like God. We are happiest when we live for others. To live for self is to make self and others about us miserable. Live is heavenly. It is doing that which makes His kingdom come.

Lesson VII.—Jesus is the fulfilling of the law. If we accept the authority of Jesus we must also accept every bit of the old law. With Jesus the old law has its highest and best meaning.

Lesson VIII. — Swearing of oaths is forbidden by Jesus in no uncertain terms. That he meant all oaths and was so understood by his hearers is shown when James repeats the command. Profanity is wicked, ungentlemanly and unnecessary. He who indulges in it is unworthy of the respect of all good people. The tongue must be guarded. It is likely to do more damage than any of our members. Carefulness in speech is one of the first duties of an honest person.

Lesson IV.—Alms, prayer and fasting have their important part in spiritual exercises but to use them for display makes them useless and defeats the purposes for which they were intended.

Lesson X.—Hearing and doing go together. It is not what one hears that makes him what he should be. There always has been enough hearing to save the world but never enough doing. Fruit bearing is expected. We must build our carreers rightly. The only safe building is according to I Cor. 3:11.

Lesson XI. — John was the greatest of the prophets because he introduced the King when He came. He was least because he doubted. The kingdom began with carring for the needy and the miserable. The least in the kingdom is greatest because he accepts Christ the King without question.

Lesson XII. — The penitent woman who needed Christ most, was free to seek Him. He came to save the lowest and is always ready to receive them when they come to Him. The woman's love deserved the Master's commendation because her's was a love which did not ask how much but simply must give because she loved.

NOTES ON THE C. E. TOPIC.

June 30.

Missionary Progress in Africa.

Ps. 68:28-35.

Christianity was probably introduced into Africa by African visitors at Pentecost. Among the great Christian leaders in Africa in the early church were Pantaenus, Origeo, Clement, Tertullion, Cyprion, Ophanasius and Augustus. Christianity was quite early introduced into Abyssinia. It remains a Christian state to this day. The Moslem conquest of North Africa from 600 A. D. to 1000 A. D. practically destroyed African Christianity. The Mohommedans are the most important and most aggressive religionists in the whole northern half of Africa. They stand in the way of an early conquest of Africa for Christ. Raymond Hall was the first missionary to devote his life to missionary work among the Moslems of North Africa. The southern edge of Africa is settled by Europeans and European Christianity flourishes among them. The great central belt of the dark continent is Pagan. We speak of it as the "dark continent" not only because of the color of the people but because of the superstition and paganism flourishing there. Within this generation only the world has learned to know anything about the interior of Africa. Its millions of people are now open to missionary enterprises. Already there have been notable conquests. Uganda which Stanley found in ignorance desiring the light of the gospel is now a Christian nation with its many churches and church-goers.

The honorable roll of modern missionaries begins with the name of the saintly George Schmidt and inclueds Schwaelber, Krampf, Moffat, Livingstone, Mackenzie, Mockay, Hannington, Cox, Good, Lapsley, Comber, and a host of others. There have been many native preachers of great power at work for Christ among the Africans among them such men as Samuel Crowther who was born a slave and died a bishop of the English church; Paul, commonly called the apostle of the Congo, Khama, king of Bechuanaland, who was the first ruler to absolutely stop the sale and use of liquor, and Sir Appollo Kagwa, prime minister of Uganda, who bears the scars of persecution in his body and is today a belted knight in the British empire.

The greatest hindrances to the gospel's progress come not from the natives but from those of Christian lands. Belgium has a hellish record in the Congo. The rum and gun powder of the white man bring their curses wherever they go and the shameless sinful carreers of white adventurers and officials have a most discouraging effect upon missionaries and an evil example for the natives. It seems that to save Africa, Africa must be saved from the bad white man.

News of the Week.

DEMOCRATIC NATIONAL CONVENTION.

Judge Alton B. Parker Is Temporary Chairman.—William J. Bryan Defeated.

Baltimore, June 25.—The democratic national convention was opened with a bitter fight for the temporary chairmanship by the reactionaries and the progressives, the two wings of the democratic party, the one headed by Judge A. B. Parker, of New York, and the other by W. J. Bryan, of Nebraska, both former democratic candidates for the presidency.

The national committee had slated Mr. Parker as temporary chairman over the protest by Mr. Bryan, and therefore Mr. Bryan carried his fight to the floor of the hall and made a stinging speech against the action of the national committee in recommending Alton B. Parker for chairman.

The roll call on the temporary chairmanship of the democratic national convention began at 2:40 o'clocck. Alton B. Parker was the candidate of the reactionaries, and W. J. Bryan, the candidate of the progressives. Mr. Bryan had nominated Senator John W. Kern, of Indiana, for the position but Mr. Kern, after making a speech and finding there was no chance for harmony, withdrew and called on Mr. Bryan to become a candidate for the position. Mr. Bryan accepted in a short speech. After two seconding speeches had been made, the roll was called.

Parker was elected chairman.

The official vote as announced was, Parker 579, Bryan 506, O'Gorman 4, Kern 1.

On motion of Luke Lea, of Tennessee, Parker's election as temporary chairman was made unanimous.

The greatest flurry prior to the opening of the session was the appearance of Cardinal Gibbons on the platform, in all the gorgeousness of red robe and hat, accompanied by the usual dignitaries of the church. He was cheered as he entered and sat down, receiving the greetings of those about him on the platform.

Bryan Greets the Cardinal.

There was another round of applause when William Jennings Bryan came to the stage and entered into a conversation with the cardinal. The scene in the huge armory was beautiful, and, notwithstanding the sultriness of the day, the atmosphere inside the great hall was reasonably pleasant.

At the close of the prayer by Cardinal Gibbons the crowd again caught sight of Bryan and cheers for the "Peerless One" broke out. The aisles had not yet been cleared and the convention was in disorder.

Bryan's Fight an Eye-Opener.

W. J. Bryan's fight against Parker has helped Wilson. It has served to remind the delegates at the outset of this affair that Big Business is here, determined to control the convention if possible. It has opened the eyes of a lot of people who were willing to accept the statement from leaders that everything was "all right."

The Wilson people believe the developments of the last twenty-four hours will nominate their candidate. If Wilson should fail of the nomination, they say, Bryan will be the nominee.

As many of the progressive democrats view the situation, the danger is that the representatives of the party here may be misled as to who is progressive among the candidates and who is not. Here is Champ Clark, speaker of the house of representatives, posing as a progressive candidate, and yet his only hope of nomination is through the influences that would go to any lengths to prevent the nomination of Woodrow Wilson or William J. Bryan.

New York World Says Bryan Has the Power.

Delegates to the convention were keenly interested in the following editorial in the New York World today, the leading democratic newspaper of the east:

"The most commanding figure in the democratic national convention is William Jennings Bryan. But Mr. Bryan's strength is not the strength of a thrice beaten candidate for president. It is the strength of a great principle. In his struggle against Wall street and Tammany Hall Mr. Bryan is battling for honest democracy, for progressive democracy, for true democracy. It deserves to win, and it will win if Mr. Bryan thrusts aside every consideration of selfish desire and personal ambition.

"This is Mr. Bryan's great patriotic opportunity. The only disability under which he labors is the growing cloud of suspicion that he is secretly planning his own nomination, that he is seeking to capitalize a moral issue for his own benefit."

Can Nominate Wilson.

"He can bring about the nomination of Woodrow Wilson for president, or a candidate who measures up to Woodrow Wilson in courage, character, ability and availability. He can make himself the architect of a democratic victory in November that will pave the way for twenty years of democratic administration in Washington.

"All this can Mr. Bryan accomplish if he thrusts personal ambition aside. Twenty words from Mr. Bryan and it can be done. Twenty words from Mr. Bryan, putting himself beyond the nomination or the suspicion of seeking the nomination, and a new democracy will have come into being. Twenty words from Mr. Bryan will make him the towering moral leader of American politics.

"We have seen the republican party torn asunder by the supreme selfishness of one man. We hope to see a truly democratic party firmly united by the supreme unselfishness of one man. What nobler record of achievement could Mr. Bryan wish to inscribe in the history of his country?"

WILD SCENE OF DISORDER IN HOUSE OF COMMONS

London, June 25. — Intense embitterment has been engendered in England by the feeding through force of the imprisoned suffragettes who declared a hunger strike while in jail. This was reflected in an extraordinary scene in the house of commons when George Lansbury, a socialist member, denounced Premier Asquith and the government in such vitrolic terms that the speaker ordered him to leave the house and threatened to have him ejected unless he went out voluntarily.

Timothy Healy, the nationalist, had appealed to Premier Asquith to release the women, and the premier replied that they could leave prison this afternoon on promise not to repeat their offense.

Shook Fist at Premier.

Mr. Lansbury immediately rushed toward the treasury bench, shaking his fist in the faces of Premier Asquith and the other ministers. With his face only a few inches from that of Mr. Asquith, Lansbury screamed: "You're beneath contempt! You know the women can not give such a promise. You ough to be driven from public life. You'll go down to posterity as the murderer of innocent women."

The house was quickly in disorder. The speaker, however, finally obtained quiet and ordered Mr. Lansbury to leave. He replied:

"I am not going out while these contemptible things are torturing and murdering women." He yelled this out in a loud voice and appeared greatly excited, but when the speaker warned him that he would be forcibly ejected unless he went of his own accord, the labor members gathered about their colleague and induced him to quit.

TAFT AND SHERMAN REPUBLICAN STANDARD-BEARERS.

Taft Nominated on First Ballot with 561 Votes.—Sherman's Vote 597.

The republican national convention finally came to a close late Saturday night, June 22nd, after having been in session five days. It took only one ballot to end the contest.

The official result of the first ballot was: Taft, 561; Roosevelt, 107; Lafollette, 41; Cummins, 17; Hughes, 2; absent, 6; not voting, 344.

When it became absolutely certain early in the day, that Mr. Taft would be nominated without great difficulty, the leaders in control of the convention decided to give him, as a running mate, his companion on the ticket in 1908. Thus Vice-President James Schoolcraft Sherman, of New York, was also renominated, with 597 votes.

Roosevelt Heads New Party.

Former President Theodore Roosevelt was nominated for president on an independent ticket in the dying hours of the republican convention in which he had met defeat,

In accepting the nomination, Colonel Roosevelt appealed to the people of all sections, regardless of party affiliations, to stand with the founders of the new party, one of whose cardinal principles, he said, was to be "Thou shalt not steal."

The informal nomination of Colonel Roosevelt was said to be chiefly for the purpose of effecting a temporary organization. At a later time, probably early in August, it is intended that a national convention shall be held. Colonel Roosevelt, in accepting the nomination, said he did so on the understanding that he would willingly step aside if it should be the desire of the new party, when organized, to select another standard-bearer.

ASKS FOR $1,350,000 FOR ARMY MANEUVERS

President Taft sent a special message to the congress recommending the immediate appropriation of $1,350,000 for use of the war department in the joint maneuvers of the regular army and the national guard next month. The president also asks the appropriation of $167,000 for urgent necessities of the war department. Both items were in the general army appropriation bill which the president vetoed.

The message was referred to the committee on military affairs after Chairman Hay indicated that action would be taken to enable the war department and the national guard to go ahead with plans for the maneuvers. The first will be at Manassas, Va., beginning July 5.

It is said at the war department that the projected maneuvers will be so much larger than anything of the kind ever attempted before in this country that they may fairly claim to equal in extent the annual maneuvers of the great European military powers.

WILL KEEP RECORD OF EVERY CHILD IN SCHOOL

Every child in the elementary city schools of the United States is to be card catalogued and a running history of his entire school career in the grades kept permanently on file accordidng to plans formulated by the United States bureau of education. Although the plan has just been established it has the approval of the National Education association while 300 cities have already begun to keep the cards. Eventually, it is anticipated, about 6,000,000 pupils will be thus tabulated.

The form of card contains the following entries, among others: Age of child; date of admission to school; grade; days present; health; conduct; scholarship; place of birth, vaccinated; name and occupation of parent or guardian.

As the child moves from grade to grade, or from building to building, the card containing his past record will follow him, as will also be the case even if he should move from one city to another. In this way his entire past and present in school will be checked off against each other, point by point and year by year.

In addition to introducing the comulative index card as a means of keeping the school history of every American child, the committe of investigators has also devised a uniform method of reporting fiscal statistics, so that costs may be computed on the same universal basis.

The new plan of school statistics was drawn up by a committee appointed by the department of superintendents of the National Education association working in co-operation with the United States bureau of education.

GREAT 4-MILE TUNNEL LETS RIVER INTO UTAH

Washington, June 21.—After laboring twenty-four hours every day for more than two years the government employes who have been digging the Strawberry tunnel, one of the world's greatest reclamation projects, telegraphed to Washington yesterday that they had "holed through" the Wasatch mountains. The bore pierces the solid rock of one of the highest peaks of the range, two thousand feet below its snow-capped crest, and is almost four miles long. It will divert an entire river, the Strawberry, from one valley to another forty-five miles away and reclaim sixty thousand acres of Utah land.

To the south and east of Utah lake, in one of the most beautiful valleys in the west, lie the sixty thousand acres of fertile land, now only partly productive for lack of water. To transform this valley into a tract for thriving towns and fruit trees, the government engineers overcame almost unheard of obstacles.

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— BY —

Dr. Philip Vollmer

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VOL. XXVII BERNE, INDIANA, July 11, 1912. No. 27.

GOING HOME.

Out of the chill and the shadow
Into the thrill and the shine;
Out of the dearth and the famine
Into the fulness divine.
Up from the strife and the battle
Oft with the shameful defeat,
Up to the palm and the laurel,
O, but the rest will be sweet!

Leaving the cloud and the tempest,
Reaching the balm and the cheer,
Finding the end of our sorrow,
Finding the end of our fear.
Seeing the face of the Master
Yearning for in "distance and dream,"
O, for that rapture of gladness!
O, for that vision supreme!

Meeting the dear ones departed,
Knowing them, clasping their hands
All the beloved and true-hearted,
There in the fairest of lands!
Sin evermore left behind us,
Pain nevermore to distress;
Changing the moan for the music,
Living the Saviour to bless.

Why should we fear at the dying
That is but springing to life!
Why should we shrink from the struggle,
Pale at the swift closing strife,
Since it is only beyond us,
Scarcely a step and a breath,
All that dear home of the living,
Guarded by what we call death!

Then we shall learn the sweet meanings
Hidden today from our eyes.
There we shall waken like children,
Joyous at gift and surprise.
Come, then, dear Lord, in the gloaming,
Or when the dawning is gray!
Take us to dwell in Thy presence—
Only Thyself lead the way.

Out of the chill and the shadow
Into the thrill and the shine;
Out of the dearth and the famine
Into the fulness divine.
Out of the sigh and the silence
Into the deep-swelling song;
Out of the exile and bondage—
Into the home-gathered throng.

—Margaret E. Sangster.

NEWS AND COMMENTS.

Last week, the week of the Fourth of July, as usual, there appeared no Mennonite.

On July 14, Rev. Stephen D. Yoder of Johnstown, will preach for the Allentown and Upper Milford, Pa., congregations. Allentown is at present without a pastor.

The Springfield Pa., congregation recently presented their pastor, Rev. F. F. Gable with a buggy and harness.

July 21. The Young People's society of East Swamp, Pa., church will celebrate its first anniversary when a special program will be rendered.

We brought in the Mennonite a note of the self-sacrifice of Sister Funk, giving her own seat in a lifeboat to a mother. This note was not from Bro. Suckau, with whose letter it was connected, but was a notice found by Bro. P. H. Richert, secretary of our mission-board.

Shed which is now used as church and dispensary.

Bro. P. A. Penner writes June, 6, from Simla: "We will leave Simla in about a month. Our health is good. The cool air has braced us up very much. Our thoughts are often with Sister Funk and her parents. We will miss our fellow-worker very much. God comfort all the sorrowing ones."

Bro. and Sister Mosiman visited our congregations in the East, renewing old acquaintances and forming new ones. Returning they went to Berne, Ind., where Bro. Mosiman preached in German in the forenoon of July 7. Mrs. Mosiman addressed the Sunday school at the close of the session. Rev. James E. Sprunger from Los Angeles addressed a large audience in the evening.

Bro. I. A. Sommer wrote from St. Paul: "The Lord has blessed us abundantly in our work and has given us good health." We are sorry to report, that Bro. Sommer has been sick in Gretna; but he is slowly improving.

The eighth successive annual Christian Citizenship Institute at Winona Lake will be held this year August 12 to 22 inclusive, the ten days preceding the opening of the annual Bible conference. This institue will be, as in former yrs, under the auspices of the National Reform association. One of the special features of the institute this year will be the discussion in all its phases of the great World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913, now being arranged for by this association. This will be discussed by the general superintendent of the association, Dr. J. S. Martin. Dr. Martin will also discuss problems of a national character, such as "Should the Bible Be Read in Our Public Schools?" "Should the State Teach Religion?" 'Is Our National Christianity Really Endangered?"

The sixth annual meeting of the board of missions and charities of the American Mennonites occurred May 20-22, near Metamora, Ill. Very interesting addresses and reports were given. The income for all missions and charities from May 1, 1911 to April 30, 1912, amounted to $70710.64, of which $3,561 remains in the treasury.

Bro. Suckau writes: "We are feeling deeply the loss of one of our number, Miss Funk. It means much more to us in the far-away mission field to have one of the few taken away, than it does to the church at home. We ask "Why, Lord?" But only eternity will reveal the answer.

A REQUEST.

Dear brethren, sisters and friends! At the Champa mission station we need a church. In the leper asylum we have a roomy church for the lepers. Healthy Christians and heathen come very seldom to the services there. This church is a present from an old, to us perfectly unknown lady, a disciple of our Lord, living in Ballarat, Australia. The church in the asylum is called "The Ballarat Memorial Church." It accommodates 200 to 250 persons. Janjgir, our neighboring station, where Bro. and Sister P. W. Penner are living, has for about two years a suitable church. Our station has so far no church. At first all meetings were held in the open air or in a tent; during the cool and rainy season on the veranda. or in the largest room of the house. These places were never suitable, for one time it was too hot, the next time it was too stormy, sometimes the heathen brought us unwelcome guests, which made themselves at home in our beds and disturbed our rest at night.

Since 1907 we have held our meetings in a hut, (see cut), one end of it serves as dispensary, the other for services. The question: "Why can this house, or really shed, not be used any more, if it was good enough so long?" we would answer thus:

1. It never was good enough. 2. The roof is not tight and can not be made tight without tilings, which cost two or three times the price of the whole house. 3. The bamboo in the house is pretty well eaten by worms and ought to be renewed. 4. The walls are crumbling (see cut). 5. For some meetings it is too small. 6. For

the hot season it is too hot. 7. It is too dark. 8. Most of the time patients live on the north veranda. These have often badly smelling wounds so that it is sometimes hard and disagreeable for us to attend the services. 9. The Sunday school classes have to go outside because the church has not enough room to arrange the classes.

We think we need a church. Our Christians feel the same way. At an informal congregational meeting I said to the Christians: "We need a church very much; but if you believe so also, are you willing to help that we can get one? Indian congregations must begin to care for themselves as much as possible and not to want to sponge on the charity of the congregations abroad." All appeared to be willing and one day our language teacher asked for some sheets of paper. Befor we left for the mountains he handed to me a long list of names of our Christians and the Christians of other missions which are in our employ. We felt like shouting for joy not only at the willingness to contribute to the building of a church but also at the sacrifices brought. We will not repeat the whole list but will only give a few names.

Shephan Dall our lauguage teacher has a salary of 30 Rs. ($10) a month. He has to sustain a wife and five children and gives for the church-building 10 Rs., one-third of his salary. Joseph, our preacher, has 16 Rs. a month he has to sustain a wife and five children and gives 6 Rs. for the church. David, the overseer in the leper asylum, has a salary of 25 Rs., he gives 10 Rs.

Mariam, the wife of Stephan Dall; Trophenia, Joseph's wife, surely have enough to do with their families, yet these women have promised to help for a month at the building of the church carrying bricks, mortar, water, etc. Two wives of our own Christians have promised the same. Other Christians and even children have promised to help as much as they can.

The sacrifices of the lepers in the asylum are touching. I told them of the plan, as soon as the means were at hand to build a church at the station, and asked them, whether they would be willing to contribute a few pices for this purpose. The lepers, at least most of them, have sometimes some money, they either brought this from home, or received it from friends and relatives visiting them. In the month of April the healthier of them were able to earn a little money by working in the well at the sylum. Their work consisted in baling water out of the well, so that the masons could go to work right away in the morning. The lepers gave not only 30 Rs. ($10) in cash, but they brought a greater sacrifice. They offered not to eat any bread for a month, no lentils for a week, but only rice and vegetables. The amount saved in wheat for a month and lentils for a week is about 39 Rs. I believe this to be a real self-sacrifice. Then both congregations at the station and at the asylum have credit for about 100 Rs. in our books. These are collections taken on Sundays. This money shall go into the church-building fund. We are very thankful to the Lord that He has made the congregations and the Christians willing to give so much for this purpose. But we may report more to the honor of God. Many heathens masons, carpenters, carriers, etc., have promised to work two or three days without pay. Some of our missionaries will contribute as much as they can for the church erection. But even with all these gifts we can not build a church, therefore we want to ask: "Dear friends, who read this, will you not help us with your gifts, that we can build a good, suitable church. We know that you are often asked for gifts for different purposes and that you sometimes think you ought to be careful and not always be giving. On the other hand you ought not to forget, that the Lord blesses you more or less every year."

May the Lord bless our plans, if they are according to His will.

Fraternally,

P. A. and Martha Penner.

Dear congregations:—

The above request was before the mission board and we fully approve of it, since Champa needs a church.

The necessity of the gifts ought to be incentive enough for giving. When we hear how willingly and self-sacrificingly the poor native Christians give, no one ought to hold back. Some will receive new income from the harvest, others may say: "My harvest is poor this year." But who will earn less than these poor natives. Where there is true love for the Lord and for the mission one becomes inventive in devising means to be able to give.

What is told of the mother of the renowned missionary Thoburn may serve as an example.

Thoburns father had one day paid the mortgage which was on their home, and had $20 left. $10 he gave to the mission and $10 to his wife to buy a new cloak. She returned the money saying, he should put them to the others; she would turn her old cloak and wear it some more years. We need not wonder, that a missionary came from such a family. Such a spirit would make possible many a gift, which would seem impossible.

J. W. Kliewer,
Pres. Mssion Board.

Would an "Annie C. Funk Memorial Church" not be the best monument for Sister Funk?—Ed.

MINUTES OF THE FOREIGN MISSION BOARD'S MEETING,

Held in the Treasurer's, Bro. G. Harder's Home, Whitewater, Kan., June 20-22, 1912.

The session was opened by the secretary, reading James 1, 1-9, and prayers by each member of the board present and by Bro. H. D. Penner who as chairman of the conference was also present upon special invitation by the president of the board in accordance with article IV., B 1, g. in our constitution. The following members were present: J. W. Kliewer, G. Harder, A. S. Shelly, S. M. Musselman, P. H. Richert. Bro. S. F. Sprunger had been prevented from coming by sickness in his family. He had sent his greetings and prayer for blessings, referring to James 1:5. Bro. A. B. Shelly, as honorary member, had also sent his wishes for blessings with the assurance to remember the board in his prayers. The board has felt these blessings during the whole session and would herewith greet the two brethren in return.

1. The minutes of the last meeting were read and approved.

2. The latest reports from all the missionaries were then read together with a number of letters from different candidates for the mission field.

3. Whereas it has pleased the Lord to call away from her work our dear sister and faithful worker Annie C. Funk in a manner so sad and so little understood by us, the board passes the following resolution:

Knowing fully well that our dear Heavenly Father in His guidings and in His wise, though mysterious ways never makes mistakes, we bow ourselves in humble submission under this heavy blow, and oblige ourselves to uphold our mission workers in the future still more faithfully and conscientiously with word and deed, with prayers and fraternal sympathy. To her dear family we express our heartfelt sympathy. May the Lord be their comfort and strength and may He draw us all through this affliction into closer co-operation with Him, our Lord Jesus Christ. To this end may her rememberance be a blessing to all of us!

4. Our treasurer, Bro. Harder, now read a concise and encouraging annual report, showing the condition of the treasury at the close of the fiscal year, ending March 31. 1912, as follows:

Income	$30,194.50
Disbursements	24,382.23
Balance, March 31	$5,812.27

Though since March 31st a few thousand dollars have been paid out, the balance in the treasury is very gratifying, for which we thank the Lord, to whom all silver and gold belongs.

5. Resolved, to allow Bro. Petter's budget of $150 for his station, as well as the expenses for painting his house.

6. Resolved, to grant Miss Williams' request that she might accompany Sister Carrie to some eastern school and visit on the way her parents and also some of the eastern churches. (Bro. A. S. Shelly was asked to help her make out a plan for such visits.)

7. Resolved, to grant Sister Williams' request for $23.80 to repair the house and the cistern. The expenses for white-washing the walls were also allowed.

8. Resolved, to send Bro. A. Claassen one year to Cantonment for the purpose of studying the Cheyenne language with the view to enter the Cheyenne mission field.

9. Resolved, to ask Bro. Funk for the estimated cost of the fence asked for, and of the house to be built for Bro. Meek, his Indian helper.

10. Resolved, that besides the formal quarterly reports to the board our missionaries are requested to send from each station regular and frequent correspondences to our church papers through the hands of the secretary of the board. It is expected that about one-half of these will be sent to the Bundesbote and one-half to the Mennonite.

11. Resolved, to call Bro. and Sister C. J. Frey as regular missionary workers for the Hopi mission in Arizona and to allow them about six months for language study.

12. Resolved, to call Bro. J. R. Duerksen as a regular missionary to the Hopis in Arizona and to allow him also six months for language study in Moen Copi. Further arrangements for ordaining them are left to the executive committee and the respective congregation.

13. Resolved, to accept Sister Schirmer's resignation as our mission worker and to wish her God's blessing for her entrance into the government service among our Hopis. We hope that she may in this way continue to be a blessing to our mission there.

14. Resolved, to grant to Bro. and Sister J. B. Frey a few weeks vacation next winter and that after the same he together with Bro. Epp in Los Angeles, do some language and translation work there.

15. Resolved, in accordance with the recommendations of our Hopi missionaries to try Bro. Wikwaya as missionary helper, at $10 a month.

16. Resolved, to authorize the executive committee to confer with the "Leisy Orphan Aid Society" concerning the support of a children's home in Arizona. In case the adoption of children should need financial support before the Orphan Aid society takes charge of them, the executive committee may allow the neccessesary support out of our orphan treasury.

17. Resolved, to recommend printing the Hopi translations of the Bible stories according to Otto Zuck and of a series of Christ's discourses from St. John's gospel. The board deems it advantageous to have this printing done in Los Angeles. As to the printing of translations from St. Paul's letters it seems advisable to postpone the same until the brethren Epp and Fry may together thoroughly examine and if necessary revise them. One thousand copies might be printed, but not all of them should be stapled or bound at once.

18. Resolved, to allowed $90 for the completion of a reservoir in Moen Copi.

19. Resolved, to leave arrangements for Bessie's further schooling temporarily in the hands of the president of the board.

20. Resolved to ask our missionaries in Arizona what they think about Missionary Johnston's offer (to send a Y. W. C. A. worker to Oraibi) before taking any further steps in this matter. Although such an arrangement seems advantageous to our mission, the board's decision will depend upon the opinion of our missionaries there.

21. Resolved, to make Bro. J. B. Frey superintendent of our missions in Arizona.

22. Resolved to look for an assistant mission worker for the Busby station to help Bro. Linsheid among his scattered Indians.

23. If Bro. Wiebe still deems it necessary he may buy a tent for $16 to $18 to protect the two women mentioned in his report.

24. Resolved, to allow Bro. P. W. Penners budget of $740 for the current fiscal year.

25. We are glad to hear of Bro. P. W. Penner's plan to establish an out-station with an evangelist at Bhelai.

26. Resolved to postpone filling the vacancy, caused by the death of our dear sister, Anna C. Funk, until our missionaries there have sent in their wishes in this matter.

27. Resolved, to allow $420 for the deficit of 487 Rs. mentioned in Bro. P. A. Penner's report for Champa, together with his budget for the current fiscal year of 760 Rs.

28. Resolved, to allow for the present $500 for Bro. Suckau's budget of $863, and to ask him for further information as to the "rent, buildings, and furniture" mentioned in his budget.

29. Resolved to request our missionaries in India to make all their accounts and budgets to the board in rupees to prevent misunderstanding.

30. Resolved, to allow Bro. Wiens' budget of $700 for the current fiscal year.

31. The board sees the need of a telephone from Manhadei to one of the other two stations and asks the missionaries there what the estimated cost of the same would be.

32. Resolved to encourage Bro. Wiens in his plan to look for another suitable evangelist.

33. Resolved to ask our president Bro. Kliewer, as soon as possible to visit our mission stations in Montana.

34. The board accepts Bro. J. M. Regier's plan to attend some seminary next year and after that, if possible, to be sent to India.

35. The board approves of Bro. and Sister Schroeders plan, after leaving Berne, Ind., to take a two-years' course in some seminary. If necessary, the board is willing to give them financial aid.

36. Resolved, to approve Bro. J. E. Langenwalter's plan, to study tropical medicine for a while in an Indian hospital after having finished his M. D. course in Chicago next year. As far as the board can see at present, this will be advisable.

37. Resolved, to accept Sister Margaret Franz from Mt. Lake, Minn. as missionary candidate and approve her plan to go home after having completed her course in the Bethel Deaconess Home in Newton. The board is willing to give her financial aid in case she should enter a hospital in Chicago for a few months.

38. The board herewith notifies our congregations of the official permission sent to Rev. H. J. Brown, China, on March 4, 1912, to have his mission station registered in the name of our General Conference of Mennonites.

39. Until a suitable person is found for the work, advocated by our last conference, namely for itinerant preaching in the interest of missions, this work is to be done as much as possible by the missionaries and the members of the board under the direction of the board.

40. With gratitude to our great and rich Master of all mission work, who has hitherto blessed us and made our work grow constantly; and with thanks to our kind hosts, Bro. and Sister Harder, for their kind reception and rich entertainment, the board closed its session Bro. A. S. Shelly leading in prayer.

J. W. Kliewer, Pres.
P. H. Richert, Sec.

Marriages.

Hartman-Leatherman.—On June 22, 1912, at his residence at Souderton, Pa., by Rev. A. M. Fretz, Mr. Frank H. Hartman of Richlandtown, Pa., and Miss Lizzie Leatherman of Dublin, Pa.

Brauen-Schumacher. — On Sunday afternoon, July 7, at the home of Mr. and Mrs. D. C. Schank of Pandora, Alfred Brauen and Miss Susan Schumacher, both of Pandora, O., where they will also make their future home.

Gottshall-Holt.—On June 19, at the home of the bride's sister near Mt. Holly, N. J., by the father of the groom, Aaron E. Gottshall, son of Rev. W. S. Gottshall of Bluffton, O., and Vide Ninetta Holt of Clearfield, Pa

Deaths.

Amstutz.—May 30, near Orrville, O. Marianne Amstutz, aged 61 years, 6 months, 1 day. She came from Switzerland to America and became a member of the Salem church. Bro. A. A. Sommer held the funeral services.

Schneck.—June 20, near Dalton, O., Elisabeth Schneck, nee Sprunger, at the age of 54 years, 7 months, 17 days, of cancer and dropsy. Bro. W. S. Gottshall held the funeral services.

Geiser.—June 5, near Apple Creek, O., of consumption, Jennie Geiser, at the age of 33 years, 5 months, 15 days. Interment at the Sonnenberg cemetery. Funeral services by C. N. Amstutz.

Amstutz.—On June 13, near Bluffton, O., of kidney trouble, David, son of Peter B. and Leah Amstutz, aged 18 years, 11 months, 15 days. The deceased was ailing for about 4 months. He was an examplary young man, and a patient sufferer. Funeral services and interment at the Ebenezer Mennonite church, conducted by W. S. Gottshall.

Hedrick.—On June 19, 1912, at the home of his step-father, Jesse Hallman, in Milford, Bucks Co., Pa., after a brief illness with typhoid fever, Norman, son of the late Daniel H. Hedrick and his wife, Annie, nee Musselman, aged 13 years, 11 months, 26 days. Funeral services were held and interment made at Trinity Reformed church on June 24. A. B. Shelly spoke at the house of mourning and T. H. Bachman in the church.

Contributions.

Foreign Mission.—General Treasury. Zions church, Donnellson, Iowa, $11; Bethel College church, Newton, Kan., $39.25; Halstead church, Kan., $78.50; S. S. Bergtal church, Korn, Okla., $9.70; Sewing society, Neuhoffnungstal church, Menno, Okla., $26.21; Hoffnungsfeld church, Moundridge, Kan., $40; Mrs. P. R. Schroeder's mission class, Bethel College, Newton, Kan., $8.20; Geary church, Okla., $16.56; legacy from Chr. Ortmann, Marion, S. D., $25; student missionary society, Bethel College, Newton, $35; collection, Halbstadt, Man., $18; ditto, Edenburg, Man., $4.85; ditto, Gretna, Man., $16.45; ditto Gnadenfeld, Man., $6.70; S. S. near Beatrice, Neb., $130.54; Ebenezer church, Gotebo, Okla., $25.60; Paso Robles, Calif., $11.73; church, Newton, Kan., $204.86; Bethel church, Inman, Kan., $95; Christian church, Moundridge, Kan., $14.78; Salem church, Wisner, Neb., $40; S. S., Brudertal church, Hillsboro, Kan., $13.92; friend of mission, Altona, Man., $2; S. S., Salem church, Ruff & Warden, Wash., $10; Mennoville church, Okarchee, Okla., $8.67; church, Upland, Calif., $80; Winkler, Man., $23; S. S., Springfield, Weatherford, Okla., $4; Swiss church, Alsen, N. D., $15.16; friends near Munich, N. D., $18; E. J. Haury, Halstead, Kan., $100; Reedley, Calif., $24.60; Bergtal church, Pawnee Rock, Kan., $19.50; Immanuels church, Pratum, Ore., $12; Gnadenberg church, Whitewater, Kan., $29.59; Johannestal church, Hillsboro, Kan., $34.77; S. S., ditto, $64.35; interest from bank, Newton, Kan., $22.50; Zions church, Elbing, Kan., $35; Salem church, Dalton, O., $31; collection at the mission festival of the Emmaus church near Whitewater, Kan., during the visit of the mission board, $592.

Gratefully acknowledged,

Gustav Harder, Treas.
J. G. Regier, Asst. Treas.

For India.

M. B. Fast, Reedley, Calif., for lepers, $8. Thank you.

P. A. Penner.

Y. P. S., Whitewater, Kansas, for organ fund, $20; J. C. Peters, Moundridge, Kan., for magic lantern outfit, $50; Mrs. S. S. Haury's S. S. class, Newton, Kan., for Sunday school work, $3.50.

Received with thanks,

C. H. Suckau.

Home Mission.

General Treasury.—Church, Hillsboro, Kan., $22.57; Sterling, O., $6.93; Berne, Ind., $20.18.

City Mission Treasury.—Christian church, Moundridge, Kan., $27.83; Bethel church, Fortuna, Mo., $16; Friedenstal church, Gotebo, Okla., $5; S. S. of Salem church, Krupp & Warden, Wash., $10; Y. P. S., Saron church, Orienta, Okla., $6.71; children's day collection, Colfax, Wash., $9; Dan. Haury, Halstead, Kan., $25; Johannestal church, Hillsboro, Kan., $7; reported by Bro. E. F. Grubb, $23.80.

Gratefully acknowledged.

M. Horsch, Treas.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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Editorial.

THE ANTICHRIST.

I John 2:18: "Little children it is the last hour: and as ye heard, that Antichrist cometh, even now have there arisen many antichrists; whereby we know, that it is the last hour."

Attentive observers of the moral and religious movements of our time are astonished and surprised in seeing the concerted action of the unbelievers.

In Germany, the land of the reformation, earnest Christians are faced with the impossibility of hearing a true, Christian pastor, who believes in the word of God. The infidel majority elects an infidel pastor on account of their hatred of true Christianity depriving the faithful Christians of believing pastors. In Berlin 300,000 evangelical Christians are without biblical preaching and biblical catechumenal instruction for their children. They have, after one church having been refused an evangelical pastor, united in asking for help from the conservative "Oberkirchenrat", but it is a question whether anything can be done for them under the present laws. The liberal pastors try to attract the young people by social evenings, closing with a dance instead of with prayer; yet the churches are empty while the churches of the evangelical pastors (such who believe in the gospel) who preach Christ Jesus and Him crucified, are crowded, their catechumenal instruction hours overfilled.

Socialism tries to eliminate all religion, has its own young people's meetings, imitating the methods of the Christian church, which are attended by hundreds of thousands. Their irreligious papers full of hatred against God and Christ are gaining millions of readers.

But that is in Germany, we in our blessed America with its hundreds of thousands of Sunday schools and thousands upon thousands of earnest, faithful, evangelical pastors in many denominations are in no danger of infidelity.

We find in "The Christian Workers Magazine" the following: "Organized Secularism" and as a heading: "Organizations Opposed to Religion."

The first of these which we will name is "The American Secular Union", which claims to represent ten million people, and is composed of various organizations of infidels, atheists and agnostics. On the editorial page of their organ, The Truth Seeker, may be found the demands which they make upon the commonwealth and the ends which they are seeking. Among these we note the following: That the Bible be banished from the public schools; that all civil Sabbath laws be annulled; that the office of chaplain in the various public institutions be discontinued; that all national religious days be disestablished; that every reference to Christianity be expunged from all legal documents; that natural morality supplant Christian morality as the moral standard of the nation; and that every department of the government be thoroughly secularized.

Shoulder to shoulder with The American Secular Union (which is an imitation of the Federation of Churches), also demanding the banishment of Christianity in national life, stands the modern or reformed Jews. They have formed two organizations for this purpose. "The Central Conference of American Rabbis" is composed of about two hundred and forty men, for the most part well educated, who furnish lectures and write spacious articles. "The Union of American Hebrew Congregations," representing about three million people, is organized to publish and scatter broadcast the articles furnished by the rabbis. They are now engaged in a vigorous campaign against the Bible in the public schools in several of the states.

"The German-American Alliance," composed of various German societies, and pursuing almost the same methods as the Jew and the infidel, is, under the cry of personal liberty, opposing all efforts toward prohibition of the manufacture and sale of strong dring as a beverage and is working for the abrogation of all civil Sabbath laws. They represent about three million people.

But back of all these forces the strongest, the best organized of them all, stands the Roman Catholic hierarchie. By various Jesuitical methods it has been successful in several of the state of the Union in closing the Book. By their own statistics they claim fourteen million people in America.

Viewed from the survey of present conditions and forces in the field, the next ten or fifteen years will decide the destiny of the American republic. It is high time for the protestant Christian citizenship of the country to awake. When bad men combine, good men must organize.

In view of all this we must see, that quickly the time of peace and security for the Protestant churches will pass and the time of persecution will come. The word of God has predicted such a time; foes within and without are very active. Rome will gladly unite with atheism to gain the supremacy over Protestantism, hoping later to suppress the unwelcome ally. Is it not our duty to sound the alarm, so that earnest Christians may see the danger and try to avoid the danger, or meet it manfully in the name and strength of Christ?

The passages of scripture referring to the Antichrist are the following: I John 2:18, 22; 4, 3; II John 7; Acts 20:29-30; I Tim. 4:1; II Tim. 3:1-8 13; 4:3-4; II Pet. 2:1-3; 3:3; Jud. 4; II Thess. 2:3-12 and a number of passages in Revelation, especially the thirteenth chapter.

From these passages it appears, that many different enemies of Christ work for the destruction of the faith in God and Christ; but at last infidelity seems to center in one personifying the hatred against God and Christ.

Some have thought the pope to be the Antichrist, others consider the secret societies as such. Both, though at present at variance, may join in suppressing the Bible and the faith in Christ Jesus the Son of God, the Redeemer of the world. v. d. S.

Correspondence.

Bluffton, Ohio, July 2, 1912. The Richland township Sunday school association held their semi-annual convention at the St. John's Reformed church Sunday afternoon and evening.

Children's day exercises were held at the Ebenezer church Sunday evening. Mr. and Mrs. Hinkey, missionaries from China also gave short addresses.

Prof. John Bixel of Newton, Kan., is here visiting relatives and friends.

Dr. and Mrs. S. K. Mosiman are in Philadelphia, Penn.

The state Christian Endeavor convention was held at Canton, Ohio, last week. About two thousand delegates attended the convention. Next year it will be held at Lima.

PRAYER AND NATURAL LAW.

So far as we understand natural laws so far do we know God's usual habit of working in the material realm. But "how small a part of his ways" that is of which we have clear knowledge. God is not lawless, neither is he slave of laws. He is God! Therefore He can and does answer prayer. We have never been troubled with the perplexities that torment so many over-wise people as to how God can answer prayer and yet be law-abiding!

A simple illustration of prayer and natural laws was given in a recent address by Dr. C. I. Scofield. He said:

"My ideas formerly were that God moves along the way of his regular laws and I still feel this to be the case, otherwise how could we plan for crops and seasons. But I also know that God is greater than his laws and that he sometimes sets them aside for His children's sake.

"Sometime ago in coming through Chicago on the Pennsylvania Limited, which of all trains the officials make everything give way to bring into New York on time and which has the right of way over every other train, was sidetracked in the mountains of Pennsylvania. Other trains were also stalled and everybody wondered what was the matter. Presently an engine to which a single car was attached rushed by and then the passengers learned that the son of the superintendent of the road had been injured in Pittsburgh and that the laws of the road had been set aside so this father might be speedily at the side of his son. Even so God in answer to His children's prayers sets aside His laws and answers their requests"—Evangelical

THE CHRISTIAN WORKER'S RELATION TO THE WORLD.

By Anna Moody.

We speak of the world in the sense that we have reference to the unconverted part of God's creation generally called man.

Then we naturally infer that the Christian worker is or should be a converted person whose mission is to teach God's word to others but more particularly to unconverted people. Then the question arises, "What relation do they bear one to the other than to be a Christian?" One must be

Christ-like and Christ established a church on earth and set everything in order. Paul speaks about the body of Christ in I Cor. 12:27, "Now ye are the body of Christ and members in particular." In the next verse he tells the order, "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." In John 17:21 Jesus prayed that His disciples might have power that the world may believe that God had sent Him. John 8:12 Jesus said "I am the light of the world." Light is the opposite of darkness. So the Christian must be opposite of the world, and not be conformed to the world according to Rom. 12:1: "But be transformed by the renewing of your mind." Then if the teacher be transformed he will know God, and God is love and he loved the world because he created it and especially poor fallen man. He loved the world to the extend that He gave His only begotten Son that whosoever believeth on Him shall not perrish but have everlasting live. I John 3:16 we have man's love toward one another and we are all brethren by creation and through our relation as workers we may be able to bring the world into brotherhood by adoption. Mat. 28:19, 20... The great commission left with us then our relation becomes a positive duty. Therefore we conclude that a Christian worker's attitude toward the world should be that of a personal worker.

HAPPY MEMORIES

By Edna Moyer.

Happy memories are a blessing —a source of wealth upon which a person may draw in times of trouble and depression when things do not go in life as we might wish. They will keep us from giving up from being discouraged. They will keep our tempers sweet and will keep the wrinkles from the brows until such time that age and not other causes put them there.

Happy memories are a thing greatly to be desired and to possess them we must build in youth so we may reap the fruits in old age. Dr. J. R. Miller gives the following illustration: "I saw an old man planting a tree before his door. He said he thought it would be pleasant to sit in its shade. Poor man, he forgot that long before that tree would cast a grateful shade, with wide-spreading branches, he would be in his grave. He ought to have planted the tree in the days of his youth, and then he could have enjoyed its shade in his old age."

The general prevalent idea that "youth is the time to sow wild oats" is very unwise. Could we see the bitter memories we may be laying in store for us the suffering and anxiety we are causing those who love us and are interested in our welfare. Could we realize how we are wounding the love of our Savior when we are giving the best part of our lives to the service of sin by gratifying our selfish desire. I believe we would hide our faces in shame and confess how very foolish indeed we were, what a great mistake we made, how grave a sin we committed.

To insure happy memories now is the time to make them. There is a French legand of a city that sank into the sea. The clear water flowed over it, but the life of the city went on as before. although it was cut off from the sunlight of the upper world. So in the depths of memory our life is submerged, and there the past is ever present. Some of our memories we cannot make. They are made for us. Dickens' boyhood was filled with bitter toil and harrowing experiences. Even after he grew to manhood he could not pass along certain streets because of the painful memories connected with them.

But most of us make our memories. They are built up day by day with small deeds. Today it is a kind word that makes a friend's face brighter; tomorrow it is a gift of love that lightens a fellow pilgrim's burden. We can fill our lives with memories of friendships made and kept, with memories of neighborly service, of homes made happy by our efforts to radiate goodness. Happy memories are made possible, not by supreme effort, but by a permanent attitude of good will to all men. Great care is taken making a phonograph record, for only as that which is reproduced be pleasing. Just so, to make sure of happy memories, we must be careful about what we see. hear, think. say and do, for memory is a camera and phonograph, with pictures and records, and more.

Surely, some of our happiest memories are the beautiful things we have seen in the lives of those around us. Is it not well, therefore, to cultivate the habit of looking for a good in others, to remember that other people, quite as much as ourselves, mean to be honorable, kind and true, and not to seek the reason of their failure, but the successes? Myrtle Reed makes a character in one of her books say: "I have deliberately forgotten all the unpleasant things and remembered the others. When a little pleasure has flashed for a moment against the dark, I have made that jewel mine. I have hundreds of them I call it my necklace of perfect joy. When the world goes wrong I have only to close my eyes and see all the links in my chain set with gems some large and some small but all beautiful with the beauty which never fades."

Forward tells of a custom in a certain part of Italy to save roseleaves. From the time of their marriage the girls each year throw a handful of rose leaves into a muslin bag and at death their heads repose on this fragrant pillow. If we can look back over our lives and remember deeds of love done for others we too may have a fragrant pillow beneath our dying heads—a pillow of happy memories and of days well spent.

HONESTY.

An old proverb says, "Honesty is the best policy." Those who have experimented with another kind of policy have discovered that they were "in-bad". The jails are full of men who turned from the good old honest road. Failures of almost any kind may be traced to some dishonest trait or act in life. Those who do obtain a measure of worldly success by dishonest methods pay a fine compliment to honesty by trying to put on the appearance of honesty. Even though one is capable of any kind of fraud or dishonesty he generally does not boast of it. It is a trait he wants to conceal.

There are three ways of showing honesty; honesty to one's Creator; honesty to fellow man and honesty to self. Failure to be honest in any one of these three directions proves one unworthy of the respect that belongs to true manhood.

To be honest in word means that one is both truthful and careful. The speech of a great many persons often makes a thing appear a great deal better or a great deal worse than it really is. They are careless, if not deliberately untruthful and do not take the trouble to be exact or make sure of the correctness of their assertions before they make them. Exaggeration is as much of a lie as any other form of untruthfulness.

Honesty is the only garentee of safe business, short weight, short measure, misrepresentation of goods and overcharging or undercharging are mean. Just as mean as any other kind of stealing. Honest in business means confidence and prosperity. Dishonest business creates poverty and dissatisfaction everywhere. George Fitch says with more truth than humor: "Some men are so honest that they will not steal a man's money so long as they can get it by selling him stocks in a defunct gold mine. Others would shudder with horror at the thought of selling decayed mining stock when the same results can be obtained in a perfectly legal manner by borrowing the money and going into bankruptcy with no visible assets."

Sometimes the world sneers at the man having a conscience that hurts him. It is a good and honorable thing to have a conscience of that kind. Many persons who are honest along other lines are not overly honest in their religion. They make professions which they have no intentions of keeping. They do not vote as they pray. Their business is not up to the standard of their prayer-meeting speeches.

Jesus severely condemned the hypocrite and the pharisee because they were not what they appeared to be. A dollar to be good must be silver all the way through. A Christian to be real must be a Christian from his heart out. He will be judged by the one "who pursueth the heart and readeth the thoughts of the mind.

THE LIQUOR TRAFFIC AND ITS ALLIES.

(Concluded.)

The Philadelphia bulletin contained one day an interesting report of a meeting of the University Club, from which this story told by a prosperous merchant is taken. My first years in N. Y. were not successful ones. I came down from the upper part of the state, determined to get along, but somehow, after a brief experience of city life, I became discouraged and lax. There were no positions but clerkships to be gotten, and to work my way up to the top from an army of young clerks, all as efficient as myself, seemed helpless. At twenty-five I was making only four dollars a week more than when I started, and I hadn't a cent to my credit in the bank. One day scared and desperate about my future, I called to see Russel Sage. Sage came from my part of the country, and he had known my father well. He listened to my story with kindly interest.

Do you drink? he said.

Yes sir; moderately, said I. But only very moderatedy. Well, stop it for a year. Then come to see me again, said Mr. Sage.

I stopped drinking for a year and at the end I paid my second visit to the millionaire. He remembered all about me. He chatted a little while. Then he said, do you gamble?

Yes, I said, I sometimes gamble.

Well, give gambling up for a year and then come to see me.

So I stopped gambling and after the year was up I again called at Mr. Sage's office. After discussing my affairs he said, Do you smoke?

Yes sir, said I.

Stop smoking, said he; come back after you have stopped smoking for a year.

Then one of his auditors said impatiently: Well, when you went back, what happened?

I never went back, was the reply. Because if I had Mr. Sage would have only told me that now I had given up drinking, and gambling, and smoking, I must have saved enough money to start myself in business. It was true! I had saved enough money to start myself in business. That shrewd wise man had set me, almost without my knowing it, on the road to success.

The saloon marks its followers with inhuman and beastly traits. A few miles from Toronto, Canada, an old couple drifted down the drink route from wealth to poverty and filth, and finally died together in a dark and cheerless hovel by the road side, from mistaking and drinking kerosene for whisky while in a drunken stupor.

The saloon in Ontario so brutalized two brothers that when kindly neighbors furnished them with the means to purchase a casket for the remains of their deceased mother, they went on a spree with the money and did not return until the people of the community had arranged the funeral and buried their sacred dead.

The saloon in Cleveland so demonized a father that when his motherless daughter died from her effort to pay for a sewing machine, he sold the flowers which loving friends had placed upon her coffin, and then he sold the body of his own child for dissection—**All for drink!**

The saloon is after our lovely, sweet voiced, pure souled, affectionate little boys and girls.

They are going at the rate of 10,000 a year. It is the saloon against the home. Are we doing our best to fortify the home and to destroy the saloon?

The liquor traffic is hurtful to the best friends of the home. It is perilous to the school. It is the most persistent foe of the state. It opposes itself to the church. It is in contempt of the Bible. It counteracts the influence of the truth, and mocks all scriptural requirements. The saloon is a worshiper of the false God appetite. It bows down to the image of alcohol. It profanes the name of the Lord God. It desecrates the holy Sabbath day. It dishonors fathers and mothers. It incites to murder. It breeds immorality. It encourages robbery, it leads to perjury, it inspires covetousness, it destroys love for God, for man, and for home, and thus breaks every commandment of the decalogue, and becomes the greatest obstacle to the reign of Christ.

Without a doubt it is the curse of the country, its fruits are like an endless chain. Stop the liquor traffic and divorces will become a foreign word. Our large sums of money expended yearly for the maintenance of criminals etc, will decrease in astounding proportion and souls will become the servants of God and heirs of salvation.

At the 25th International convention of C. E. held at Atlantic City last summer the following resolution was unanimously adopted.

Resolved that we recommend to all C. E. and other young peoples societies, prohibition movements, and temperance and anti-saloon organizations a united campaign.—A bloodless because legal and moral revolution—for a new Declaration of Independence." A saloonless nation by the 4th of July 1920—the 300th year from the landing of the Pilgrims at Plymouth.

Henry Alderfer,

Souderton Pa.

NOTES ON THE SUNDAY SCHOOL LESSON.

Mark 6:1-20.

July 14.

The Seed in Four Kinds of Soil.

Golden Text—Jas. 1:21.

Jesus was a preacher who adapted Himself to circumstances. He went where he found the multitude instead of complaining that no one would come to hear Him. He used a boat for a pulpit when that was the most practical thing to do and made the common things about Him teach the most profound truths. If preachers today only used more of the Christ method their success would be greater.

Jesus was teaching the things concerning the eternal life of His hearers. And He took the wheat, the common thing which sustained the natural life of His hearers as the illustrations, for His text. Perhaps at that moment there were farmers at work in sight of the crowd doing just what Jesus was describing. It is interesting and encouraging to note that the common every-day labors of the common people did not escape the special notice of the Master.

The little paths between the fields were places unsuited for growth because the soil is unprepared for it and the feet of the passers-by keep it so. The hard heart, the heart that gives no attention to holy things and is made callous by passing sins and makes no effort to resist them can never even give the seed a lodging place. Satan has no trouble whatever in keeping it from remaining and finding root.

The second class of hearers differ from the first in that there is some room for growth. What soil there is is good, but there is not enough of it. It has no lasting qualities. Enthusiasm may cause some to bubble over but when that is past they are like the bubbles, all played out. They cannot endure difficulties. They make a week fight or no fight at all against them. Christians of this type are like Demas, faithful for a little while, then they go, "having loved this present world."

The third class, those who grow among thorns, have the soil. Thorns as well as wheat thrive on good ground. Eradicate all the thorns and you get a crop. But thorns are permitted to remain. They are cares, business and others riches, the things which are often the most ruining and unsubstantial, pleasures, the things that bring death to body and soul. Get rid of the thorns.

It is only the fourth class that comes to fruit. They make up for the loss of the three other classes by a wonderful increase of from thirty to a hundred-fold. The process by which the word brings a many-fold return is, hear, receive, bring forth fruit. Anything that interferes with any of these three processes must be put out of our lives.

NOTES ON THE C. E. TOPIC.

July 14.

How Much Should a Christian Think of Personal Appearance?

II Kings 9:30-35; Ps. 47:5-17.

Personal appearance contributes largely to the impressions we make and influence we gain over others. First impressions are often the most lasting. Those who are aware of this power and want to gain an influence over others either for good or bad exercise care in making an appearance. The business man recognizes the value of appearance and is apt to insist that those whom he hires to do his business shall give special attention to dress, manners, etc. Appearance, then, is a valuable asset which one cannot afford to ignore. Cleanliness and taste in grooming and dressing one's self are within the possibilities of everyone. The lack of means or the nature of one's employment may stand in the way of expensive dressing, but costly clothes are seldom necessary or important. There is, however, no excuse for dirt or slovenliness. Care not money, is the cost of cleanliness and neatness.

Like most other good things personal appearance may be overdone and be made vulgar display or sily vanity. Moderation is always a wise thing to exercise. Over-attention to appearance is a sign of vanity and vanity betrays an unlovely cast of mind and selfishness.

We read that our Master was arrayed in the neat though not costly coat without seam. It was not pride on His part that led Him to its use. He was the ideal of humility in dress as well as in other things. To be humble, one need not be careless. Carelessness, in fact, may become as much a sourse of pride as anything else. It is said of the ancient wise man, who made his home in a tub and utterly ignored the conventions of dress of his time, that he visited another wise man who lived in a carpeted palace. "See how I despise your pride," he exclaimed as he stomped upon the carpets. "And with just as much pride" answered the other.

Some Christians have the impression that a peculiar garb is the only thing consistant with a proper and humble Christian life. If the garb be a sensible one and not over-costly it may be the passworthy thing for one to do to affect it, but a special uniform is a very insufficient badge of the Christian. When it makes one conspicuous among his fellows it is as much a sign of pride as any other conspicuous type of dress.

An inordinate display of ones person is immodest. The curse of the age today is transparent and abbreviated garments which even the children are encouraged to wear by their silly mothers. History shows that the times in which the people, and the women particularly, designed their clothes to portray their charms rather than modesty to hide them were times of moral and spiritual degeneracy Well brought-up people in all ages have regarded the painted face and the bleached hair badges of the harlet. Have the mothers of our time who permit and encourage their daughters in doing such things forgotten this? Do they ignore the facts, transparent garments and the garments that suggest the naked body are dangerous and unlovely things with which the pure-minded woman should not trifle? The Christian's personal appearance is made lovely by the way it suggests modesty, humility and decency.

News of the Week.

FOUR KILLED AND SIXTY INJURED IN TRACTION WRECK NEAR MARION, IND.

Marion, Ind., July 8.—Two interurban cars on the Marion, Bluffton & Eastern traction line, came together half a mile east of this city in a head-on collision Sunday afternoon and four people were killed and about sixty injured.

The wreck occurred on a straight stretch of track half a mile east of the Marion city limits. The regular interurban car from Bluffton which telescoped the Goldthwaite park car, eastbound, was following closely behind another park car, inbound to the city. The inbound car took a switch half way between Goldthwaite park and the city. It obscured the view of the moterman on both the westhound interurban and the east-hound park cars until it was too late to prevent the collision. As the westbound park car took the switch the easthound car sped on eastward on the main track and struck the car from Bluffton. Both cars were running at high speed.

Ferd Shrock, a musician in the Second Regiment Band, who was only slightly bruised in the wreck, gives this description:

"The band men, twenty-eight all told, were aboard the park car, having an engagement to play at Goldtwaite park. The car was crowded. I sat about the middle of the car. The first I knew of danger was when I saw some one jump off the front part of our car. Then the awful crash came. Everything was still for a moment and then came such screams and groans. I can not forget them to my dying day. I was thrown out of a car window and against the embankment, but I am not much hurt."

Bluffton Motorman Takes Blame for Wreck.

The blame for the wreck is fixed on Motorman Wesley Draper of Bluffton, Ind. He voluntarily takes the burden of guilt on his shoulders and exonerates the other members of the crews. He made a public statement to the effect that he thought that he could get to the park and back to the siding before the regular car was due, and that he took out his watch and looked at it. When he placed it back in his pocket he looked up and saw the car bearing down on him. At another point in his statement he said that he did not have his mind on the regular car until he saw it looming up before him. He threw off the power and applied the brakes when he saw the regular car. When the crash came he was thrown backward, a mass of wreckage fell on him and he lost consciousness. Draper said that he expects to go to Michigan City, and is prepared for an adverse decision from the state railroad commission or whatever tribunal may consider his part in the catastrophe.

ROOSEVELT PARTY TO HAVE NATIONAL CONVENTION IN CHICAGO, AUGUST 5th.

New York, July 8. — "Call you!" says Senator Joseph M. Dixon, manager of the Roosevelt-bull-moose-third-term propaganda, to the old line parties of the country.

For the "show down" Senator Dixon has issued a call to the people of the United States who are in sympathy with the "national progressive movement" to send delegates to a national convention to open in Chicago on August 5.

The call is signed by members of the committee chosen at a meeting held in Chicago, and also includes signatures of Roosevelt followers in forty states.

Senator Dixon says: "The territories have no place in a national convention and will not be considered. As for the missing eight states, the most of them probably will send delegates, although they have not taken part in the call. Maine, or instance, postponed any definite action because there is now a strong fight on in the primaries, with the sympathy running in favor of the progressive movement.

Included in the list of signers to the call are three democrats, Judge Ben B. Lindsey, of Denver; Julian Harris, of Atlanta, son of Joel Chanler Harris, and John M. Parker, of New Orleans. It is expected that many democrats will be elected as delegates to the convention.

Senator Dixon says that this fight is between Roosevelt and Wilson. It is Wilson that Roosevelt has to defeat. Taft is not in the running, and Roosevelt will beat Wilson, who four days ago possessed greater strength by far than he does now, or ever will again."

WILL ASK TAFT AND ROOSEVELT TO STEP ASIDE FOR 'HARMONY' CANDIDATE.

Washington, July 8.—A nation-wide movement to petition President Taft to withdraw as the republican political candidate is being backed by a large number of republican office-holders who feel that they face defeat in November unless the breach in the party can be healed.

These men include members of congress, members of the state legislatures, which will elect senators, state and county office-holders and party candidates. If the movement to petition Mr. Taft to withdraw succeeds in gaining any volume, it is said these same men in the interest of party harmony may ask Colonel Roosevelt also to withdraw as a prospective candidate for an independent nomination and permit a compromise selection of some man agreeable to both factions of the party.

It is the desire of the promoters of the scheme that a decision shall be reached before August 5 when the Roosevelt faction plans to hold a convention in Chicago.

NAVAL BILL HAS PASSED SENATE; TWO BATTLESHIPS

Washington, July 5. — The naval appropriation bill, carrying $133,609,674 and two battleship provisions, was passed by the senate today. It now goes to conference with the house to thresh out the naval increase program and other senate amendments.

It threaded a lively course in the senate. Senator Johnston, of Alabama, proposed a substitute provision for one battleship, and gave notice he would propose, when the Panama canal administration is considered, to deny the use of the canal to all nations which do not agree to build only one battleship a year. He said the United States should end the wasteful battleship competition with Europe by entering into treaties with them to cease building such vessels. The Johnston one battleship provision was rejected 12 to 43.

An amendment was adopted to make the recently enacted eight-hour law applicable to work on new ships, which Senators Gallinger and Heyburn contended would increase the government expense by $4,000,000 or $5,000,000.

FORTY-THREE DEAD IN RAILROAD WRECK IN NEW YORK.

Fast Express on the Lackawanna, Running at High Speed, Crashes Into Rear of Passenger Train.

Corning, N. Y., July 4. — Forty-three persons were killed and fifty injured, many fatally, when an express train crashed into the west-bound Lackawanna passenger train, No. 9, two miles east of this city at 5:35 o'clock this morning.

The passenger train, which runs from New York to Buffalo, had been standing on the track for twenty minutes, when the express train, which carried no passengers, struck it in the rear at full speed. The two day coaches attached to the rear of No. 9 were hurled down an embankment and the express plunged half-way through the rear Pullman of the standing train before it came to a stop. Thirty-four bodies had been taken out of the wreckage three hours after the accident. Among the killed were several babies and small children.

Most of the killed were passengers in the day coaches who were going home to spend the Fourth. Four passengers were killed in the Pullman.

The bodies of the dead were laid on the top of the embankment along the tracks and at the roadside and covered with blankets from the Pullman.

A number of the injured were pinned under the wreckage and their groans and shrieks could be clearly heard.

Automobiles Block the Way.

As soon as news of the accident spread hundreds of automobiles dashed to the scene, blocking the roadways and interfering with the removal of the dead and injured. A detail of police was sent from the city to keep the roads open and keep the crowds back from the wreckage.

"PROGRESSIVE" FOR PROHIBITION.

The prohibition party assembled in national convention at Atlantic City since Tuesday will very likely change the name of the party to "Progressive." Many of the delegates declare that the prohibitionists were the first real progressives in the national political field.

The platform was to be adopted Thursday and nominations of presidential and vice-presidential candidates made on Friday.

The convention held a prohibition parade on Wednesday.

69 KILLED IN ENGLISH MINE.

Conishrough, England, July 9.—The bodies of sixty-nine victims of a series of explosions in the Cadeby colliery this morning have been brought to the surafce. It is feared that a further search of the mine will increase the death roll to eighty. Of the killed thirty were mine workers; the others were men who went into the pits to rescue those entombed.

FLAG HAS NEW STARS.

Washington, D. C., July 5. — A new national flag bearing forty-eight stars, emblematic of all the states, including the recently admitted Arizona and New Mexico, was flung from all federal structures in the country and from the American navy throughout the world yesterday. Thirteen stars only would be permitted in the blue square of the flags that are less than five feet wide, to avoid overcrowding. The red field on the president's flag was changed to blue yesterday, but because of the president's absence only the regular flag fluttered from the white house.

A NOTABLE DECREASE IN JULY 4 CASUALTIES

Due to the spreading of the "sane" Fourth idea the list of killed and injured this year is much smaller than last year and any other year.

There are only 25 deaths reported: by fireworks, 5; cannon, 1; fire-arms, 6; gunpowder, 6; toy pistols, 1; runaway, 1; other causes, 5.

Injured, 1043; by fireworks, 316; cannon, 47; firearms, 84; gunpowder, 93; torpedoes, 33; toy pistols, 48; runaways, 20; by bomb canes, 7; other causes, 305.

Previous records show: Dead in country, 1911, 57; in 1910, 131; in 1909, 215.

The fire loss was $551,525.

New Laws This Year.

The adoption since last year by many additional cities, villages and hamlets of regulations forbidding the sale or use of fireworks, resulted in a further saving of life and a lessening of the number of maimed.

In cities and villages in which the sale of fireworks was forbidden the number of casualties was greatly reduced. In places where the use of fireworks was forbidden and the regulation enforced by the police, there were no casualties.

The success of the sane Fourth idea as a life-saver in cities which adopted it last year and the year before, resulted in the spread of the idea to scores of smaler towns this year. The reports of satisfaction found in the sane method indicate there will be a still wider extension before the next Fourth of regulations forbidding the use of fireworks.

The realization by municipal authorities that absolute prohibition of the use of fireworks is the only way to assure a Fourth without casualties is apparent in the nature of the ordinances now being adopted, as compared with those of previous years, which forbade only the use of certain of the more dangerous kinds of fireworks.

With few exceptions the large cities were free from accidents. The casualties that occurred were mostly in the country districts.

C. D. HILLES ELECTED NATIONAL CHAIRMAN OF REPUBLICAN PARTY.

The campaign for the re-election of President Taft was formally launched in New York this week by selecting C. D. Hilles, President Taft's secretary, as chairman of the national committee and James B. Reynolds, of Massachusetts, as national secretary.

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— BY —

Dr. Philip Vollmer

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VOL. XXVII BERNE, INDIANA, July 18, 1912. No. 28.

CHRIST'S PRESENCE.

By Harriet Beecher Stowe.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to thee in prayer;
Sweet the repose beneath thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

Oh, shall it be at last in that bright morning,
When the soul waketh, and life's shadows flee;
Oh, in that hour, and fairer than day's dawning,
Shall rise the glorious thought, I am with thee!

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

NEWS AND COMMENTS.

The next place for the Conference of Mennonites in Middle Canada in 1913, is the Nordstern church at Drake, Sask.

Bro. Menno J. Galle of Moundridge, Kan., arrived safely in the northwest. He attended the conference at Winkler. On Monday, July 15, he will leave for his new field of labor at Hague, Sask.

We would earnestly warn our people against books sold by "The Southern Publishing Association" of Nashville, Tenn.; Ft. Worth, Tex.; Atlanta Georgia and other places.

Bro. J. F. Kroeker writes from Siberia: "At last our wish is fulfilled. We have sold out here in Sibiria and intend to visit in Russia and Germany. We hope to make our home in America and to go to California. Our address will be: Niederroedern, Lower-Alsace, Germany.

Brother and Sister P. A. Kliewer of Busby, Mont., have now nearly completed their work in Manitoba by visiting and preaching in many congregations. Bro. Kliewer also assisted at the mission festival at Winkler, Man. on July 14. They intend to leave for home in a few days.

We received a small German periodical, "The Christian Patriot." It is the organ of the "German-American Christian Civic League." This paper stands for a sacred sabbath and a closed saloon. It appears quarterly, costs 25 Cents and can be ordered from the editor, Rev. A. C. Bauer, Indianapolis, Ind.

REPORT FROM OUR CITY MISSION.

Under date of June 30th. Brother E. F. Grubb reports as follows:

In our last quarter's report I said, "We are teaching the word and we expect results." Not many days later five girls accepted the salvation that is free to all. These girls are 14 and 15 years old. They are children of Mexican Roman Catholics. For more than a year they have attended our services. Not many people know what it meant and means for them to take this step; to leave the traditions of their parents and the church to which they belonged; to suffer the persecutions of their companions and the terrors inspired by a superstitious religion and a crafty priesthood. But we believe they have seen the truth and have come to know the Son. Since their decision on April 18th, they have been given careful special instruction twice a week—on Thursday by Mrs. Grubb and on Tuesday by myself. I gave them lessons in Bible knowledge that I thought would be most helpful. After a lesson on "believing and baptism" they were ready for baptism, although they had been baptized as babies. On June 2nd we baptized them and received them into church membership. The instruction in catechism is being continued.

We have been in business here for two years. We have learned many things and are convinced there are many more to learn since there is so much we do not know. It is hard to learn and labor at the same time; I mean our workers would find the work easier if they had a period of study training before taking up the actual work. And then there would not have been so many mistakes in the work.

We now have three regular services on Sunday and two on week days. After July 1st there will probably be some changes. The sewing classes will probably be closed for two months since school has closed the children "forget" about sewing and some do not come, so we thought best to have vacation with the sewing school. A class of the older girls are now wearing dresses they have made themselves.

We are planning to enlarge our street work. Hope to improve this line of work to reach those in the streets and lanes. In our street work as well as in the inside services we do not throw stones at any one—at no one for his belief or unbelief—we do not call them pagans and idolators for their form of worship although with many it would be true to say so. We try to show them that there is one mediator between God and man, the man Jesus Christ, the Son of God. We speak of the assurance of salvation, the absolute knowing we are saved; this knowledge is not possessed by many Catholics. As for Christian Science we do not have much conversation; the people are too poor for Christian Science: that delusion of the devil belongs generally to the richer people who take pride in their own wisdom, and who desire a "respectable" way of getting to heaven. Sometimes a man comes along who says "The Bible is full of contradictions"; then we promptly hand him a Bible and say "Show me." Sometimes a man who claims to speak for workingmen says: "The church has never done anything for the laboring man;" to him I say: "Why don't you go and work in a country where the church has never been? Go to China, India, or Africa."

We plan to hold communion services quarterly: on the first Sunday of July will be our next service. To these services we invite Mennonites (and any others are welcome) who live in the city. Our services are held at 11 o'clock. We use the individual cups, unfermented wine and unleavened bread.

I am glad to report that Miss Braun will soon be able to work. As soon as the visiting is stopped for a time, we notice a difference in the attendance.

We hope to be able to do more work the next quarter although it is the hot season. So far in our work we have had so many things to do, such a variety of duties from scrubbing the floor to performing the marriage ceremony that not any one department of work has been well developed.

On the whole there have been decisive gains this quarter. We praise God for it.

Yours, **E. F. Grubb.**

N. B.—

Beloved:—This report is reviving and gladdening our hearts. The notes received during the quarter about the critical condition of Sister Braun's health; the knowledge of the weight that was thereby put on Brother and Sister Grubb's shoulders and was saddening their hopes for prosperity in the work for the Master—these things were resting heavily upon the board of home missions and with prayerful attention we followed every line of report we received. To the glory of the Lord the outlook has

changed and though we labored under the weight of the cross we have received a crown. Five precious souls were given us and received into His fellowship. Let us give praises to our great Redeemer who also suffered the cross to receive the crown and thereby showed us our way to, and our lot of salvation. As a token of thankfulness we ask all our conference churches to remember our city mission and its workers before God in prayer, and remember the work while you bring your offerings to His altar. We trust and pray that from these days of trials will come forth great blessings for the needy people of our mission district. We also pray that the dear Lord may powerfully strengthen our workers and uphold them through His divine grace. In the name of the Board of Home Missions. Yours in the work,

Jacob J. Balzer, Sec.

REV. N. B. GRUBB IN THE MINISTRY FORTY YEARS.

Sunday, June 30, marked the 40th anniversary of the ordination of Bro. Grubb to the Christian ministry. He and his good wife spent the day at their old home at Schwenksville. At the invitation of the pastor Bro. Grubb occupied the pulpit in the Eden church in the morning. A large congregation had assembled. At the invitation of the pastors of the Lutheran and Reformed churches he preached in these churches respectively afternoon and evening. His presence and message were greatly appreciated. Only a limited few were present who were also present 40 years ago when, on a terribly hot day in the meeting house on the hill, he was ordained.

Rev. Grubb was the founder of the Schwenksville Item and has many friends in our town and locality. May the Lord spare him for many more years of usefulness.

CHRISTIANITY AND HEATHENISM.

As in the ancient world, so today, the onward march of Christianity awakens recrudescences of paganism which are no less anti-Christian because of their imitation of certain aspects of Christianity. The Arya Somaj in India is one illustration. It is noticeable that having formerly represented the reformed Hindu faith among the educated it is now spreading far and wide among the villagers of Oudh and Rohilkand. Its motto is "Back to the Vedas," and its emissaries, in loose ochre-colored robes, preach and sing in the bazaars as the missionaries do. From South China we hear of the establishment of a Confucian church modelled on Christian lines in which Confucius is made the object of worship as Christ is. A weekly newspaper supports the movement which is making considerable headway.

The Heathen Revival in Madagascar of 1909-10 can hardly with justice be placed on the same level. This was an hysterical epidemic, or dancing mania, into which drink, immorality and witchcraft entered as component elements.

"Persons of all ages," says one reporter, "could be seen dancing about ancestral tombs, wandering over moors with eyes holden as in sleep, lying in streams, climbing inaccessible heights, crawling along house-tops. Many lost their lives in this way. But strange to say, no real Christian was led away by the movement. On the contary, some were led, by the sheer folly of it, to seek peace and rest at the feet of the Rest-giver. Purely heathen and immoral and savoring of darkness, it was to the native Christians the final exhibition of the rage of the unseen powers of evil, arrayed against the light and love and liberty and purity of the Christian religion."

The new sources of supply in men and money, which Christian missions open up on the field itself, constitute a great encouragement of faith in view of the immense extent of the problems to be solved. Here are some illustrations:

The Christian College of Canton is admirably equipped with buildings and captained by certain extremely competent young Americans. Mr. Ch'ung, an elder of the church and head of the Chinese department of the College, has just been on a collecting tour among the Chinese Merchants of Saigon and Singapore in behalf of the institution. He has brought back $75,000!

Again! In December, 1905, a great convention of natives, representing practically every tribe in South Africa, decided to raise $250.000 for a South African native college. This has now been practically pledged and the college is to be located at Port Hare. Grants of land have been offered to any churches which wish to erect hotels in connection with the college, and three important churches have taken the first steps to this end. The college, though not giving formal religious instruction, is to be Christian in tone and character.

In the South Seas! The Samoan Christians contributed $23,000 last year towards general missionary work, four times as much as in 1901. Volunteer Polynesian missionaries are going from Samoa, Rarotonga, and the Gilbert Islands to carry the Gospel to the Papuans of New Guinea. The Samoans have brought a pastor from China to care for the Chinese coolies emigrating to Samoa.

The English Baptist mission at Wathen on the Congo was organized in 1889. A report of that date by the late Dr. Bentley states:

"On the first of January, 1889, the Christians here met together and formed a church which numbers seven members."

This had grown to 1779 in the year past, with an aggregate school attendance of 2645 and an average attendance on Sunday worship of 4542. This church sends out 172 evangelists, only 77 being salaried at the rate of 5 Fr. a month, wholly at its own expense. It reported a balance of £8 5s after all bills were paid.

The Fatshan Wesleyan Hospital in Kuang Tung and the Canton Medical Missionary Society's hospital are both self-supporting. Over $7000 was paid into the treasury of the first hospital last year by in-patients and friends. In addition to sundry repairs on the hospital buildings, a new church was erected by Christians and non-Christian Chinese which cost nearly $9000. These two hospitals are always full and funds for medicine, nurses, doctor's salaries, improved equipment and everything else have come from the patients. This sets free a large amount of money for other Christian work.—Records of Chr. Work.

SUCCESS.

After listening to a sermon upon a very familiar text, and with "not a new idea in the discourse," but with true loyalty to "the truth of justification by faith," as based upon the atonement of Christ, a pastor of experience said, "That young man's ministry will be a success. Such pure gospel, so faithfully and plainly expounded, will build up believers and save sinners."

Stick to "the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

NOT A BURDEN.

God's commands are not grievous, and Jesus has told us that His "burden is light."

We believe that when true love prompts us to serve our fellowmen we will do it in the spirit of the little girl who was carrying a small boy across the street who was about as large as herself. Dr. McGregor, a Scotch preacher, saw her and as he passed by he sympathetically said, "He's heavy, isn't he?" Her reply came immediately, "No, he ain't; he's my brother."—Missionary Worker.

WHAT RIGHT?

"If the poor man has a right to break the law on the Sabbath to get beer, he has a right to break the law on every day to get bread. It is a good deal more important to the poor man that he should get fed on week days than that he get drunk on Sundays. The people who try to break the law on one day to get beer are doing their best to prepare him for breaking the law some other day to take bread."

—Theodore Roosevelt.

Home Circle.

NEARER TO THEE.

By Lizzie de Armond.

Nearer, my God, to Thee, when dawns the morn,
When from the rosy skies glad day is born;
Teach me Thy heav'nly grace, each thought control,
All through the sunlit hours keep Thou my soul.

Nearer, my God, to Thee, when noon doth shine,
Clasping my feeble hand closely in Thine;
Banish each selfish thought, help me to do
Service in Thy dear name, loyal and true.

Nearer, my God, to Thee, when night draws nigh,
While to the mercy seat my soul doth fly;
Accept the worship true gladly I bring,
Praise to Thee evermore, O Lord, my King.

Nearer, my God, to Thee, morn, noon and night,
Nearer, O Lord divine, my heart's delight;
Nearer, my God, to Thee, sealed by Thy love,
Growing more fit to dwell in heav'n above.

MILLY CARTER, A YOUNG SAMARITAN.

By Medicus Ransom.

Down the broad white turnpike a procession of bicycles, whose swiftly revolving wheels glistened in their newness, glided very smoothly. The cyclists resembled a May-day party, for each wore a hat fashioned of forest leaves and wild flowers, while fastened to the handle-bars were clusters of woodland blossoms. Indeed, they seemed to be a company of dainty woodland sprites, wheeling along the highway. Bringing up the rear of this procession, and forming a rather incongruous part of it, came a small gray donkey, whose shaggy neck was garlanded in tender green, and whose rider wore upon her blonde head a flower-fashioned coronet in queenly fashion.

At the turn of the road the procession disbanded, and all the cyclists, save one, glided away down the crossroad, waving many farewells, and calling back happy promises of tomorrow's meeting. At a wicket gate in front of a vine-covered cottage the remaining cyclist and the rider of the gray donkey stopped.

"Oh, Milly, I'm so glad you and Jocco joined our bicycle club," said the little girl who was rolling the wheel through the half-open wicket gate. "for we'd miss you so if you didn't go with us on our trips, and Jocco keeps up fine. There wasn't any use, you see, to stay out of the club just because you couldn't have a wheel."

"No, I reckon not," Milly Carter replied thoughtfully, "and I hated to stay at home waiting for a wheel when I knew I couldn't get one. Maybe it seems sort of odd belonging to a bicycle club when I've nothing to ride but a donkey, but everybody seemed to want me, so I just came along."

"Want you?" echoed Sue Todd, who was carefully resting the wheel against the whitewashed fence. "Why, of course we wanted you, else we wouldn't have chosen you queen, and Jocco mascot. We're to start an hour earlier tomorrow afternoon and ride out to Dripping Spring, so come by for me at two, won't you, please?"

"All right; but I must be going home now, for it'll soon be supper time, and mother needs me to help her," Milly replied, gathering up her bridle-reins.

"Yes, the sun has gone down," Sue observed, as she glanced at the glowing western hills. "Are you sure you aren't afraid to go home alone? You have to pass old Sam Ham's hut down in the glade beyond the bridge, you know; and it gives me shivers to pass there in the broad day-light. Don't you want me to call brother Ben and get him to ride home with you?"

"Oh, no; Ben is busy at the woodshed, and I'm not afraid. I'll make Jocco gallop all the way," Milly answered, as she set forth in lively canter down the road.

Sam Ham was a sort of neighborhood pariah. A weird-looking, unkempt bewhiskered individual, who lived a hermit's life in a dilapidated hut in the river hollow, and about whose history there were many strange rumors. There was scarcely a child in the community who had not heard his or her nurse's threats: "Ole Sam Ham'll git you, if you don't mind. Ole Sam Ham gits bad chil'en and totes 'em away to his house, what's hanted."

These threats and stories concerning the hermit came back vividly to Milly Carter's mind as she neared the shaded hollow beyond the bridge, and she shut her eyes tightly and goaded Jocco on to a swifter gallop as she passed the dilapidated hut. Over the hill and down the clover lane the rider dashed, and presently was unbridling her faithful donkey and turning him into his little stall.

"Jocco shall have a good supper," she promised, as she gently patted the shaggy mane.

On the following afternoon the bicycle club, together with their queen and their mascot, sped out River Road to the beautiful Dripping Spring, where they enjoyed a picnic lunch as guests at Spring Dale Farm, the home of one of their teachers. The sun was not very far above the western hills when the party started homeward, and by the time they reached the hollow beyond the bridge, where they must needs pass Sam Ham's hut, there was only a glow of the setting sun on the hill-tops. As they neared the hermit's house there came from beyond the thornhedge which partially concealed it from the road, strange sounds, like the groans of an animal in pain.

"Oh, listen!" Sue Todd, who was heading the procession, called out, alarmed. "It's a 'hant,' just like Nurse Mary used to tell me about. Come, let's fly by there just as fast as we can go."

Responding quickly to this call, the terrified cyclists put on full speed, Jocco galloping closely behind them, when, passing directly in front of the hedge, his rider glanced over it and recognized Sam Ham lying prostrate in the deep grass his pale face turned upward.

The poor man is in trouble; he's been hurt some way. We oughtn't to pass without trying to help him," she called to her mates; but they called back in alarm, "Hurry, Milly, or the hant'll get you!"

"I don't believe in hants," Milly answered, as she checked Jocco's rapid course, "and I'm going to see what's the matter with the poor old man—" But her companions had sped far down the road, across the bridge, and Milly was left alone by the thorn-hedge. She was trembling with fear, despite her brave avowal that she wasn't afraid of "hants," but she was a very tender-hearted little girl, and could not lightly pass by any one in pain without stopping to offer her aid. Another deep groan sounded from beyond the thorn-hedge, and she quickly bounced off Jocco's back and ran past the rickety gate, through the deep grass, to where Sam Ham lay, all colorless and suffering.

"What's the matter, poor man?" she inquired gently as she bent over him.

The sufferer opened his eyes suddenly at the sound of the gentle voice so near him, and gazed dazedly at the little girl.

"It's one o' my spells. I'm bad took this time. It come on me thar by the hedge, and I couldn't make my way to the house and—" the eyes closed again, and the voice died away. Milly stood for a moment looking anxiously, helplessly down at the silent sufferer. What could she do? Suddenly it occurred to her that she must bounce upon Jocco's back and gallop with all speed down to old Dr. Warren's, for he would know what to do for the sick man. In another minute, with her long hair blowing in the wind, Milly Carter was dashing along the turn-pike. She soon reached the physician's residence and breathlessly told him, "Sam Ham's mighty dreadful sick. He's lying out in his yard, and can't move. Come quick!" she urged. Doctor Warren, who was just starting out on his old white saddle-horse, joined the young rider and away they galloped toward the hollow beyond the bridge.

With the help of the little girl the physician lifted the patient into the dingy hut and placed him upon his hard, rough bed. "It's getting late now, and your mother will be uneasy about you if you don't hurry home, my dear," said Doctor Warren, when Milly had brought fresh water from the well and helped the physician in many other small ways. "You'd better run along home now. Poor Sam Ham's in a very bad way, and if you hadn't come for me at once he would not be alive now."

Milly followed the doctor's directions and hastened home, stopping en route to tell young Doctor Warren to come to his father's aid. Next day, accompanied by her mother, she visited the sick man again and found him improved. He was resting well, and was all gratitude to the little girl who had shown him kindness. After that Milly and her mother and father called at the hut every day, taking dainty delicacies for the sick man to eat, and clean bedclothes and other comforts.

But old Doctor Warren shook his head gravely as the week wore on. "He's sinking rapidly," he said; and by the end of the fortnight the strange old hermit was dead.

The day after the hermit was buried Doctor Warren called at the Carter home and delivered to Milly a small sack of money.

"Sam Ham told me to give this to the little lady who had not passed him by when he was in pain and had been kind to him in his last days. He had managed to save it somehow from his earnings as fisherman, and he had it tied in this sack and concealed inside his mattress."

Milly received the gift with tears of gratitude. She counted the money and found that it was sufficient to purchase that which she had wanted so much and been unable to buy—a bicycle.

In a week's time a bran-new, shiny wheel had been delivered at the Carter home, and Milly no longer galloped along behind the bicycle club upon her little gray donkey.—The Girl's World.

Marriages.

Grubb-Steuber. — In Philadelphia, Pa., on June 26, 1912, by Rev. N. B. Grubb, Mr. George Wallace Grubb to Miss Elizabeth H. Steuber, both of Philadelphia, Pa.

Flagler-Fretz.—On July 9, 1912, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Lloyd E. Flagler to Miss Annie Helen Fretz, both of Perkasie, Pa.

Deaths.

Harr.—Sister Annie B. Harr, wife of Abram S. Harr, died at her home near Sonderton, July 3, aged 53 years, 1 Month and 29 days. She was an etxreme sufferer for the last year with cancer, but bore it with Christian patience. The last couple of weeks were spent in weakness, and death was a welcome visitor. She was a true and active member of the Zion Mennonite church at Souderton. Burial services were held at her late home on the 8th. The services were in charge of her pastor, Rev. J. W. Schantz, assisted by Rev. Lukenbil of the Reformed church, who spoke briefly at the house, and Rev. A. M. Fretz. She is survived by her husband, one son and two daughters. Burial was made on the family plot at the Indian Creek Reformed church.

Contributions.

Emergency Relief Commision.

Chinese Famine.—Congregation at Coy, Coy, Okla., per K. D. Lemke, $7.35; Garden township cong., Kans., per J. A. Ruth, $32.80; Christ. Wirkler, Newton, Kan., $3; Hoffnungsfeld-Eden cong., $48.39; Anonymous, per P. C. Goering, Moundridge, Kan., $10.

Where Needed.—John Wieler, $2; a friend, per D. W. Friesen, Altona, Man., $1; ditto, $2; ditto, $6; ditto, $1.

Mississippi Sufferers.—Christ. Wirkler, Newton, Kan., $5.

Mississippi Valley and Louisiana Sufferers.—Hoffnungsfeld-Eden cong., per J. C. Goering, Moundridge, Kan., $48.39.

Poor in China and Russia.—C. E. society of the Herbert, Sask., cong., per Rev. Jacob J. Balzer, $15.25.

Gratefully acknowledged,

Harrison Landis, Treas.

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Rev. S. M. GRUBB, Asso. Editor,

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Editorial.

WHAT IS NECESSARY FOR THE CHRISTIAN.

Col. 2:6-7.

"As therefore ye received Christ Jesus the Lord so walk in Him, rooted and builded up in Him, and established in your faith, even as ye were taught, abounding in thanksgiving."

What is it to receive Christ? He offers Himself to us, as what? The Lord, our Lord. To receive Him by faith, the perfect self-sacrifice. Have we received Jesus Christ as our Lord? How do we show, that Christ is our Lord? So walk ye in Him; rooted and built up in Him. The walk in Christ is to live in Him, having the mind and Spirit of Christ. I in them, and Thou in me, that they may be made perfect in one."

Christ is the ground in which the tree of our life is rooted, in Him is our strength from Him we draw our spiritual nourishment. As the ground, so is the fruit, as the root so the tree.

Built up in Christ. He is the foundation, the cornerstone on which we shall build. We must be joined to Him, united with Him. But the stones have to be hewn, chiseled, before they can be united with Christ, before they are fit to be stones in the spiritual temple of God, we can not be used as we are, but must be born again, must learn to deny ourselves, crucify our old nature and learn to speak: "Thy will be done."

Do we walk in Him, does He guide our steps? decide our decisions? Where are the strong roots of our strength? On what foundation is built the edifice of our faith? What do we build on this foundation? Gold, silver, precious stones, or wood, hay, stubble? Will our work abide, which we have built upon it, or will we suffer loss? Are we living stones in God's temple?

And established in the faith, as ye have been taught. Paul says Gal. 1, 8: "But though we or an angel from heaven, preach any other Gospel unto you, let him be accursed." The word of God is our rule, this we have been taught. Let us be established in the faith as we have been taught. Let the word of God guide us. let His spirit lead us, when we prayerfully ask: What is Thy will, O God, what shall I do?

Abounding therein with thanksgiving. Do we know what Christ is to us? We do, if we really have Him in our hearts. What would we be without Him? What are we with Him? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

The right thanksgiving is the giving of our life, to live worthily of our Heavenly Father. If we recognize the greatness of His gift, we will thank Him accordingly with heart, mouth and hand.

As we have therefore received Christ Jesus the Lord, so let us walk in Him; rooted and built up in Him, and established in the faith, as we have been taught. abounding therein with thanksgiving. v. d. S.

Correspondence.

Philadelphia, Pa. Bro. John H. von Steen, of Beatrice, Neb., was a delegate to the prohibition presidential convention, held at Atlantic City, N. J. He was accompanied by Sister von Steen. They report having had a good time On their return trip they stopped over in Philadelphia to spend Sunday in the First church, attending divine service morning and evening. They were the guests of Rev. and Mrs. N B. Grubb and also visited several families while here. They left Philadelphia on Monday morning, homeward bound.

Rev. N. B. Grubb, of Philadelphia a trustee of the United Society of Christian Endeavor, spent the week at Sagamore Beach, on Cape Cod, attending the annual meeting of the trustees.

The excessive heat during the last week caused a great deal of suffering. Many were overcome by the heat. Some fifty persons were reported to have died.

N. B. Grubb.

Dalton, Ohio, July 16, 1912. Greetings in Jesus' name! May I not, at this moment, sound a note of praise through the Mennonite for what God has done for us in the last seven or eight weeks. I was indeed very sick, and at times suffered almost unbearable pains from a complicated abdominal trouble. But the dear Lord manifested His grace and loving kindness in a wonderful way both directly and indirectly through the dear people at this neighborhood and even from circles farther away.

So many greetings and well-wishes were sent in by old and young, and so many inquiries about my condition proved deep sympathy and interest in us. Already at six o'clock in the morning the telephone at times would ring, someone asking about my condition. There were also many bouquets of beautiful flowers sent in, sometimes four or five at a time would beautify our sick-room. What fragrant roses and what messages of love did they bring with them! One morning early the graphophone sounded up the stairway in beautiful melodies, that saintly Fanny Crosby's heart-touching "Some day the silver cord will break," and some other good selections. This has been repeated since. Several times young people sang for us, too. Then there have been some letters of sympathy written to us by friends from other circles which had a very favorable effect upon us. We even received a note from Thun, Switzerland, just at this time of suffering, from the Brueederbund of the "Freie EvangelischeGemeinde" with greetings and good wishes for God's blessing and good health though not knowing anything about my present condition. Such are certainly handmarks of God's own tender care and divine providence.

A number of brethren have also repeatedly offered themselves to stay over night with us. But my noble companion has nursed me night and day (all but two nights) during all these weeks of suffering. It was indeed a great task for her bodily strength. She began to look so tired and pale and lost almost as much weight as I did. But she braced up heroically under the great burden of care and work. God wonderfully blessed and strengthened her, she stood the test and is so happy now that she could stand by me through all my trials besides the suffering of bodily pain. My heart is very grateful for all this love that has thus been bestowed.

And now I can say, that the last two Sunday mornings I was permitted to speak (sitting) in church again. Our hearts were made glad to see each other face to face again. And since last Saturday there is a decided change for the better, so that we now live in hopes that I'll soon be strong enough to take up the long-expected Bible course. What a delight that will be!

We now wish to thank our dear readers most heartily for the interest they have taken in us through prayer and otherwise and ask them once more to continue to intercede for this work, so that a deep and lasting work of grace may be done here yet.

Yours very lovingly for Jesus and His cause,

P. E. and Verena Penner.

THE GOSPEL BETTER THAN ALL.

I challenge any man to show me anything better, any more suited to man and his wants, than the Gospel of Christ. It is better than philosophy. Philosophy can only disclose, only describe and classify. It cannot heal—it cannot cure. It is like a physician who knows the disease, but has no remedy; while the Gospel of Christ not only lays bare the malady, but prescribes an infallible and universal cure. It is better than education. Education can only call out and develop what is in fallen man; but the Gospel recreates man's heart and nature, and then lifts him up to the fulness of the stature of Christ. Education stops at the surface; the Gospel which is the power of God unto salvation, penetrates to the centre of man's necessities. It is better than morality. Morality is conformity to law. When perfect it is a star rolling on in its God-appointed orbit. But man has broken the law—the star has swerved from its orbit. Morality cannot bring it back and keep it in its course. The Gospel can. It brings man back to God—makes him at one with God—gives man a new start and keeps him safe in his heavenward course. The Gospel is better than philanthropy. Philanthropy is the love of man as man and for man. Christianity is the love of man for God and the love of God in man. The one would better man's condition here; the other would not only save man now, but would lift him to where he belongs—to heaven and to God.

Rev. F. A. Noble.

Every dispensation of providence is a kind of miracle wrought for our benefit. We must make the very most of it. It may be the position in life which is given to us. Every position, great or small, may be made almost as great or as little as we desire to make it, according as we make the most of it or the

least of it. To do the necessary duties of any station, that is easy enough; but to gather up all the outlying opportunities, to be ready to lend a helping hand here, or to give a kind word there, and a helping counsel there; to fill, as we say, our place in life, instead of leaving it half empty; to be entirely in our work for the time being. this is what makes all the difference between a great man and a commonplace man; a useful man and a useless man; a good servant and an indifferent servant; a statesman, or a teacher, or ruler who will be long remembered, or one who will be forgotten as soon as he is dead.—Dean Stanley.

Editorial.

The poor may be divided into two general classes, those whom we should help and those whom we should teach how to help themselves. Misfortune is responsible for the former class. One is unfortunate when health accident or economic conditions cause misery that he is powerless to resist or bear alone. The spirit of Christ prompts all who love Him to be of special usefulness to such in their misery and in all ages the Christian people have taken the lead in being the good Samaritans who feed the hungry, bind up the wounds of the injured, nurse the sick and care for the orphans and the widows. The burden that such care imposes upon Christians has never been too severe for them to bear. Helping the unfortunate and miserable has never made a community poorer. Indeed it might be safe to say that every one who has helped the worthy poor is a better and a richer person for having done so. No meaner sample of human nature can be found than the one who squirms out of the plain duty of making life easier to bear for those who are in distress. "I only give assistance to those who are worthy of it" said a certain mean character. "Who would you consider worthy?" asked his friend. "Those who don't ask me for assistance" was the reply. Such an attitude, of course, gives the mean man the advantage comming and going but he is a dangerous character. He sours human nature and destroys every shred of confidence in humanity. Unfortunately this world has too many of the kind of people who when they hear that "the poor are crying for bread" say, if not in words then in actions, "Let them eat cake." They are as unreasonable as the absurd individual who when his friend remarked that "It is 95 deg. in the shade" observed, "You don't need to stay in the shade." If people were sure of what they possess they might feel somewhat secure in their meanness but every day proves that those who have plenty today may be in want tomorrow. A matter of common sense precaution might lead them to be helpful so that, should needs overtake them, they would deserve to be helped in turn. The Christ spirit is one of help. It stirs up pity. It makes me anxious to serve. Not to be willing to serve is a pretty sure sign that the Christ spirit is lacking.

The class that needs to be taught how to help itself presents a more serious and dangerous problem to the Christian world than the helpless ones. There are plenty of people who find that it is easy to exist without work and when they once make this discovery they are spoiled. It does not take them long to know that many people's sympathy is easily worked upon and they use this knowledge in advantage. A little ingenuity and a great deal of lying is about all they need to get along comfortably. The church people are marked as an easy prey and help that should go to the worthy goes to them, whom people discover that have been deceived, they are apt to become careful, often too careful for the good of those who really should be helped. Not so long ago charity workers uncovered a case of deception in one of our large cities which only illustrates how unworthy can impose upon well meaning people. The party in question had joined five different churches in as many parts of the city and was getting assistance from them all at the same time. He had no difficulty in deceiving them all into believing that he was unfortunate and needed all they could give to him. Our own people are often victimized. They seem always ready to give to whoever applies for charity. We would not for all the world advise them to put a check on their liberality but we would advise caution. When a poor person asks help we frequently toss him a coin or two. This may either be too much or too little. If he is worthy and really needs help the few cents we give amount to nothing. If he is a fraud it is almost criminal to give even a little and thus encourage a carreer of imposition. What we should try to do in every case is investigate. Find out the needs of your case and then do the best your judgment and your means will permit.

G.

In the country where there is plenty of air, plenty of healthy recreation and plenty of work to keep the young mind and hands busy there is not the need of giving so much attention to the social and physical interests of the young people. The city presents other conditions and increases the churche's responsibility in this direction. A country brother while visiting a city church expressed his amazement that the church should consider a gymnasium, a tennis court, a literary club and several other things a necessity. "I fear they are destroying your spiritual life." "Your fears are groundless," said the brother, they go far toward increasing the spiritual condition of our boys and girls." He was right. In that crowded neighborhood where every foot of ground was covered there was not recreation possible for the young people except such as they found on the street. Pool-rooms, cigar stores, moving picture shows with cheat and vulgar variety shows attached, were open luring the boys and girls away from their homes and the religious influences they stood in need of. When the church was opened to them they had a decent place to go. They came into association with the young people in charge whose character and education fitted them to lead youths in the right direction. Moreover they were led to love the church as a place. It was for them. They interested themselves in its welfare and brought their friends to it. It is the testimony of every church that takes such an interest in the boys and girls that, under proper supervision, the gymnasium, the literary club and all the rest of the social features may become a very powerful influence in winning young souls from the street and its dangers into the church to become useful men and women of God. G.

SOWING AND REAPING.

I. Sowing.

I. The Spring Time of Life.

In the early spring the snow has melted, the cold weather has passed away, and now the trees are all in blossom, the fields look beautiful, and the air is full of sweetness. It must have been at a corresponding period of the year in the East when Jesus spoke those beautiful words contained in the parable of the sower who went out to sow, in Matt. Ch. 13. Christ's method of teaching heretofore has been in the usual didatic form of discourse, so common in the Old Testament, and among the Rabbis. From now on his chief addresses are given in the form of parables. Christ's purpose in teaching in this manner was to conceal the truth from his enemies and at the same time afford an incentive to those who were in earnest, serious and sincere and appreciate it the more earnestly when they found it. Like the kernel in the nut; and the gold in the rock; the riches of love in Christ Jesus have to be mined, and diligently sought for, ere they are found. The parable of the sower, sets forth the planting of Christianity; the failure of much of the good seed; and the final test of the true husbandry in the abundant fruit, some thirty, some sixty, and some an hundredfold. This kind of teaching was something the world could not understand. And we only can understand it, as we live in the inner chambers of communion, and divine illumination, for his personal teaching.

II. The Supremacy of Law.

Man's life is bounded and governed by laws ordained and established by God; and there is a law that can be easily observed and that law is that a man reaps what he sows; whether we regard sowing to the flesh or to the Spirit, Hosea prophesied regarding Israel: "They have sown the wind, and they shall reap the whirlwind." "Sow to yourself in righteousness," he advised them, "reap in mercy." Do we desire the sympathy of our friends in our seasons of trial? Then we must love them when they need its cheering influence most. Do we hope to reap eternal life? Then we must sow to the Spirit, and the promise is ours that we shall reap its immortal fruits. A lady once writing to a young man in the navy who was almost a stranger, thought,—"Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city", and asked if he could say: "I seek one to come." Tremblingly she folded it and sent it off. Back came the answer. "Thank you so much for those kind words. I am an orphan and no one has spoken to me like that since my mother died, long years ago." The arrow shot at a venture hit home, and the young man shortly after rejoiced in the fulness of the blessing of the gospel of Christ. We may cast a pebble upon the surface of a smooth lake: and the ripples caused thereby will not cease their flow, until they have reached the farthest side of the lake. So, brother and sister, as we pass

along through life, may we remember that we will pass along this way only once; and may we, with a kindly smile, or by a goodly deed remember that we will cause influences that will do good here in this world of sin; and will also bring about blessings that will reach the golden shore.

Sow and act, and reap a habit,
Sow a habit and you reap a character,
Sow a character, and you reap a destiny.
Now the training strange and lowly
Unexplained and tedious now,
Afterward, the service holy,
And the Master's "Enter thou".

II. Reaping.

I. The Harvest Time of Life. "The field is the world"; and "the harvest is the end of the world": and the reapers are the angels". "The Son of man shall send forth His angels, and they shall offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and nashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear". Matt. 38: 44. The passages just read explains what the field is; when the harvest time of life will be; who the reapers are; and something of the glory and reward of the righteous. During the past centuries men have been planting and replanting the seed of divine truth; sowing and resowing the earth with it; gathering and reaping the harvest and sowing again. And the days are coming when all the earth shall wave as one vast harvest field, waiting for the reapers of God, who shall gather this blessed fruitage into the garner of the skies. The last twenty-five years before Wm. Carey took up his missionary work in India seventy-thousand widows had been burned alive, with the bodies of their dead husbands. Through Carey's efforts a law was established in India to abolish the burning of widows with the bodies of their dead husbands. Has not God and India been reaping benefits from such seed sowing. When Paton entered the cannibal islands of Tanna and Aniwa, of the New Hebrides, there was not a Christian on either of these two islands. When he closed his missionary efforts among these cannibal tribes, there was not an unsaved person among these savages on either island. When Livingston entered the wilds of Africa, as a Christian missionary, Africa was practically unevangelized in the great interior; But when he breathed out his last, on bended knee, at Chitambo's village, Ilala, Central Africa, millions of these dark skinned heathen had been brought to a saving knowledge of the Lord and Saviour Jesus Christ. Should not such examples as these, of heroism and zeal, inspire each one of us to do our best, and be our best for God; knowing that we shall reap, if we faint not. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing. bringing his sheaves with him".

"Now the sowing and the reaping,
Working hard and waiting long,
Afterward the golden reaping,
Harvest home and grateful song".

J. B. Burket.

NOTES ON THE C. E. TOPIC.

July 21.

Christian Common Sense.

Prov. 4:1-9.

Common sense is something that everyone is expected to possess and show. There are extraordinary traits of wisdom and acuteness with which some specially gifted persons are endowed. Of them we expect an extraordinary use of their talents. Most of us are ordinary individuals who must meet ordinary conditions of life. We cannot be expected to be doing the unusual things but the community has the right to expect that we rightly use the talents God has given us with which to meet the common conditions of life. The common sensed person won't try to live at the rate of a three dollar a day income on a two-dollar-wage. He will not aim to dress as millionaires on a ten-dollar-a-week-job. He will not cultivate tastes for things that are beyond his ability to gratify or that would mean injury to his neighbor or himself. The one who lacks common sense in his way of living does more than make a fool of himself; he makes life a burden for others.

As a citizen, the man of common sense will stand only for the things which are of the highest interest to the community in which he lives. The reason why so much corruption has crept into our political life is because those who in other things are endowed with good sense neglect their plain duty at the polls. They prove themselves citizens lacking in common sense.

Christian common sense is Christianity practically applied. Many people believe in a beautiful creed but apply it in an absurd way. If your profession of Christianity makes you a bigot or a tyrant; if it leads you to be self-righteous of yourself and unsympathetic of others you want to get sense into your life that is as good as the religion you profess.

Sometimes there is a scarcety of common sense church members. The church members who draw a chalk line for others but don't follow one themselves. They do not do very much in the line of giving the proper financial support to the church but can freely grumble about the church being always in the need of cash. They are liberal in their criticisms of the pastor and the official boards and contribute more hinderance than helps, then they wonder why the church is not getting along as it should. They are ready to praise things as they are done in other churches but don't do, or help to do, things as they should be done in the home church. They discourage foreign missions because they say that they are enough heathens at home to convert but they personally make poor records as home missionaries. Such people are useless to the church until they get common sense. True conversion is about the only thing we know that will give it to them.

The common sense Christian will study his Bible. He will realize that he daily needs the direction that God provides for his life. He will be a praying man because he knows that strength and wisdom from above are the only things that will enable him to overcome his difficulties. He will be a man who loves his neighbors as himself because it is Christ like to love and love makes the way possible for a kingdom of God on earth as it is in heaven.

NOTES ON THE S. S. LESSON.

July 21.

The Growth of the Kingdom.

Mark 4:26-32; Mat. 13:33.

Golden Text. Matt. 6:10.

I. Jesus is still seated in the boat teaching the multitude on shore. He is unfolding the picture of a kingdom He has come to establish. Its power at work, though unseen is to be observed by its results. Our lesson shows the kingdom to be a growing one, beginning small indeed but ending great.

A man—any one who has the faith of the farmer when he places the seed in the soil, may be instrumental in giving the kingdom a start by sowing the seed. The seed may grow into a harvest in any one as it does in the soil if it is given a place and not hindered. After the ground is prepared and seeded the farmer does nothing but wait in faith for his crop. Earth, sunshine, rain, and air are sent of God to use their mysterious powers that result in a harvest. The results may always be expected to come in the regular way of blade, ear and full corn in the ear be they long or short time in comming. The parable is a picture of spiritual growth. The heart into which the word of Christ's love has fallen grows stronger and stronger in its love for God bringing forth thoughts, words and deeds that in time produce the full Christian character.

II. The mustard seed from which the mustard of the market was produced was the smallest seed known to the husbandry of Palestine. The word was used proverbially to express anything very small. The plant grows very large and birds are very fond of its seeds and gather on them in large numbers to feed on them. The parable portrays the great possibilites that may lie in little things. The kingdom had a small beginning—a mere handful of obscure men in an obscure corner of the world was all that it could boast of, from a human point of view, but the growth has extended into every corner of the world. The birds on the plant suggest how, that under the protection and encouragement of the church, education philanthropy and many types of living, good and helpfulness were to flourish.

III. If there are parables, such as those in our lesson, that illustrate the growth of the kingdom there is need of warning against another kind of growth—the developement of evils within. The parable of the leaven is a prophetic warning against the inward decay which satan is sure to set to work in the kingdom. Leaven in scripture is used as a type of corruption. Three measures of meal, the whole amount used in a baking, represents the whole church. The fact that the leaven was hid shows the underhanded methods satan uses. He mixes good with evil so that great damage may be done before the evil is detected and its awful power fully realized. The mixing of good and evil is a common satanic method. Evil in itself would be capable of doing little damage because in its nakedness it would be feared and hated. Evil and good together are as deadly as food that has been secretly mixed with poison. The mixture is designed to kill. The apostate church of all ages resorts to the use of leaven with the good meal. Evil is like the influence of leaven. Each particle leavens that which is next to it until the whole is corrupt. Evil in the heart, in the church and in the community acts as deadly leaven. It begins small but when unchecked soon has the whole mass full of evil.

News of the Week.

CHAFIN AND WATKINS AGAIN HEAD PROHIBITION TICKET.

Name is Unchanged.

The national prohibition convention ended its labors at Atlantic City with the nomination of the party standard bearers of four years ago—Eugene W. Chafin, of Arizona, for president, and Aaron S. Watkins, of Ohio, for vice president. In each case the nomination was made by accalamation after a single ballot had indicated the preference of the delegates.

Four candidates for president were placed in nomination against Mr. Chafin. They were F. W. Emerson, of California; Finley C. Hendrickson, of Maryland, Aaron S. Watkins, of Ohio, and Andrew Jackson Houston, of Texas. Each in turn withdrew his name after the first ballot, Mr. Houston creating enthusiasm by the statement that he would rather receive the lowest vote in he prohibition convention than the highest in either the democratic or republican convention.

The leading candidates against Mr. Watkins for vice president were Mr. Emerson of California, and George E. Stockwell of New York. Both of the party candidates were called to the platform and made brief speeches. Mr. Chafin said he regarded the nomination as the greatest political honor bestowed upon any man this year. He thanked the convention for his second nomination and promised not to stand for a third term.

After the nomination of officers the convention was forced to rush its business to a conclusion as many of the delegates were leaving for their homes. Because of this proposal to change the name of the party was not taken up for general discussion and action. A. J. Orem, of Massachusetts, in a brief speech promised to pledge more money to the campaign fund should the name be changed.

"I believe we coud make the campaign fund double if we should adopt a new name," said Mr. Orem. "We would be greatly aided in carrying our banner to success if we should adopt the name "progressive."

There were many shouts of protest to this as well as to the name "conservative party," suggested by Rev. S. H. Taft, of California.

The convention adjourned after a wrangle over a proposed change in the representation on the national committee. A proposal that instead of each state having two representatives on the national committee, the representation be according to the size of the prohibition vote, one member for each 5,000 votes, aroused considerable opposition. The matter was referred to the new national committee for settlement.

BATTLE IN MEXICO.

Oaxaca, Mexico.—After being attacked by a band of mountain Indians and defeating them, six hundred citizens of Ixtlan lined up forty-three prisoners and shot them. The citizen soldiers were escorting the prisoners here to the state penitentiary when attacked by the Indians. Seventy Indians were killed and a number of the escort party met a like fate but none of the prisoners escaped.

THIRTEEN KILLED IN CHICAGO RAIL SMASH.

Fash Mail Plunges Into Standing Express and Victims Are Crushed Lifeless in Berths.

Chicago, July 14.—Thirteen persons were killed and fifteen to twenty were injured in a wreck on the Chicago, Burlington & Quincy railroad at Western Springs, a suburb of Chicago, at 6:30 o'clock this morning.

Coming through a fog with supposedly a clear track ahead, train No. 8, a fast mail, ran at full speed into the rear of train No. 2, known as the Overland Express from Denver, which was standing still on the track, telescoping two of the Overland's Pullman cars.

Railroad officials refused to fix the blame until after the wreck had been investigated thoroughly. Mrs. F. A. Wilcox, who was in charge of the tower from which the block signals were controlled, said she was certain the block was thrown against both trains. She collapsed after the accident and still is in a highly nervous condition.

Many Crushed in Berths.

All of the dead except one were taken from the rear coach of the Denver train. The engine of No. 8 plowed through the car, halving it and crushing out the lives of helpless passengers, many of whom still were in their berths.

On into the second coach the engine then sped. Half way through that car it veered to the left, derailing the sleeper. The engine was entirely stripped when it stopped.

Fire, starting from the gas lights in the sleepers, then broke out. Many victims, pinioned down by heavy timbers and iron, pleaded for death. Members of the fire departments of Western Springs and Lagrange were on the scene within a few minutes after the wreck occurred and they put out the fire with lines of hose.

DISTRICT OF COLUMBIA RAVAGED BY STORM

Washington, July 14. — The most severe thunder storm in years swept down upon this city tonight and with the terrific wind, which accompanied it, left a trail of devastation throughout the District of Columbia. While the downpour was at its height two and one-half inches of rain fell in three-quarters of an hour.

Cellars were submerged, trees uprooted, traffic on trolley lines was suspended and the telephone service to a great extent was put out of commission for the night. The heaviest damage estimated at between $30,000 and $40,000 was done in the submerged basements of the bureau of engraving and printing and the government printing office, where valuable paper stock was rendered worthless.

FIVE KILLED IN CLOUDBURST.

Denver, Colo., July 14. — More than a million dollars' damage and one life known to have been lost, is the result of a cloudburst here tonight. Cherry creek, which extends along the northwest and south boundaries of Denver, overflowed, and approximately four square miles is under water.

St. Louis, Mo., July 14. — Four persons were drowned at Alton, Ill., today by a cloudburst, which destroyed two miles of streets, wrecked six buildings and the gas plant of the Alton Gas and Electric company with a total property loss of $250,000.

LORIMER UNSEATED.

Illinois Man Looses His Seat in United States Senate by Vote of 55 to 28.

Washington, July 13.—By a vote of 55 to 28 the United States senate today unseated William Lorimer, the junior senator from Illinois, and declared his title to his seat invalid. The end of the long fight to oust the senator came after six days of protracted debate in which Senator Lorimer himself had occupied the floor for three sessions, making an impossioned defense of his election.

The final vote was on the resolution offered by Luke Lea, senator from Tennessee, and carried with it the senate's verdict that "corrupt methods and practices were employed in the election of William Lorimer," making his election invalid.

Who Will Be Lorimer's Successor?

Springfield, Ill., July 13.—When told of the ousting of Senator William Lorimer, Governor Deneen refused to make any comment. He said, however, that he would not be a candidate for the vacancy himself, and thus put at rest various rumors that he would retire from the race for governor to seek the new position.

If there is a popular clamor for the appointment of a successor to Lorimer at once, Governor Deneen may call a special session of the legislature. Several politicians have suggested to the governor, however, that he appoint ex-Senator Hopkins, who was the people's choice at the primary held prior to the election of Lorimer.

FAMOUS AVIATOR IS KILLED BY BUFFALO

Paris, July 16. — Hubert Latham, the famous Anglo-French airman, and one of the pioneers of heavier-than-air aviation, was killed by a wild buffalo June 7 during a hunt in the French Sudan territory.

The governor-general of French equatorial Africa, Martial Henri Merlin, in telegraphing the news today to the minister of the colonies, said Latham was out with a number of natives on the Chari river near the Bahr Es Salamat in the direction of Lake Chad when he shot and wounded a buffalo which immediately charged him and gored and trampled him to death.

Career as an Air Man.

Hubert Latham, who was the first aviator to make any notable flights in a monoplane, the Antoinette, acquired fame as a very young man. In February, 1905, in company with his cousin, Jacques Faure, he made a balloon trip across the English channel, voyaging from the Crystal Palace, London, to the gates of Paris in six hours.

THOUSANDS OF LONDON STRIKERS ARE STARVING

London, July 15. — For the first time since the dockers' strike was declared nine weeks ago, troops were called out today to preserve order.

The strikers, many thousands of whom, with their families, are on the verge of starvation in the east end of London, are approaching the point of desperation.

The authorities, who have been advised of the situation and the necessity for additional precautions to prevent threatened bloody reprisals on the non-unionist working men who have taken the places of the strickers, today ordered several companies of the Irish guards to mach into the disturbed district.

THE ARCHBALD CASE.

House Adopts Archbald Impeachment Articles.

Washington, July 11,—The house of representatives today adopted by a vote of 222 to one, articles of impeachment against Judge Robert Archbald, of the United States commerce court. Representative Farr, of Pennsylvania, cast the singe vote against the bill of impeachment.

Mr. Farr is a life long friend who has all along voiced confidence in Judge Archbald's integrity. Of the total membership of the house in their seats only nine voted "present." These were former Speaker Cannon, Representatives Burgess, of Texas; Dalzell and Olmsted, of Pennsylvania; Dwight, of New York; Johnson, of South Carolina; Parran, of Maryland; Rucker, of Missouri, and Sparkman, of Florida.

Only three members had spoken in the judge's defense. They were Repsentatives Farr, Bowman and Focht, all republicans of Pennsylvania.

The scene now shifts to the senate which will sit in judgment in the case. While there has been a disposition voiced in the senate to postpone the trial until the autumn, Chairman Clayton, of the house committee on the judiciary, and one of the prosecuting managers, declared today his conviction that the senate would take up the impeachment soon.

Case Placed Before Senate.

Washington, July 15. — The impeachment of Judge Robert W. Archbold of the commerce court, was formally laid before the senate today by the committee of managers from the house, headed by Representative Henry D. Clayton, chairman of the judiciary committee. Soon after the senate convened, the house managers walked in a body to the rail before the presiding officer's desk and announced their mission. The senate chamber and galleries were fairly, well filled to witness the sober proceeding. It had not been paralleled since the impeachment of Judge Swayne in 1905.

Archbald Faces Impeachment in Upper House.

Washington, July 16.—The trial of Judge Robert W. Archbald, of the commerce court, accused of misbehavior by alleged acceptance of credit and favors from litigants before his court, got under way today.

The senate was sworn in as a court of impeachment and a summons for the accused judge calling him to its bar on July 19 was ordered. Archbald is in Scranton. The sergeant at arms of the senate will serve him there, probably tomorrow.

EIGHT MINERS ARE KILLED IN EXPLOSION CAUSED BY LAMP.

Moundsville, W. Va., July 11.—A gas explosion in the Panama mine of the Ben Franklin Coal Company of West Virginia, said to have been caused by an open lamp carried by one of the victims, killed eight men and injured three, probably fatally.

The men who entered the mine were putting the workings in condition for a resumption. After proceeding a mile underground one of the men was sent into a side chamber for tools. A few moments later there was an explosion. All the victims were badly mutilated and the injured burned.

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— BY —

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VOL. XXVII BERNE, INDIANA, July 25, 1912. No. 29.

NEWS AND COMMENTS.

In Waldheim, Sask. a mission and children's festival was held on July 14. Brother J. J. Balzer and N. F. Toews were the principal speakers. The collection amounted to $90.

Bro. P. W. Penner reports excessive heat from India; P. A. Penner and wife returned to Champa after a vacation in the mountains which greatly refreshed and strengthened them.

From Langham, Sask. is reported a mission festival and children's day on July 7. Both were well attended. The collections amounted to about $200. Brother J. J. Balzer preached in the morning and in the afternoon.

The conference of the Mennonites of Middle Canada was a success. It was well attended, interesting papers were read and many took part in the discussions. A lively interest in all the different branches of church activity was manifested.

Bro. I. A. Sommer attended the conference of Middle Canada in Winkler, Man. His health being impaired, he is obliged to postpone his intended trip through the congregations in the Northwest, and return to Berne, Ind., to recruit. May God soon restore his health, so that he can continue to be a blessing to our denomination.

July 29-30 the "Ohio State Conference of the National Christian Association" will be held at the Zion and Ebenezer Mennonite churches near Bluffton, Ohio. Addresses against secret societies will be given by able speakers, Rev. W. B. Stoddard will speak in our churches in Pandora and Bluffton.

The Southwest Indian Conference will be held at Flagstaff, Ariz. Aug. 21-25. Seven days previous will be devoted to Bible study. This will be under the leadership of Pastor A. C. Gaebelein of New York. Rev. P. V. Jenness, of Denver, will give a lecture on "Archaeology of the Bible" illustrated with fifty slides. All are cordially invited, and sucht who can attend are requested to correspond with Miss Esther Bullard, Flagstaff, Ariz.

The printing establishment of our Old Mennonite Brethren in Scottdale, Pa. is to be enlarged and improved. The Berne Witness Co. which prints our papers, is erecting a large, substantial, new building, so that when winter comes we will have better facilities. The Lord is blessing the publication work,. may He continue to do so.

A VISIT TO THE HOPI MISSION FIELD.

The privilege of a personal visit to a field of activity in which one has been interested for years but which he had to be content to know only through reports, was accorded to the writer when, in company with the president of our mission board, he was sent on a visit of inspection to our mission stations in Arizona prior to the recent meeting of the Board. The work of our conference for the Hopi Indians has twice suffered the loss of leading workers just when they, having attained to the possession of a workable familiarity with the Hopi language, were ready to do their best work. The last of these seeming reverses came through the enforced leaving of the field by Brother and Sister Epp on account of the latter's health. Under the circumstances it seemed desirable, from the Board's standpoint, to obtain a closer insight into the present situation in order to be enabled to decide more intelligently as to our future efforts on that field. With this object in view the above-mentioned visit was made.

While the crystalized result of our observations may be read in the decisions of the Board published in these columns several weeks ago, it may not be amiss for me to comply with the request of the editor and write something further regarding the visit and the impressions received there.

The first of these impressions, in the order of experience, was that of lonesome isolation of the workers there by reason of their location in the midst of arid desert wastes, more than seventy-five miles of uninhabited and uninhabitable stretches of desert lying between them and the nearest railroad point; how much longer the distance out in every other direction I can not tell. The journey from the railroad was interesting indeed to the pilgrims who were making it for the first time and favored as we were, by quite enjoyable, even delightful, weather conditions. But one could not help thinking of the tediousness and the hardships connected with the repeated making of the journey under the stress of necessity and often perhaps under much less favorable, even well-nigh forbidding conditions. For a party of four, two of them brimfull of questions concerning various features of the landscape and what not along the way, the time passed pleasantly and there was no thought of getting wearied. Bro. Frey (J. B.) had been very thoughtful, too, for the comfort of his visitors. I need but to mention the comfortable spring bottom for our bed at night and a tent spread for our shelter while the Brother and his Indian companion roughed it on the open desert with the starry sky for their canopy. Then there was an abundance of good substantial food with fine coffee, both prepared at each meal over the hot coals of fire made with greasewood brush, saving us thus from any realistic sense of the desert surroundings. With such provisions of kindly forethought our trip was a picnic compared with the more strenuous and lonesome ones which no doubt at times fall to the lot of those stationed in such an out-of-the-way field.

When we reached the first objective point of our journey, the mission station Moen Copi, near sundown on the second day in from Flagstaff, if I had been pressed for all that was in my heart, honestly would have compelled me to confess to a feeling of commiseration for Brother and Sister Frey and their family to be thus bound to live amid such uninviting surroundings. The subsequent trips from Moen Copi to Oraibe and thence back to the railroad, were very similar to the first and were calculated to intensify the impression above expressed. However, during our stay on the field that feeling slowly wore away and before we left, there had sprung up in its place a feeling of undefinable attachment for the desert and the work of the missionaries there, that would have made it easy to remain there and share with our devoted representatives in this cause their trials and their joys in their selfdenying labors.

To this change of feeling various observations contributed. One of these was the evident contentedness of the workers in their allotted sphere. Not one note of complaint or expression of discontent did I hear. On the contaty many evidences of absorbing interest in the work and in the people whom they are trying to uplift, coupled with a sustaining faith in the ultimate outcome, and withal a happy Christian family life in the missionary homes.

Again there was the very evident closeness of Christian fellowship existing between our missionaries and those of other missions in those parts. In company with Bro. J. B. Frey and family including Bessie, a convert Hopi woman staying with them, we visited a missionary family of the Gospel Union Mission for the Navajos, and were delighted with the very cordial friendly relation manifested between the two families sustaining as they do, a mutually helpful interest in each other's labors of love. On the way we called also on a Presbyterian missionary, returning his visit in the Frey family the day before. This missionary, Rev. John Butler, holds in high esteem our missionaries' work in the Hopi language and is himself aiming to do the same in the Navajo. At Oraibe the same intimate relation exists between our workers and those of the Baptist mission for the Hopis farther east. Such fellowship goes far in relieving the lonesomeness of an isolate field.

Another impression worth mentioning is that received in our visits to the government schools and agencies. In three of the schools, the day school at Moen Copi with one teacher, the more fully equipped and graded school

at Oraibe, and the most recently established one at the new Hopi settlement, Pakawe, our missionaries make use of the privilege accorded them by the teachers, of giving regular hours of religious instruction to the pupils gathered there. At Oraibe one of the school rooms is used for the Bible school on Sunday mornings, conducted by Bro. C. J. Frey and Bro. Duerksen. The relation of the government teachers to our missionaries in every case appears to be one of cordial good will and confidences, and no objection is made to the use of the Hopi language in the missionaries' work in the schools. With the continuance of these privileges there will soon be many of the rising generations who can read the word of God in the language of their parents and their homes. Gospel hymns translated into Hopi are made use of and the hearty singing of such hymns that we heard, gave evidence of quickened interest on the part of the children, when to the music, of which they are fond, is added the familiar sound of their mother tongue.

We were impressed anew with the great opportunity for Christian young men to do indirect but very telling work for the Master by entering the government employ as teachers in the Indian schools, where by their favorable influence they can support the work of the missionaries. While this is true of all government positions on the reservations, it applies especially to those of the teachers. There were several such openings in prospect right on our field, in which young men with the missionary spirit could do excellent work. In the same time it is to be hoped that Sister Marie Schirmer may succeed in her plan of indirect service for the mission in the position of Field Matron at Pakawe. A good example in this kind of work is the present Field Matron at Oraibe, whose work done in the Christian spirit and whose consistent Christian influence among the Hopie is directly helpful to our missionaries. She gives them strong moral support in their work.

I will close this communication with the thought of hopeful outlook to which the aged Wickwaye gave expression in conversation after our communion service held in the mission home at Oraibe, in which he had taken part. In substance it is this: There are signs pointing to a slow but sure disintegration of the religious system of the Hopis, and the breaking in of the light of the Jesus religion into the hearts and lives of more and more of those as yet sitting in darkness. The abandoning of the old concentrated settlement on top of the mesa and settling in more scattered groups may be one of the factors toward this desired result Wickwaya himself wants to help in giving the newfound light to others. May the Lord make and keep him true and may he be a wise and faithful guide to many who in past years looked to his leadership in the mysteries of their heathen worship, that he may now lead them to the feet of Jesus, the Light of the world. **A. S. Shelly.**

WHAT IT COSTS TO LOVE.

A Communion Meditation.

By Rev. Wm. Ellsworth Bryce, D.D.

Love is at once the cheapest and the dearest thing in all the world. It is cheap to him who gets but dear to him who gives. The price is little, but the cost is much. See that little babe, cooing and crowing in its mother's arms! Was there ever such love as a mother's love! How much did that baby pay for that mother's love? Nothing; absolutely nothing. What did that love cost the mother? What will it cost her in the years to come? God alone knows. She went down to the very gates of death to get her baby. She paid the price of earth's most exquisite suffering for her child. But that was just the first installment of the cost of her love. Weary days, sleepless nights, anxious hours, years of toil, with perhaps, at the end as in the life of Mary, a sword to pierce her soul, such is the cost of a mother's love.

All love is expensive. A mother's love is not the only love that costs. All love is expensive to the one that loves. Jacob's love for Rachel cost him fourteen long years of toil in the fields of Laban. Jonathan's love for David cost him his succession to the throne and would have cost him his life if he had not so skillfully dodged the javelin of Saul David's love for Absalom cost him a broken heart: "O Absalom! my son! my son! would God I had died for thee!" How many fathers, like David, have had to pay the same bitter price Stephen's love for Christ cost him his life, and thousands of martyrs since his day, have cheerfully laid down their lives for the love they bore the Master.

True love is known by its willingness to pay the price. So great was Jacob's love for Rachel that the years he served seemed to him but "a few days" for the love he bore her. Jonathan considered it a great privilege to be able to renounce his throne in favor of David, his friend. In the beautiful story of Damon and Pythias we see the friend who had given himself as a hostage for his friend, who was condemned to death, pleading with the executioner to hasten, so that he might die in the place of his friend. When danger comes, "the Good Shepherd giveth His life for the sheep," but "the hireling fleeth because he is a hireling and careth not for the sheep," but "the hireling fleeth willingness to suffer for those whom we love

This is no less true of divine love than it is of human love. for love is love, whether it be in the heart of man or in the heart of God. God has to pay the price of loving, as well as man. God has paid the price. The cross is the measure of God's love. Calvary is the revelation of the divine love. Love made itself known at Golgotha. "Hereby know we love, because He laid down His life for us." "Greater love hath no man than this, that a man lay down his life for his friends." No one can ever question the love of God since the death of Christ "without the city wall." "Herein is love, not that we love God, but that He loved us. and sent His Son to be the propitation for our sins."

This is the message of the bread and the cup. This simple sacrament takes us back to the cross. These emblems are the memorials of His death, His death is the evidence of His love. "Hereby know we love." To know love is to know God, for "God is love, and he that dwelleth in love dwelleth in God. and God in Him." "Hereby know we love, because He laid down His life for us.

"And we ought to lay down our lives for the brethren." It is of little use to know love unless we live love. Love is the great dynamic in the kingdom of God. "God so loved that He gave His only begotten Son." Christ "loved us and gave Himself for us." And if we would enter and dwell in this blessed kingdom, we, too, must love and be willing to "lay down our lives for the brethren." "A new commandment I give unto you," said the Master to His disciples, "that ye love one another; as I have loved you, that ye also love on another."

We hear a great deal of cheap talk in these days about love, as though love was just a kind of mild, beneficent well-wishing toward other people, a willingness to overlook other people's sins and let them do as they please. so long as they are willing to overlook our sins and let us do as we please. A mushy feeling like that should never be dignified with the name of love. No love is worthy of the name that is not willing to pay the price of self-sacrifice. Love can never be truly known until it stretches itself upon a cross. It is absurd to talk about loving the poor when we are unwilling to give money to help them. It is absurd to talk about loving our "weaker brother" while we are all the while selfishly indulging in pleasures and amusements that are stumbling blocks to his soul It is absurd for us to talk glibly about our love for the church when we are willing to make such little sacrifices for her, putting our own convenience and our own comfort first and giving her support only out of the superfluity of our means. It is absurd for us to talk about our love for the non-Christian peoples while we are giving only a few paltry cents for their redemption. It is the costliest thing in the world to love. We have not a scrap more of love in our hearts than we are willing to pay the price for in sacrifice and service. "Hereby know ye love, because He laid down His life for us, and we ought to lay down our lives for the brethren."—Herald and Presbyter.

Ashland, O.

CANTEEN OR NO CANTEEN.

By William E. Johnson.

May 14, 1898, I visited Fortress Monroe to investigate the canteen situation there. Today, I visited the same place for the same purpose.

Upon my former visit here the canteen was "raging" within the Fortress proper, and at the Soldiers' Home, on the other side of the village of Phoebus. Phoebus was started as a village of dives and saloons in the canteen era. It was wholly made up of slums. These dives all grew up under the canteen regime.

Today, with the liquor offically eliminated from both the canteen in the Fortress and the home I find that the number of liquor shops has decreased from sixty-three, under the canteen epoch, to twenty-one, under the no-canteen era. The houses of vice have been entirely abolished.

The population of the Soldiers' Home has decreased from about 4,000 to about 2,000. The population of the fort has increased from about 909 to about 1,200. The civilian population of the village has increased, so that the total population to support the saloons has somewhat increased. The liquor license has been increased, so that the village license is now only $225.

All this has been accomplished under a hostile War Department. They have sneered at the anti-canteen law, and done what they could to discredit it. They have gone a step further in this matter, and have just introduced the sale of beer in the post exchange, within the walls of the Fortress. I purchased beer there today, with two soldiers. The bartender says they are selling from one to two kegs per day.

When I visited this place in 1898, the canteen had been established in the home for eighteen years. Later, a second beer hall had been established in the Fortress.

In the very teeth of these concerns, the slum village of Phoebus sprang up, with its sixty-three saloons and a big array of houses of vicious character.

At the time, I found sixty-nine empty beer barrels pilled up in front of the home beer hall, or "canteen." I found six men behind the bar serving drinks, and and three more walking about to pick up empty glasses. A rail was put up, and the men formed a line to wait their turn to be served. The quarterly receipts for beer were $44,000. The average daily sales were forty eight barrels (not kegs). The soldiers were paid in pensions and for services about $118,000 per quarter. Of this $44,000 went for beer in the beer halls besides saloons outside.

I visited seventeen of these outside saloons at random, and found sixteen of them to be houses of ill repute, besides being saloons.

Phoebus was so vile under the canteen regime that the few decent people there had their mail addressed to Hampton, or a nearby postoffice, for very shame.

The streets and gutters were strewn with drunken soldiers and veterans. On pay days bedlam reigned supreme.

Conditions today are enormously improved. Many of the streets are paved. Banks and a fine, new school house have been erected. The town is as orderly as any license town. The Police Court has not had a case of any kind for a week. A new Phoebus has arisen from the swamp of beer canteen days.—Presbyterian Temperance Committee, Conestoga Building, Pittsburgh.

The greatest need of our country today is to permeate its politics with the Christian religion. There may not be a place in religion for politics, but there is a place and a great need in our politics for religion.

The question we need be most anxious about it not the new birth but, Have I received and am I resting upon Jesus Christ alone as He is offered to us in the gospel?

Home Circle.

CHILDS MORNING PRAYER.

By Dr. Anson R. Graves.

I thank thee, Lord, for sleep and rest,
Fof all the things that I love best,
Now guide me through another day
And bless my work and bless my play,
Lord, make me strong for noble ends,
Protect and bless my loving friends,
Of all mankind good Christians make,
All this I ask for Jesus' sake. Amen.

COULD AND WOULD.

"I suppose they could follow the path through the woods all right?" said Aunt Serena hesitatingly, as she tucked the note for "the other house" safely into the pocket of Jack's sweater.

"I suppose they could—if they didn't follow too many other things instead," answered grandfather.

That decided Aunt Serena.

"The road is a bit longer, but it may be safer. You just follow the road till you come to the house."

Aunt Serena always called Aunt Susan's "the other house," and communications between the two were frequent, but this was the first time since their visit began that the two boys had been sent alone.

"Now don't lose the note, and you may stay to dinner if you want to, but be sure to come home before dark," was Aunt Serena's final charge, and the two pairs of small shoes trudged dutifully away down the sandy road.

"I wish Aunt Serena wasn't so—so dread—fully careful of us," said Jack when the farmhouse had vanished from sight.

"So do I," agreed Bert. "But she makes splendid cookies and she said she'd have some fresh ones all baked by the time we get back," he added loyally.

"What did you fellows tag all the way around by the road for?" teased big Cousin Hugh at the dinner table. "Aren't you enough like country boys yet to take a short cut? Or are you afraid there may be bears in the woods?"

"Now don't plague 'em, Hughie,'" interposed his mother, half laughingly. "It's more'n likely Serena didn't want to risk 'em that way."

"Risk!" repeated Hugh in scorn of such caution. "Why, the path is as plain as daylight. I trotted over it long before I was as big as they are."

Aunt Susan prudently turned the conversation with another warm apple tart, but she was too late. Jack said nothing until they had set out on their return, then he turned to his brother determinedly.

"I'm tired of being treated like a baby, and I'm going back through the woods. You can go by the road if you want to."

"Course I'm going with you," said Bert. "Anyway," he added by way of relief to his conscience, "Aunt Serena didn't say which way we must come home."

Into the cool, pleasant wood went the path, winding around old trees and down leafy hollows, past tangles of blackberry vine and over great patches of green and golden moss.

"Oh, but it's pretty here!" cried Bert in delight.

"And the path's so plain you couldn't miss it if you tried," declared Jack loftily.

So, because he did not need to watch, he turned his attention to a host of other interesting things. There was a grapevine swing under a wide-spreading tree that they stopped to try, and as they jumped out of that a squirrel went whisking by, and they wanted to follow him and find where he lived. He went too fast for that, but he led them far enough to find some ripe blueberries, and they ate those. Then they came to a little stream rippling over bright pebbles, and that was by far the finest thing they had found yet.

"We could sail boats here, and make a waterfall, maybe. Let's come back here to-morrow and play."

"Maybe we could come back this afternoon if we hurried home now to tell Aunt Serena," suggested Bert.

But when they tried to find the path it seemed to have to run away and hidden itself like the squirrel, and though it had been so very plain they could not find it anywhere. They searched in every direction.

"I 'most think it's us that's lost," said Bert dolefully. after a long hour of searching, and Jack had to admit that it did seem as if they were.

At last they were too tired to walk any farther, and they threw themselves down on a leafy slope to rest a little, and before they knew it they were sound asleep. Possibly they would have slept on there until morning, perfectly oblivious of their surroundings, had they not been found later in the evening by those who went to look for them. They were aroused from their sleep and started toward home.

"It was such a plain path I was sure we could follow it," said crestfallen Jack when fully aroused.

"Oh, I knew you could," answered grandfather. "I only didn't know whether you would. Most right paths are plain enough to follow, Jack, my boy but could and would are two different words."—Kate W. Hamilton, in The Morning Star.

PROGRAM

Annual Sunday School Convention of the Eastern District, Tuesday, Aug. 27, 1912.

MORNING SESSION.

9:30—Song Service.
9:50—Devotional.—Rev. E. S. Shelly.
10:00—Business Session.
10:30—Topic: Business Efficiency in the Sunday School Records, Finances, Advertisements, etc. Dr. W. G. Moyer, Quakertown, Pa.
Discussion opened by Prof. H. S. Gottschall, Lansdale, Pa.
11:10—Topic: How to Foster the Devotional Spirit.—Miss Cora Funk, Bailey, Pa.
Discussion opened by Miss May Moyer, Quakertown, Pa.
11:45—Question Box.—Prof. S. M. Rosenberger, Philadelphia, Pa.
Singing—Offering.
Noon Intermission.

AFTERNOON SESSION.

2:00—Song Service.
Solo.—Miss Ada Landis, Quakertown, Pa.
Prayer.
2:30—Topic: Five Successful Methods of Primary Work.—Mrs. Harry Detweiler, Souderton, Pa
3:00—Round Table—How to Prevent Leakage in the Teen Age. Conducted by Franklin Moyer, Souderton, Pa.
3:40—Talks to Teachers.—An Illustrated and Object Lesson for Sunday School Children.—John W. Gottschalk, Philadelphia, Pa.
4:15—Question Box.
Singing.—Offering.

Marriages.

Boehr-Martin.—On June 9, 1912, in the chapel of Bethel College, by Rev. J. H. Langenwalter, Jacob P. Boehr and Edna C. Martin.

Doell-Watkins.—On June 20, 1912, at the home of the bride's parents, near Valley Center, Kansas, by Rev. J. H. Langenwalter, Jacob H. Doell and Myrtle Watkins.

Deaths.

Amstutz.—On July 17, at Pandora, O., Roland Dean, little son of Mr. and Mrs. P. A. Amstutz, at the age of 10 months and 15 days. The little one passed away while asleep, apparently without any suffering. Funeral services were held at the Grace church, July 19.

Contributions.

General Conference Treasury.

Joseph Krehbill, treasurer, at Donnellson, Iowa, for statistic books, $5.25; Rev. A. S. Shelly, collection from the Hereford, Pa., congregation, $26.84.

Gratefully acknowledged,

C. F. Claassen, Treas.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Editorial.

THE IDEA OF UNION.

Our time is a time of unions; alliances, federations. Trusts, Unions, Federations we find everywhere. Churches unite for work, some even consolidate, infidels unite to fight the church of Christ. How is it with our denomination? Can we unite for work or even consolidate?

We do not think, that this will soon be accomplished. We agree and we rejoice, that our different branches have come nearer to each other as true Christianity has grown in them; we believe and hope, that as we become personally better acquainted with each other, we will better understand each other and learn to love each other in spite of differences of opinion. If we can not agree on a certain point, we need not condemn each other, but may agree to disagree, acknowledging each other's earnest, upright Christian character.

With whom can we unite in work; if we can not agree on some points of doctrine or church government? We may be able to work with children of God in other denominations, while we may not be able to unite with such of our own name, who have left the essentials of our Christian and Mennonite church.

Paul exhorts us to "walk worthily of the calling wherewith we were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace."

But John declares emphatically: "He that hath the Son, hath the life; he that hath not the Son of God, hath not the life. No lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father."

There has been some correspondence about an international Mennonite Conference. The idea is well enough as an ideal, but when we come to a level on which we could work, it seems at the present time to be an impossibility. The different branches of our denomination know each other too little. Even in our own country how little we know each other and of each other. We may notice the peculiarities, perhaps the extremes of the other branch, but we forget to come near enough to feel each others heartbeats, to recognize the Spirit of the same Father; to feel the love kindled in the heart by experiencing love of God in Christ Jesus, His onlybegotten Son, our Redeemer and Savior.

Wherever we find this faith in God and Jesus Christ, this love to God and to humanity, fallen humanity, there we have a foundation to build up a union first in spirit, then in work, perhaps ultimately in organization. We do not expect to see the latter come soon; though persecution, which is prophesied, may drive the children of God nearer together. As our Christianity intensifies, we are drawn nearer to the center, God, and naturally come nearer to each other

We are convinced, that in all the different branches of our denomination there are dear, earnest, true children of God, but we ought to be better acquainted to be able to work together successfully, and with Mennonites in name, who have not the same faith in regard to the chief doctrines of our church, we will not be able to unite in any way, since there is no basis on which we can agree. We are glad that there are only few such and rejoice, that nearly all are one in spirit, one in Christ, though divided in nonessentials which appear to one more essential than to the other. May God speed the time, when we know and love each other better.

Correspondence.

Waldheim, Sask. July 17. 1912.

It is very seldom that a report appears in the "Mennonite" from the Northwest, so permit me to write a few lines of the work that is done in this community.

The past week we were glad to have with us Bro. J. J. Balzer, of Mountain Lake, Minn., and Bro. N. F. Toews, of Langham. They conducted a series of meetings in a tent, which we set up for the occasion. Though the weather was threatening most of the time a big crowd was in attendance at every service to hear expositions of parts of God's word. Many weary souls, who had been like lost sheep were strengthened and brought into closer fellowship with God's people. Many were strengthened to work more for the Master and to believe deeper into His precious teachings. On Sunday morning we held a mission festival, and willing souls gave over $90.00 for the Lord's work. In the afternoon Waldheim held its first Children's Day program. Though our program was not as grand, and probably not carried out as well as larger Sunday schools are able to do, yet the spirit was the same, and the joy it brought to young and old was very likely greater.

If we are blessed with a good harvest, as at present by all appearance we will be, we expect to build a church this fall. Up to the present time we held all our services in the town school house. This is a young community, and to build means a sacrifice for every one, yet all subscribed liberally. But gifts from our readers, sent through the church erecting committee will thankfully be accepted. The small donation you may make will bring greater returns in God's kingdom than you can expect, for this is a growing community. What great work may be done in time to come, and what great mission support may come from this place in the future no one is able to tell, but the infantile resources are present, yet at this time we need your aid. Also hope that the Board of Home Missions will keep their eyes open to this great growing harvest field and continue to help this large communtiy as they have commenced to do, until the community is strong enough to help itself. German Christian teachers, also, are greatly needed for the public schools, and to assist in religious service. Wish that some of our teachers in the East would come to Saskatchewan, and by attending one term at the Provincial Normal schools qualify. Such Christian teachers would also be doing a great work for the Master.

Our needs for Christian workers are many, but I will not mention more.

Fraternally yours,
Willis L. Neuenschwander.

THE ERRORS OF "PASTOR RUSSELL."

There are some people (perhaps we ought to say good people) who have been carried away by the sophistries and abuse of Scripture of him who calls himself "Pastor Russell," late of Pittsburgh, Pa., but later of Brooklyn, N. Y. Only one who has an abundance of leisure, or who makes it a business to discover and expose error, can do full justice to such a case as that of Russell. We are glad to find that Prof. W. G. Moorehead of the theological seminary at Xenia, O., has taken the time required and has found place for his discussion in the seventh volume of what are known as "The Fundamentals," to which frequent reference has been made in these columns.

Dr. Moorehead has taken the pains to wade through a large part of the publications of Russell, and he has not only stated what he regards as errors of doctrine put forth by the "Pastor", but he has devoted to them citations and arguments justifying his criticism and his rejection of the Russell teachings.

Dr. Moorehead states these errors as follows (Russel's teaching):

1. Christ before His advent was not divine.
2. When He was in the world, He was still not divine.
3. His atonement was exclusively human, a mere man's.
4. Since his resurrection He is divine only, no longer human at all.
5. His body was not raised from the dead.
6. His second advent took place in 1874.
7. The saints were raised up in 1878.
8. Both Christ and the saints are now on earth and have been for thirty-seven years and thirty-three years, respectively.
9. The professing Christian Church was rejected of God in 1878.
10. The final consummation and end will take place in 1914.
11. Silence as to the person and work of the Holy Spirit.
12. The destiny of the wicked.

Dr. Moorehead closes his article as follows:

Such is the "Millennial Dawn" of C. T. Russell, a mixture of Unitarianism, Universalism, Second Probation, and Restorationism, and the Swedenborgian method of exegesis. Let the reader remember that imposition is not exposition, nor is eisegesis exegesis. Mr. Russell constantly employs both; he imposes on Scripture his own views and he reads into it that which never entered the mind of the inspired writer. May God, in his infinite mercy, preserve his people from being deceived and betrayed by this counterfeit of Christianity.

We fervently say Amen to the prayer of Dr. Moorehead.

The only one who never makes mistakes is the one who never does anything. Preserve us from him; from the man who eternally wants to hold the scales even and so never gets done his weighing—never hands anything over the counter. Let the rest of us go ahead and make our mistakes —as few as we can, as many as we must—only let us go ahead.

To err is human; not to an others' errors is divine.

It is best to settle a quarrel without any outside interference

Editorial.

The Eastern Distirct Conference is arranging for a Bible Study conference to be held at the Saucon Mennonite church near Coopersburg, Pa. Aug. 27 to 30. There will be three periodes of Bible study a day under the direction of Rev. E. B. Turner of the Whites Bible School, of New York. The subject will be the Gospel of St. Matthew. Beside the Bible study one day, the 27, will be devoted to the annual Sunday school convention, another to missions, at which two members of our mission board and one of our missionaries are to take part. There will also be a number of inspiring addresses each day. It is hoped that those of our people who live within a reasonable traveling distance of Coopersburg will attend the conference and profit by the excellent opportunity for Bible study and inspiration for greater usefulness the conference will provide.

Coopersburg is splendidly located for such a conference. It lies in the beautiful Saucon valley, rich in its splendid farms with picturesque hills on either side. A train and trolly service provides convenient access for the members of most of our eastern churches. The meeting house is well located for such a purpose. It stands in a grove of splendid old trees and is not far from the numerous places in Coopersburg and Centre Valley where board can be secured at reasonable prices.

This is a new venture but it deserves the patronage of all of our people. Those who live in the towns are accustomed to spend their vacations somewhere. What could be more profitable than to devote at least a part of ones vacation to Bible study and Christian fellowship in such beautiful surroundings?

In another six weeks most of the schools and colleges will again be opened for the year's work. Many of our young men and women are preparing to take up work somewhere. Before they make their final decision concerning the place they will attend it would be well for them to consider the following facts:

1. Education should be secured under Christian influences. It should be directed by those who have the greatest confidence of the parents. The instruction in our denominational schools is under the direction of those of our own church, who are known by our people and who have proved their fitness for the position they hold.

2. One should attend a school built up and supported by the money of his own church representing the efforts and sacrifices of our people. We owe it to our church to be loyal to its institutions and particularly its schools.

3. The associations possible in our own schools are sure to be of greatest value to us in later life. We come into intimate relations with those of our own kind and friendships made there will be more helpful than those made in other places.

4. The affairs of our own church get consideration in our own schools. It is only there that one can be properly equipped for the greatest usefulness in the church.

5. Parents may feel secure about the progress, the companionship and the daily life of their children when they are in schools about which they may have every information, as is true of our own schools. They may not be so sure of things when schools conducted by strangers in communities with which they are not familiar are in question.

6. The standards of our schools are first class. The work they are doing is all that one may expect from any first class institution of their kind.

7. Always give particular attention to the reasons why you should attend schools of your own church and why you should not go to schools, with which your church has nothing to do and which stand for policies and principles of which your church may not approve.

A recent investigation in one of our large cities has brought out the fact that among the many places in which women find employment hotels and restaurants offer a very dangerous moral atmosphere. Restaurants often make special efforts to procure the service of attractive looking women as waitresses in order to attract customers. The investigators note that it sometimes is the practice to assign the more beautiful to serve at the men's tables while the less attractive are sent up stairs to wait on the women patrons. The young women so employed are often exposed to the mean insults and vile insinuations that ungentlemanly customers delight to subject them to. In many instances they are not given the proper protection that a concern employing women should provide. The self respecting girl is soon compelled to give up her position and is thus deprived of her means of living. A weak one is not likely to hold out long against the temptations that her employment throws in her way. She is expected to submit in silence to the unmannerly conversation she is compelled to hear or that which is addressed to her. It often happens that she forms undesirable acquaintances who in the end are bound to lead her astray. The investigators are just now calling the attention of the public to these facts and the publicity given to them are sure to have a healthy influence but any observing person who has been compelled to take his meals in public eating places, particularly the quick lunch establishments, in almost any large city must have known these facts long before public attention was called to them. As a place of employment the restaurant and lunch houses of the city are about as safe for the young women employee's welfare as the flame about which the moth-fly flutters.

Much of the responsibility for these conditions is up to the management of these places. They are in business to please the patrons, who have money to spend. If any employe is disliked by the trade, that employe must go. Matters of justice or moral righteousness are not inquired into very thoroughly. Of course there are noble exceptions. Not every eating place permits its customers to insult or annoy its helps and few of them relish the idea of getting a name for harboring a lot of "flip flirts," but, at best, the young woman who accepts such employment is always exposed to the insulting or suggestive remarks of those she serves and their familiarity in conversation.

According to the report of the investigation, female employes in hotels are badly treated, poorly paid and worked hard. Generally they must work longer than the legal ten hour limit. In some places their food consists of "Come backs" or the unconsumed food that returns from the tables. Sleeping accommodations provided for them always seem to be bad. The house has the best for its customers; it is not run to make the help particularly comfortable. We get an idea of the miserable lot of the waitress and other female help when we learn, as the investigators report, that in some instances four must sleep in a room built to accommodate but a single bed and the only other furniture provided are soap boxes or other rubbish. We would advise young women to do any kind of honest work, no matter how hard, rather than accept service in places of the character just described. To expose one's self to hummiliation, if not temptation while making a living has bad effect upon character which is best to avoid. Many of these are filled through advertising and therefore a large proportion of those who respond to the advertisements come from out of town places. What could be more trying to any one than to be worked hard, kept in discomfort and poorly paid and be compelled to submit to everything that is common to the lot of a waitress? A waiter's position is a man's job and should be made so by law. It should pay a man's wages and should occupy only the number of hours that go to make up a legal working day. Parents will do the wise thing if they insist that their daughters seek employment that gives them better protection and the consideration that is a woman's right.

GOD'S WORK AND WORKMEN.

God's Work.

1. Creation.

"In the beginning God created the heavens and the earth": and then God created man in his own image. Shortly after this the tempter caused man's shameful fall; when he, with the woman God gave him, was driven from his beautiful Eden home. The Lord God then placed Cherubims at the East of the garden of Eden, and a flaming sword which turned every way, to keep the disobedient Adam and Eva from

the way of the tree of life.

But the Lord God did not forsake man in his fall; but back as early as the third chapter of Genesis we read, for the first time, of the promise of a redeemer and a deliverer.

This leads us up to the second part of our subject, under "God's Work", that is,—Redemption.

II. Redemption.

In Genesis 3:15 the Lord God promised a coming Messiah to redeem man from the fearful fall and lost condition into which he had fallen. These promises were made by covenant to patriarchs, kings and prophets; and were fulfilled in part in Bethlehem's manger, two thousand years ago, when Jesus was born in this world. This was the beginning of God's work in redemption. God saw man's lost condition: He loved the world: and as Abraham made an offering of his beloved son Isaac, so God so loved the world, that He gave His only begotten son; offered Him up on Calvary's Cross as a sacrifice; shed his precious blood as the price of our redemption; that all who believe and accept these simple terms of the gospel. may not perish, but have everlasting life. The flaming sword has been removed from the gates of paradise now, the way to the tree of life is now open; and through Jesus' blood and righteousness, all who repent and believe the gospel, may be saved with an everlasting salvation. This is God's greatest work in the world, that is, saving the lost. Bringing the lost tribes of Adam back to the fold. In Christ's last message to the churches, He says, "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of live and may enter in through the gates into the city. (Rev. 22:13, 14.) "And the Spirit and the bride say. Come. And let him that heareth say, Come. And let him that is athirst come. And who soever will. let him take the water of life freely (Rev. 22:17). "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. God's plan now is to evangelize the world. His kingdom is now a kingdom in mystery. When Christ comes the second time, His kingdom will then be vis-a-ble.

Gods Workmen.

The apostle Paul beautifully associates the disciple with his Master when he writes,—"We then, as workers together with Him, beseach you also that ye receive not the grace of God in vain". God has had his workmen in every age. He had Noah to build the ark; Solomon to build the temple. The apostles to establish the Christian church. God's workmen should be chosen men and women, who are born of the Spirit; and united in a living faith to Christ the true vine. Such disciples and followers of the Master will go forth according to the great command,—"Go, teach, baptize", and bring forth much fruit unto eternal life. Greater works than these shall he do; because I go unto my Father", are Christ's own words in John 14:12. Often God sets aside His workmen. but his work goes on. The Lord is looking for workers today, who will yield their lives and use them for His glory. Workers are needed at home, and in the mission fields. Who will say, as did Isaiah of old,—"Here am I, send me"? Are you willing to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Hark the voice of Jesus calling,—Who will go and work today? Fields are white, and harvest waiting! Who will bear the sheaves away?"

Mrs. J. B. Burket.

NOTES ON THE C. E. TOPIC.

July 28.

Missionary Progress in North America.

Acts 2:1-21.

Because our country sends abroad more money and more missionaries than any nation on earth, we are so accustomed to associate heathenism with those who dwell in other continents that we hardly give a thought to the fact that North America still offers promising fields for many missionary enterprises.

There are more Indians in America today than there were when Columbus discovered it. Many of them still keep up their tribal customs and religions. Superstitions still hold them in bondage. During the past generations most of the young Indians have been educated in schools provided for that purpose but their religious education has not always been as carefully provided for. The true solution of the Indian question lies in their being Christianized. When an Indian finds his Saviour, observation has shown that he becomes a useful orderly and temperate Christian and an energetic worker for the salvation of his fellows

The Gospel was first to be preached to the Jews. Many of those who heard it and accepted it became the instruments through whom God sent the message to the Gentiles. Today the Jews are the easiest to get to but comparatively little attention is given to them. New York has more Jews than ever before lived together in a single city. All of our large cities have great Jewish quarters where young and old are huddled together by the thousands. Sometimes they are so crowded together that several families live in a single room. What is true concerning the Jews in large cities is true in a lesser degree in the smaller towns. Here then is a great missionary field at our very doors. If we want to estimate the progress that Christianity has made among them, let us count up the number of Jews whom we personally know have been led to receive Christ. The number will give us an idea of how much missionary work is done among them. We fear the general impression will be that there is very little progress in this promising field.

South of us lies the great country of Mexico and the lesser republic of Central America. They possess a type of Christianity that belongs to the middle age rather than to this century. "Baptized Paganism," some one has called it. Enlightenment and spirituality cannot make progress so long as the superstition in which they live and their priests try to keep them continues. Many of the Evangelical denominations are at work there and find the people waiting for the light.

Perhaps we are interested in missions in Japan and China—if so, we are interested in the field that has brought great triumphs to the Gospel in our day. With the Japs and Chinese in our country we find it truly so that we have the heathens at home. The thousands who make America their home furnish some few converts to Christianity but the rest practice their religion and support their temple as much here as they do in Asia. The greater are our efforts to convert those who live with us in our land the more do we prove the sincerity of our efforts to win their brethren in their home country to Christ.

NOTES ON THE S. S. LESSON.

July 28.

The Wheat and the Tares.

Matt. 13:24-30, 36-43.

Golden Text. Matt. 13:30.

The parable of the sower differs from the parable before us in that in the farmer the seed fell in the heart and in the latter the sowing is done in the world. Thorns in the least are a matter which we must get rid of. "If thine eye offend thee, pluck it out." Evil in the world cannot be eradicated by force. Our attitude toward it is to be one of patient enduring and God in His own time will deal with the evil in His own way.

There is a mixture of good and evil in society, which God for wise purposes of His own permits. Sometimes we are led to ask why good goes unrewarded so long while evil seems to be allowed to flourish and gain every advantage which the world can possibly give it. The answer is that, the end is not yet. The reckoning time is yet to come when God will deal with evil in the way in which his divine justice alone can handle it. In times past this parable has sometimes been understood to mean the evil suggested by the tares in the evil within the church which it should endure with patience. Evil men and evil practice are subjects for church discipline, which, although unpleasant, is required. The new Testament furnishes numerous examples in which discipline was called into use.

The tares represent the evil which the enemy of God and of all good sows in the world. The plant refered to here is one which in the early stages of its growth is hard to distinguish from the true wheat. What meaner practice could an enemy resort to than so to spoil the efforts of an honest husbandman? The worst evil in the world, that which does the cause of Christ the greatest injury is not the thorn—the downright evil person with whom we know to deal but the spurious, the counterfeit Christian. Every worker knows how much the inconsistant Christian and the hypocrite injures the cause. Were it not for inconsistant Christians the weak in the faith would not so often be led to stumble and fall.

Notice that while the tare and the wheat looked alike they were different all the time. Tares always remain tares. The tares in the world—those who have the appearance of good but are not. remain what they are, positive evils which it is the purpose of God to destroy.

"By their fruits ye shall know them." Harvest time is a time when the fruit shows itself. The end of the world will be the time when the good fruit of this world shall forever be gathered into His garners. If in this world we see the wicked flourish, if, indeed, we see them falsely calling evil good, let us be patient. The Great Reaper will make no mistake. Our business is to receive the seed into our own hearts and let it bring forth a harvest. With the evil that flourishes about us we may be sure God is able to deal.

News of the Week.

BUSINESS OUTLOOK IN U. S. GROWING BRIGHTER

Washington, July 19.—The United States treasury department hears that the business outlook is brightening everywhere. The treasury officials generally know whether the outlook for business is favorable or unfavorable. The department is pleased with the optomistic news it has received because, so the officials say, it means that the calamity howler will not have a place in the coming presidential campaign.

A few weeks ago men conspicuously identified with the finances of the country had the blues because of the general crop outlook. According to the information that has reached the treasury, the situation has improved steadily since the beginning of this month.

The weather bureau of the department of agriculture corroborates this treasury view by saying that the weather conditions throughout the country for the last three weeks have, generally speaking, been highly favorable to crop prospects.

Secretary Wilson, of the department of agriculture, is about ready to predict a corn crop this year of 2,811,000,000 bu., which would be 290,000,000 bushels greater than the crop last year. He sees a harvest of 1,139,000,000 bushels of oats, which would exceed last year's crop by 217,000,000 bushels.

Secretary MacVeagh of the treasury hears that the general hopeful feeling prevalent throughout the country is encouraging large business preparations for the coming fall, winter and spring. Manufacturers and merchants are using more money in their business than at any time since last year's depression. This is the information conveyed to the treasury by banks.

GIVES "DRY" STATES POWER TO STOP "WET" SHIPMENTS

Washington, July 22. — Anti-saloon interests won a victory before the senate judiciary committee today when Senator Cummins was authorized to report favorably a bill giving to "dry" states power to intercept shipments of liquor from "wet" territory.

The bill to be reported is a combination of the Kenyon bill, much amended, and Senator Sanders's bill. The new measure will prohibit shipments of liquor where any person interested in them intends to violate a law of the state into which the shipment is made.

The new bill would revise the existing Wilson law to meet a recent decision of the supreme court and make liquor in interstate commerce subject to the laws of a single state on arrival within its boundaries and before delivery to a consignee.

Some members of the committee think the bill unconstitutional and threaten to fight it on the floor.

COST OF PHILIPPINE ISLANDS.

Washington, D. C.—President Taft sent a message to the house stating that congress so far had appropriated $3,451,925 for the Philippine islands. The house in a resolution had asked to know the total expense resulting from the occupation of the islands.

The president stated that, aside from the direct appropriations, it is impossible to estimate accurately any expenses incurred. He declared it an open question whether the army in the Philippines cost more than it did at home. He believes it should be charged to the United States.

The president gave no figures for the cost of the military and naval establishment, but said that from 1898 to 1900 the military establishment cost about $5,000,000, which was paid from the revenue of the Philippines. That amount has been repaid, so that the president said the United States was debtor to the island for about $1,500,000.

The president made it clear that he regarded the Philippines as more nearly self-supporting than any other territory of the United States.

THE ROSENTAL MURDER CASE

On Tuesday, July 16, a noted New York gambler named Herman Rosental, who was about to turn state's evidence, was deliberately shot and killed in broad daylight in front of a prominent hotel in New York City by a number of men who escaped in an automobile that was there ready to receive them, and not one of the murderers has yet been apprehended. There was no policeman near the scene of the crime when it was committed, nor did the police make any special efforts to find and arrest the slayers. Half a dozen policemen were within half a block when the shooting took place and the circumstances that they did not make any arrests or learn the number of the car that brought the miscreants to the spot is accepted as proof by some that they had been instructed to see nothing.

All this has brought to light that there is a "system"—"a partnership between the police of New York city and the criminals of New York city." Rosental had implicated the police, even charging one official—Lieutenant Becker—with having been a partner in his gambling house. He had agreed to tell the grand jury all he knew. On the night before the day set for his appearance he was lured from a cafe and shot to death by an automobile load of "gun fighters." The assassins, according to the driver, were in no panic as to escape. One admonished him not to get "scared," as "nobody would get into trouble," because "the job had been fixed and the police were not going to do anything."

As a result the whole city of New York is stirred and District Attorney Whitman is carrying on an investigation with private detectives independent of the police, and now has the following men in custody:

Sam Paul, gambler, at whose outing at is aleged killing of Rosental was decided on.

Bridgie Webber, gambler, in whose rooms it is alleged actual details of the Rosental murder was planned.

Jack Rose, gambler, who hired the automobile the murderers used.

Willie Shapiro, chaffeur of car the night of the murder.

Louis Libby, who, with Shapiro, owned the car.

Jack Sullivan, news dealer and close friend of Lieutenant Becker, who left Becker in the latter's auto twenty-seven minutes hefore the murder, and within a block of the place of the crime.

Harry Vallon, one of the five notorious gangsters in the murder car, who surrendered himself to the police this week.

Thereupon Mayor Gaynor of Gotham took a hand in the case and now a country-wide search for the slayers of Herman Rosenthal has been ordered. Five men whose names have been obtained from those under arrest are wanted.

ITALIANS ROUTED IN DARDANELLES FIGHT

Constantinople, July 19. — Eight Italian torpedo boats attacked the entrance of the Dardanelles at 1:30 o'clock this morning. The Turkish forts replied vigorously, sinking two of the Italian war vessels and damaging the other six. The cannonade lasted forty-five minutes.

The cabinet ministers were hurriedly called to the palace, where, at a council of war, it was decided to close the Dardanelles. Tewfik Pasha, the Turkish ambassador at London, who, on July 17, was appointed grand vizier, has undertaken to form a new cabinet.

Under Cover of Darkness.

The Italians, surprise attack was attempted under cover of darkness. The torpedo vessels had not steamed far up the strait before they were revealed by a sarchlight, directed from one of the forts and a furious cannonade immediately began.

Murderously raked from both the European and Asiatic shores, the Italien flotilla quickly turned tail and fled at full speed back toward the Aegean sea. In addition to the two boats sent to the bottom, presumably with all on board, the other six were badly damaged by the hail storm of Turkish shells.

The run through the Dardanelles is one of about forty miles, between coasts from one and one-fifth to four miles apart. Had the Italian flotilla succeeded in getting through it would have had the obsolete Turkish warships in the sea of Marmora at its mercy, and a bombardement of Constantinople at the east end of the Marmora sea would certainly have followed.

As a result of the attack, the Turkish government notified the powers today that the Dardanelles have again been closed to the shipping of the world.

EMPEROR OF JAPAN ON HIS DEATH BED

Tokio, July 20.—Mutsuhito, the emperor of Japan, is critically ill. The members of the Japanese cabinet and the princes of the imperial family were summoned to the palace today, and it was generally believed that his majesty was sinking.

The court physicians in attendance on his majesty at 9 o'clock this morning diagnosed the case as acute nephritis. The doctors at the consultation were Genkyo Oka, Tanemichi Aoyama and Kinnosuke Miura.

A bulletin issued from the palace at 3 o'clock this afternoon, was as follows: "The emperor has been suffering from diabetes since 1904. This developed into chronic kidney trouble in 1906.

Unconscious Since Thursday.

Another bulletin issued by the attending physicians gives the history of the emperor's illness as follows:

"Since July 14, his majesty has been suffering. from intestinal trouble, Great drowsiness followed the early attacks, this symptom increasing rapidly. On July 18, his majesty became unconscious and his brain was affected. On the evening of the 19th, the fever suddenly increased, showing a temperature of 104.7.

PACKERS' TRUST IS THING OF THE PAST

Chicago, July 20.—A formal statement showing the method of distribution of the assets of the National Packing Company with a declaration that the company has been dissolved, was presented to United States District Attorney James H. Wilkerson today. Counsel for the packers assured the federal official that the distribution of the assets had already taken place and told him that complete details would be presented soon.

Will Be Scrutinized.

The plan adopted by the owners of the National Packing Co., which was regarded by the department as an instrument used to control the meat industry will be carefully scrutinized by federal officials, and if it meets the approval of the attorney-general, will be allowed to stand. Should it be objectionable, changes may be made or court action taken by the government to induce compliance with its desires.

Branch Houses Divided.

"There has been a similar division of the branch houses and selling agencies throughout the United States," said Mr. Wilkerson, explaining the packers' plan of dissolution.

The statement further declares: "The attorneys for the different stockholders of the National Packing Co. state that the division of the property of that company in accordance with their plan to wind up business has been practically completed. There has been an outright division of the property of the company, and there is no joint ownership on the part of the interest that formerly controlled it. The property has been distributed among its stockholders in proportion to the amount of stock held by them.

JUDGE HANFORD RESIGNS UNDER FIRE OF HOUSE QUIZ.

Seattle, Wash., July 22. — United States District Judge Cornelius H. Hanford, the first federal judge appointed when Washington was admitted to statehood 23 years ago, sent his resignation today to President Taft while the last witnesses were awaiting to testify before the house judiciary committee which has been hearing evidence relative to charges of misconduct filed against Judge Hanford.

At the time set for the hearing this morning a series of conferences between the committeemen and Judge Hanford's attorneys was begun. The proposal that the judge resign and the hearing be discontinued was submitted by Judge Hanford's attorneys and accepted by the committee.

MILITIA CALLED TO CHECK MOB OF COAL MINERS

Charleston, W. Va., July 23.—In a clash with striking miners at Peytona, Boone county, late today, Deputy Sheriff Ervin Suthpin probably was shot fatally, and Company C, West Virginia national guard, accompanied by a machine gun squad, hurriedly departed from this city for the scene of the trouble.

Shortly after the shooting, which occurred when the officer attempted to disarm a group of miners who carried rifles, conditions became quiet. Meanwhile Sheriff White fearing serious trouble requested troops and Governor Glasscock complied at once.

Commanded by Adjutant General Elliott the soldiers reached Peytona, an isolated spot, tonight and found the place quiet. The militia went into camp and prepared to quell any further outbreak.

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— BY —

Dr. Philip Vollmer

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VOL. XXVII BERNE, INDIANA, August 1, 1912. No. 30.

"LOOKING UNTO JESUS."

Look, my soul, on yonder tree,
There thy Savior died for thee;
On the cross he bleeding hung,
Mocked by every scorning tongue;
There He shed His precious blood
To redeem my soul to God.
Look, my soul, with wonder see
Christ upon the cross for thee.

Look, my soul, to yonder tomb,
Where enwrapped in deepest gloom,
'Neath death's dark and iron sway
Christ a willing captive lay:
There from death He soon awoke,
There the tyrant's bands He broke.
Look, my soul, to Joseph's tomb,
There immortal glories bloom.

Look, my soul, to God's right hand,
There behold thy Savior stand,
There in heavenly majesty,
See, He intercedes for thee.
Look again, the clouds grow bright;
Jesus comes in robes of light,
Comes in glory, comes for thee,
O my soul, expectant be!

Look, my soul, thy Savior reigns,
God His right o'er earth maintains,
Wears His everlasting crown,
Nations 'round Him bowing down,
Now, my soul, before Him fall,
Hail and crown Him Lord of all:
With Him suffer shame and pain,
Then in glory with Him reign.

H. L. Hastings.

NEWS AND COMMENTS.

Brother I. A. Sommer returned on Thursday, July 25, from his trip to the Northwest to Berne, Ind. on account of impaired health.

The mission schools in Turkey are again crowded with pupils. Many new buildings are being erected by the Congregational mission.

It is said that the distribution of religious literature to the people living in the remote districts of Alaska has saved many from insanity. Their long winter imprisonment with their monotonous life is very trying on the mind and nervous system.

A representative party of business men of Californnia was sent to China to investigate and develop commercial relations. Their contact with missionaries impressed them so deeply that they stated the following in their official report: "To the great work done by the missionaries in all parts of China is due, doubtless. in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

Brother J. S. Hirschler, of Upland, Calif., came to Berne on Saturday. He preached on Sunday morning, and represented the cause in the interest of which he travels, the tuberculosis Sanitarium to be erected near Upland, Calif. He is collecting funds for this cause, so far with good success.

The British and Foreign Bible Society has printed a complete Bible for circulation among the eighty thousand Jews of Persia. "They have come to know that the Rabbis have misled them hitherto and now they must look for a better Saviour, and that Saviour is Jesus Christ." "The entrance of Thy Word giveth light."

—The Alliance Weekly.

Ex-Governor Fort, of New Jersey, in an address at a Christian gathering recently said: "We are all quickened by what is called 'old fashioned preaching.' I am one of those who believe that the people still like to be told that they are sinners, and to be warned against the wrath to come. We have refined hell and eternal damnation out of our religion, and have tried too much to make the church worship just a matter of spending a pleasant hour on the Sabbath morning to listen to a delightful discourse, by a learned divine, upon some public topic, with a little religious exhortation thrown in at the end to remind us that we are in a church and not at a lecture. The old-fashioned Methodist expounded the Scriptures. He took a text and stuck to it. . . For myself, I like that kind of preaching the best. There was power and fire in it."

Apropos of the recent visit of this oriental teacher to our land and because of the significance attached to it in some quarters, we quote herewith a brief paragraph from a private letter of a missionary of good standing in Persia. Having reason to fear that the pestilential heresy represented by this man may spread, he says: "The special point which needs to be emphasized in connection with Babism or Bahaism is that it is militant pan-establish such a cult, and conduct a correspondence school, he would be sent to a federal prison. It is possible that the postmaster-general is restrained from proceeding in the Mormon church case by the desire of the party for Mormon church votes?"

The Central Mennonite College has an efficient faculty of eight gentlemen and six ladies, including the music and art teachers. The college offers the usual Academic course, a Bible course, two years college course a Commercial course as well as a course in art and music.

The ladies cottage under the efficient management of Sister Lisette Kinsinger offers a congenial home to the ladies and a students home for gentlemen is to be arranged near the college, filling a long felt want.

The prospects for the coming school year are bright; and young people, especially of our congregations, will find in our college an opportunity of study and characterbuilding, which state institutions can not afford, lacking the religious foundation of the school life offered in Bluffton, Ohio.

For The Mennonite.

Brother Jacob Snyder writes from Roaring Spring, Pa: "We had a Sunday school convention at Ore Hill two weeks ago which we followed with a series of meetings with good interest. We closed Sunday morning last with Baptismal service when three were received into the church. One was a man 70 years of age, the other two were married women. This makes fifteen that we have received since we made the change in our conference relations. There are two applicants for church membership at Upper Poplar Run and one at Smith's Corner and two in Bedford County. Brother Herman Snyder was with the people in Bedford county over Sunday and held communion. This is a new station and a promising field. We expect to have communion at Ore Hill on August 3.

A USEFUL MEMORIAL ERECTED IN HONOR OF SISTER ANNIE FUNK ON THE MISSION FIELD.

Bally, Pa., July 25, 1912.

Dear Brother. van der Smissen:

Your suggestion regarding a memorial building in India is in line with the suggestion I had made to the committee after their appointment and which has been expressed in substance by others. There seems to be a very general feeling in favor of honoring Sister Funk's memory by some useful structure erected in her name on the field to which she had dedicated her life. The committee also is in full sympathy with the thought. However, their first work is to carry out the specific instruction of the Conference, viz. to erect a memorial of some kind, either stone or tablet, here within the precincts of the family home and in the congregation and conference, whose representative in an especial sense she was.

In doing this they are guided by two thoughts in the nature of limitations, as they expressed themselves on Saturday.—First to make this memorial specifically one by the Eastern Conference using for it only gifts from congregations and members of this conference; and second, to avoid extravagance both in fact and appearance by setting a due limit to the size and cost and showy appearance of the memorial, and then use any part of funds contributed as above stated that may remain, as a nucleus for a fund for the other memorial on the field. In the forming of this nucleus and contributions as yours and others already received unsolicited from individuals in the west, can and will be counted in. Thus I think both thoughts will be met and I feel sure that when the plan is made known there will come many and liberal contributions for the general memorial, the idea of which appeals to me also more strongly than the local one, while I am in full accord with

the latter, if carried out in the spirit above stated.

I have written to the workers in India for suggestions as to what shape a memorial on the field might take to be most appropriate and immediately useful to the work. The church at Champa is one such form, but there may be another even more appropriate or desirable, from the standpoint of her fellow-workers in the field as a whole.

THE PRACTICAL SIDE OF PRAYER.

For the Mennonite. J. P. Shaw.

Prayer; the breath of the new, born soul, the converse of the humble, trustful heart with God; the source of blessings innumerable to the Christian. for it is in the exercise of true earnest prayer, in a heart to heart communion with our Master and our Lord that we most times find our richest and deepest experiences in the faith life and it would be hard to conceive of a Christian who could do without prayer.

There is wonderful power in prayer, many great works have been wrought through prayer, many a mountain of trial and trouble has been removed by prayer, many an erring soul has been won from the path of sin and destruction by prayer, many a miracle has been wrought by prayer, we need to pray.

Hugh Miller says: "Prayer is a mighty instrument, so mighty that no one ever thoroughly mastered all the keys; they sweep along the infinite scale of men's wants and God's goodness."

Thus the Christian, the one whose life is lived for and in Christ is one who prays because prayer is a vital element, a vital part of his existance, here he pours out to God his heart in gladful thanks and praise and adoration for the many blessings and joys that God has vouchsafed unto him here he also in times of need comes to Him who alone can help, who alone can fully understand and can give peace to the storm tossed soul; it matters not whether our prayers are thankofferings for past blessings or supplication for future needs and guidance if we are humble and in the true spirit of prayer we will, through this exercise as it were, be transported to a higher level to a better world.

But the main point that I would strive to make in these side lines is that there is also a very practical side to prayer, this I am afraid we are apt to forget at times, we mean well but we should always remember that when we pray, it is also our duty (in as far as it is in our power to do so) to follow up our prayers; prayer was never meant to be a substitute for labor, to throw our own responsibilities on God and then sit down ourselves, and fold our hands.

One writer says; "That when we pray for any virtue, we should cultivate that virtue as well as pray for it; the form of our prayers should be the rule of our lives, for every petition to God, is a precept to man."

Another writer says; "Whatever we are directed to pray for we are also exhorted to work for; we are not permitted to mock Jehovah, asking that of Him which we do not deem wothy our pains to acquire."

There is a beautiful story told of the man who having a great task to perform, prayed over that task, he prayed as though its successful comptetion depended wholly on his prayer, and then at the same time he also set to work on that task and he worked as though everything depended on his work and eventually the task was successfully and satisfactorily completed.

He went at the task in the right way, he asked God for wisdom and strength and then went ahead and used the wisdom and strength God had given and consequently was successful.

To make our prayer really fruitful it is therefore necessary that we put ourselves into them, our talents, our lives, our all, for the highest thoughts and the best of ideals will never work out into much tangible good to ourselves or to our fellow-men unless we do all in our power to make these high thoughts and ideals a reality, and put them into practical service.

For instance I pray to God for physical blessings. physical health; is it not then also my duty to do all in my power to care for my health? Most certainly it is if I would pray for health I must rightly use and not abuse my physical body.

Suppose again I ask God for His blessing upon my family, my friends, or upon some particular works; is it not, if I would have my prayer heard and answered, first my duty to do all I can for my family, for my friend or for the work that I would see blessed? Certainly it is and having done all I can the rest must submit unto His hands knowing that His superior wisdom and goodness will reveal itself unto me in the sending of the blessing and answering of my prayer, as He seeth best.

We need to make a practical application of our prayers and if we are willing to do our part God is always willing to do his part but His part is the last part, we must first be willing to be used of Him, and in dealing with others we must be willing to be used as channels of blessing in His hand.

You know we are told actions speak louder than words and truly so and oftentimes a kindly act of love a little service done in a spirit of Christian charity and sympathy is the highest form of prayer, simply because it is the right thing done at the right time where there is real need.

But then some one will say I am poor, I am not talented or I am not because of some disadvantage able to do in a practical way many things that I think should be done and would long to do; my friend, God does not ask more of us than we can do but He does expect of us that we do what we can, no more, but also no less.

As I write there comes to my mind the memory of a valued friend, he has passed into the home beyond now, this friend was always an inspiration to me. A helpless invalid for four long years, a shut-in, bedfast, unable to help himself in any way as pertaining to his physical needs, seemingly he could not do much and yet I am sure he did what he could to make his prayers fruitful, and to know this man was to love him, to meet him was to be helped by him, he could not do anything for you in a material way but he could and would advise you, be an inspiration to you and was ever ready to testify to you of God's wonderful grace and love, as it had been and was being manifested unto him, poor and unfortunate sufferer in the body as he was.

He could not do much and yet the impress of that beautiful, faithful Christian character, bearing many ills and pains in a true Christian fortitude and faith never complaining, was an inspiration to many, an hour spent in that sick chamber was to be uplifted, to be edified as many can testify, he has done what he could and God sent his blessing in making this poor invalid's testimony a help to all who came in contact with him.

Let us remember if you and I (whatever the sphere of life may be in which our lot is cast) would make our lives, one of service, of helpfulness in making this world a little happier, a little better we must live the prayer life, the life that will work itself out into practical spiritual fruits wherever and whenever our services and talents are needed and let us always be sure that the head the hand and the means we have goes along and follows where the impulses of the true Christian heart and spirit leadeth.

What better monument could be erected to your memory and to mine once we have passed away than to have it said of us: "He did what he could as God gave him wisdom and strength."

In conclusion let us refer to a verse 1 Cor. 13 chapter, verse 1, a verse that calls us to a practical application of our prayers, here Paul writes thus:—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

Charity is love in action, therefore let us act out the ideals and the prayers that are naturally the desires of a consecrated Christian heart.

JANE ADDAMS CONDEMNS ALCOHOL.

The McClure Magazine published the following from the pen of Miss Addams, which deserves carefull reading:

A careful scientist has called alcohol the indispensable vehicle of the business transacted by the white slave traders, and has asserted that without its use this trade could not long continue.

Whoever has tried to help a girl making an effort to leave the irregular life she has been leading, must have been discouraged by the victim's attempt to overcome the habit of using alcohol and drugs. Such a girl has commonly been drawn into the life in the first place when under the influence of liquor, and has continued to drink to enable herself to live through each day. Furthermore the drinking habit grows upon her because she is constantly required to sell liquor and to be "treated."

It is estimated that the liquor sold by such girls, nets a profit to the trade of two hundred and fifty per cent over and above the girl's commission. This profit on the sale of liquor can be traced all along the line in conection with the white slave traffic, and is no less disastrous from the point of view of young men than of the girls. Even a slight exhilaration from alcohol relaxes the moral sense and throws a sentimental or adventurous glamour over an aspect of life from which a decent young man would ordinarily recoil, and its continued use stimulates the sense at the very moment when the intellectual and moral inhibitions are lessended. Police Commissioner Bingham, of New York, says: "There is not enough depravity in human nature to keep alive this very large business. The immorality of women and the brutishness of men have to be persuaded coaxed and constantly stimulated in order to keep the social evil in its present state of business prosperity."—Ev. Messenger.

Home Circle.

THE PREACHER AND THE HORSE.

R. A. Shaftoe.

A preacher once wanted to buy a good horse,
And being a man of considerable force,
He thought he would have little trouble to find
One that would, in all points, come up to his mind.
He sought the advice of some plain looking men,
Who knew all about the good horses, and when
He happened to find them together one day,
In language like this he proceeded to say:

"I must have a horse that can keep a swift pace,
For my son delights in a spirited race.
He must be so quiet, and easy to guide,
That my wife can drive him, when she wants to ride.
He must be strong, that with him I can plow;
Yet he must keep easy, for I don't know how
I can furnish much feed, and I' am sure
I'll not drive a horse that is scraggy and poor.
He must be a young horse, so he will improve,
And thoroughly trained, so he knows every move
A good horse should make. As to price, I can pay
About fifty dollars, without much delay."
When he was through speaking, the plain men looked cross,
And one said, "Why, you fool, there ain't no such hoss."

This is like some churches of which I have heard,
All over the land they are sending out word:
"We want a good pastor, if we can but find
A man that will fully come up to our mind.
We want one that's lively, and full of his jokes,
To take with the world, and to please the young folks.
But he must be quiet and very sedate,
Or our folks will quickly settle his fate.
We want a strong preacher; our pews he must fill,
And let people treat him as mean as they will.
He must be a young man, the old we despise,
Yet he must be eloquent, witty and wise;
For we well remember the patience it takes,
To bear, as a church, with a young man's mistakes.

If his wife is a worker, then we can pay
Some five hundred dollars without much delay."
Though never all mentioned, on some such demand,
The churches I speak of have taken their stand;
While servants of God from their pulpits are turned;
Because they are human, they're ruthlessly spurned;
And churches grow weaker, each year that goes by,

'Till fields are abandoned, and souls left to die;
All because of the members failing to find,
A pastor, that fully comes up to their mind.
When I hear their appeal, it makes me so cross,
I'd just like to tell them, "There ain't no such hoss."

—Selected by A. B. Yoder.

UNBINDING SARAH'S FEET.

Sarah Wang was one of Miss Porter's pupils in the early days of the mission school in Pekin. She it was who made the famous journey from her home in Shan-tung to Pekin, on a wheelbarrow! It was a distance of four hundred miles, taking sixteen days for the jerky ride over the uneven roads. Sarah's mother and sister Clara, traveled with her, and the two girls were to be left in the Christian school.

Mrs. Wang belonged to an old, respected family. There was by nature a certain queenly element in her which made her an undaunted Christian. She had become convinced that foot-binding was wrong, and thus she fully expected to have her daughters' feet freed from the bandages as soon as they entered the school. When the new shoes and stockings were produced and the unbinding process began the mother at first smiled approvingly, saying, "God's will be done, let the feet be unbound." Then her fine face quivered with emotion and the slow tears came. She wrung her hands and walked restlessly up and down the room.

"Unbind only the feet of one, and let the other child remain bound," she begged piteously. And then she reproached herself for her weakness. It was the conflict between the old life and the new, and it cost to give up the old ways. The tiny foot was a sign of gentility, of high social standing, and family pride put in its claim. But the new faith triumphed over the old custom and Mrs. Wang's face became quiet and earnest. "Go on" she said, "it shall be done."

Some months later, Sarah went home to Shang-tun for her first vacation. As she rode in her cart through the country, her large feet provoked many comments. Beggars, taking her for a man, followed the cart, crying out: "Venerable uncle, pity me, pity me!" If she spoke or laughed. thus betraying her sex, they said, "Venerable maiden." If she walked along the road, children would come running from the fields to see this strange freak of a human being. She overheard some one say, "This, finally, is what kind of a person? The head is that of a maiden, the feet are like those of a man, and it has bound on ankle ties. What can it be?" Thus it cost Sarah, as well as her mother, to give up the old custom and dare the scorn of her tormentors.

She was eleven years old when she returned to school at the end of vacation. In her native village they had ridiculed and even insulted the girl who had come home with unbound feet, the first girl ever seen in that region with feet of natural size. Sarah went to Miss Porter crying as if her heart would break, and declared that never again did she want to go home.

Then it was that the young American teacher who had herself faced criticism in the home country, and open hostility here in China, put nerve and courage in the shrinking Chinese girl. "It always means suffering to be a pioneer in any work and in any land; but for the sake of those who are to follow in the way you have trod, can you not bear it?" And then she appealed to the girl Christian in the name of her Christ.

"Can you not do this for His sake? Will you not help His cause by bearing this hardship? Go home every vacation and tell your villagers that it is for love of a new found God that you remove the bandages which deform the body He claims for His temple. Keep on telling, and after a while they will understand, and you will have served your Savior and made things easier for all other girls who shall unbind their feet." The girl responded to this challenge in the same soldier-like spirit in which Mary Porter had herself answered the bugle-call to action. Never again did Sarah complain or falter as she went her way on unbound feet.—From "Under Marching Orders."

The German ministry of education recently approved the following notice to be distributed by certain departments of the board of health:

Give your children not a drop of wine! Not a drop of beer! Not a drop of brandy! Why?

Because alcohol of any kind, even in the smallest quantity, brings only harm to the children. Why?

1. Alcohol checks the bodily and mental development of children.

2. Alcohol leads quickly to exhaustion and makes heaviness and inattention in the school.

3. Alcohol causes disobedience to parents.

4. Alcohol develops sleepnessness and early nervousness.

5. Alcohol endangers the morality of the children.

6. Alcohol weakens the resisting power of the body and thereby leads to the development of all kinds of diseases,

7. Alcohol prolongs the duration of every illness.

8. Alcohol continually awakens renewed thirst, and on that account leads easily to habits of drinking.—Connecticut Citizen.

Deaths.

Loganbill.—On June 22, 1912, near Fortuna, Mo., Sarah Loganbill (nee Moser). She was born June 6, 1836, in Canton Bern, Switzerland. Emigrated to the United States in 1853, stayed with her uncle, Nicolaus Gerber, in Wayne Co., O. She joined the Mennonite church in 1854 and remained a faithful and consistent member to her end. She was married to John Loganbill, Oct. 6, 1855, and with him lived a happy married life for 56 years, 8 months and 16 days. On October 6, 1905, they celebrated their golden wedding anniversary, an occasion that comes to comparatively few life companions. She died June 22, 1912, at the age of 76 years and 16 days, being sick just 16 days. She remained faithful to her Savior to the end, having expressed her desire to be with Him and saying she was prepared to meet Him. She leaves to mourn her loss her husband, one son and three sisters, Rachel in Switzerland, Judith in Oklahoma, Dinah in Ohio. May she rest in peace.

Heer.—July 17, 1912, near Summerfield, Ill., of old age, Rosa Heer, nee Baumann, at the age of 74 years, 4 months and 11 days. She was born Sept. 6, 1837, in Wuertemberg, Europe. The family moved to America and she married Sam. Heer, who died about seven years ago. Eight children mourn her death, 5 preceeded her in death. Funeral services were held by Bro. J. B. Bear.

Contributions.

For India.

Bro. Jacob Schartner, for lepers, $100.

With many thanks,
P. A. Penner.

Rosthern Y. P. S. for the support of a mission teacher, $36; Salems-Zion and Salems Aid Society, Freeman, S. D., for orphans, $20. For general purposes, Sister Tina Striemer, Altona, Man., $5; Sisters Siemens, Altona, Man., $2.00; Bro. D. W. Friesen, Altona, Man., $1.

Gratefully acknowledged,
P. W. Penner.

From the Nicolaifeld church, Gouv. Cherson, South Russia, for sustaining an vangelist at the Station Mauhadei, $100. Gratefully acknowledged,
P. J. Wiens,
Birrra, C. P., India.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Editorial.

THE NECESSITY OF REDEMPTION.

We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. So it was, when Christianity first appeared in the world; and though it may seem as if circumstances had changed, the cross having become the symbol of Christianity, a sign of victory and of mercy, an emblem worn by thousands and millions, a decoration glittering on the breast of distinguished persons, it is the same now as it was then. The real cross the cross on Calvary is the stumblingblock to the Jews, to the selfrighteous men who think that they do not need a Savior, but can become holy and acceptable without partaking of a salvation worked out on the cross. They may think Christ to be a good and wise man, who sealed His teachings by the death of a martyr, but His death does not affect them.

And to the Greeks it is foolishness, to those, who are proud of their wisdom, who live for this world only, indifferent to heaven and eternity, it must be foolishness that the Son of God (if they at all believe in a God) shall have come from heaven and become a man, made like unto His brethren in all things except sin, to die on the cross.

Christ crucified is the preaching of all true ministers of the gospel, for unto them which are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. We confess with Paul: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." May it become a power of God unto salvation to every one of us.

"There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good no not one." By these words it is clearly stated that all men are sinners. Not all are alike in their sin, but all are sinners, not all vicious, but there is no fear of God before their eyes. In the place of God there stands an idol, their own self, whether they seek this in the world, in their affections or in their conscience, independent of God's will. We all are sinners, this is not only a fact known to us from the word of God, but this truth is revealed to every careful observer by his own heart, conscience tells us, that we do not love God as we ought to, not above all things.

But does sin necessarily require redemption? We are all sinners, do we all need redemption? Could not we, though sinners, help ourselves, make ourselves holy and acceptable to God? Many have thought so, and have tried to cancel former sins by good deeds; even churches have taught this fundamental error, fundamental because it affects the foundation of the church, Jesus Chirst Himself.

The scribes and pharisees sought their righteousness in the strict performance of rites and forms; and even now the Catholic churches, especially the Roman Catholic church teaches a righteousness, which comes out of such observance whether they are certain prayers, perhaps not even understood by him who prays, or fasting, or alms, or pilgrimages. Severe torture of self is regarded by this church as well as by many heathen nations as a way of cancelling past sins.

But this can not save them neither from sin, nor from its consequences death and unhappiness. Being separated from God there is no life, no joy, we are and remain sinners.

Is there no possibility to cancel sins of the past by good deeds, which we perform afterwards? There is no possibility whatever, for supposing that we could do nothing but good attempting to live according to the will of God, the sins of the past would remain all the same, for we would do only our duty, there would be no superfluous work to account for the past. But man being a sinner can not do good only. "There is none that doeth good, no not one."

The sinner comes more and more in the habit of sinning, he can not help it, sin is growing stronger and stronger. If he succeeds in throwing off vices, even his success may strengthen his selfreliance, lead him away from God. Every one being unable to help himself, there can be no question whether one can help another.

"Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus."

Here we come to redemption and we may ask: what is redemption or what is the nature of redemption?

v. d. S.

Correspondence.

Bluffton, O., July 29, 1912.

The Ohio State Conference of the National Christian Association was held, Monday and Tuesday of this week, in the Zion Mennonite church; the last session was held in the Ebenezer Mennonite church. This convention was held under the auspices of the National Christian Association, giving light regarding secret societies. A very able address was given on "The Lodge Condemned by the world," by Rev. William Dillon of Huntington, Ind., also the editor of the United Brethren paper of that place. Addresses were also given by Rev. Simon Long, pastor of the First English Lutheran church, Mansfield, O., and Rev. W. B. Stoddard, Washington, D. C. "The whole movement of Christianity is light as against darkness. It is the very Sun of Righteousness. That doesn't have lodges." Rev. E. P. Goodwin, D. D.

Rev. W. B. Stoddard preached in the First Mennonite church Sunday evening. His text was, „And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Matt. 10:22. These words were spoken by the Savior almost nineteen hundred years ago, to a small company of Christians sent to preach the Gospel to the lost people. Every Christian ought to pray that God make us strong and valiant in service; for endurance comes from divine help and is necessary for the upbuilding of Christianity.

Rev. Gottshall gave a very interesting report of the State C. E. Convention held at Canton, O., at the Ebenezer church Sunday evening.

The Intermediate Christian Endeavor Society of the First Mennonite church, have now thirty-six members enrolled.

Dr. and Mrs. S. K. Mosiman returned from their eastern Ohio trip.

C. D. and U. S. Amstutz returned to Freeman, S. Dakota, after a three weeks' visit with family and friends. They started Monday A. M., making the trip in an automobile and expecting to reach Freeman by Saturday.

Mr. Hirschler, of Newton Kansas, is visiting with his brother E. J. Hirschler and family.

Prof. J. W. Bixel of Ottawa, Kansas, who visited his parents, Abraham Bixel and other relatives at Pandora, O., left Saturday for his western home.

The Fresh Air children from Cleveland are to come the first of August.

Yours truly,
Vida E. Amstutz.

WINS MEN AND RELIGION PRIZE.

A prizeof $50 was offered by the Men and Religion Movement for the best essay on the significance of the Movement and the National Christian Conservation Congress. More than one hundred manuscripts were received, and the prize has been awarded to a layman from the South, Mr. A. W. McAlister, a bank president in Greensboro, N. C. Mr. McAlister has reported that he is using the money to send another delegate to the Congress. The prizewinning essay follows:

The Men and Religion Forward Movement reflects the age in which we live. It is an evolution of the times. These early years of the twentieth century will probably be written down in

history as an age of conservation. The idea of conservation is finding expression everywhere; conservation of mines, forests, water powers, health and life. Conservation is the very heart of the Men and Religion Forward Movement.

The campaign of the Movement through the ninety cities and auxiliary towns, and every phase of it up to this time, has been mere introductory detail and preparation. The Movement, so far, has been a mere projecting of the idea before the country. The progam of conservation is to give it efficiency and permanency. The significance of the Christian Conservation Congress is that the local specialists in each church, in each city and town where the Movement has been organized are going to gather in the greatest metropolis of the nation, from April 19 to 24, to receive the summing up and the last word from the great leaders of the movement, before returning to their respective spheres of work, and beginning their life job in their church.

The conservation idea is what marks the Men and Religion Forward Movement as a statesmanlike plan of the highest order, and it is therefore proper that the climax of the Movement and its grand Amen should be a great National Congress of Conservation.—Herald and Presbyter.

He who does not mold his surroundings and manufacture the circumstances in which he is to live, will be molded by them until he himself becomes a mere circumstance in the general surroundings.

Editorial.

MAKING A NAME.

A wealthy father whose only son, upon whom he had lavished all the advantages that wealth and education could give, was living a life of shameless debouchery, called him into his office one day, after his patience had been thoroughly exhausted, and said to him, "John, from today on you have to change your life or change your name." A name is too precious a thing to be trifled with. It comes from those who have given their life to make way for those who carry it now. The family name represents all the honor, sacrifice and culture there is in it. To dishonor it is a mark of the basest ingratitude.

"Sharper than a serpents's tooth is an ungrateful child." The youth who starts out in the world to make a name for himself simply undertakes to add new glories to those already attained. "Make a name for yourself" is the advice more than one young man has received as he started out in life. By it was meant: associate your name with something that men will love and honor. If we do something worthy or honorable, remember, our name will always stand for that particular. The names, Paul, Columbus, Washington or Lincoln, always stand for something worth while, while Judas and Benedict Arnold represent something to be despised. A popular Irish song a few years ago made the character it portrayed say that a shame was something his name had never been connected with. In making a name or in building a character, for that is what a name represented, there are two lines of effect along which one should exercise himself; he should not permit things that soil to get on him and he should keep away from polluting things.

What does our name stand for in the Christian life? Is it a great name in His kingdom? (always remembering that greatness in the kingdom is measured by the standard of great humility). If by our effort one soul is saved our name stands for greatness. Christ's work was the greatest on earth because it was the work of earth's greatest being and it consisted in His devoting Himself to the salvation of souls. If we, then, associate our lives with Christ's great mission, we everlastingly book our name with an immortal and glorious cause. As we become Christ's we take on a new name, for then we are adopted into the household of faith and bear the name of Jesus. How jealously that name ought to be guarded.

The son's sense of honor and duty should prevent him from associating his name with dishonor, because his shame would become the shame of the parents and family. Do Christians always give the same family consideration to their Father in heaven and the Christian brotherhood in their business and social connections?

PALM TREE CHRISTIANS.

One of the most suggestive figures presented in the Scriptures is that of the palm tree. All through Scripture the palm has a conspicuous part. It suggests the struggles of the present life and the glories of the life beyond. The Psalmist compares the righteous to the cedars in Lebanon and the palm. He shall flourish in beauty, like the cedar upon the mountain and in usefulness like the palm in the desert. Flourishing as it does in the little oasis the palm becomes the most useful tree upon earth. It is man's best friend placed there in the desolate waste just at the time and place to help him when he stands most in need of help. Upon it he depends for his food, oil, clothing, shelter, timber, besides the cooling protection its shade offers him from the burning sun. The Arabs have a proverb which says that the palm has 365 uses, or one for every day of the year.

Now the righeous man, like the palm, ought to flourish day by day in usefulness. As it grows slowly, in poor soil, under a scourching sun, its wood becomes hard as iron and its fruit matures. So are Christians amid the adversities of life, its discouragements and its difficulties, to become strong enough to overcome them and in His strength to develop into greater usefulness.

In the palm, graceful though it is, we look for fruit, not for foliage. A beautiful green tree covered with leaves might please the eye but would scarcely satisfy the stomach of the famished wanderer. We can only say that the tree flourishes as it blossoms and yields its fruit. The green foliage of profession is not sufficient for the Christian. He can only flourish in righteousness as he bears fruit. "Ye shall know them by their fruits," is the test our Master lays down.

The straightness of the palm is suggestive. The Christian must live straight. His straightness in walk, talk and life prove whether he really is a palm-tree Christian or not.

WHAT DOES LIBERTY MEAN?

Madam Roland, on the way to execution, is said to have stretched out her hand to the statue of liberty and excclaimed, "O, Liberty! How many crimes are committed in thy name!" She died a martyr to the spirit of an age which misunderstood liberty to be the turning loose of all the baser and cruel passions of the heart to a work of beastly carnage. It is a common thing to hear the sneering criticisms of thoughtless people about the so-called American liberty that stands for justice and makes the vicious behave. Of course, it is not surprising to discover that most of those who speak of conditions being "worse than in Russia" or "more tyrannical than in Turkey in the days of the old Sultan" are generally persons who have not been living in America long enough to understand the institution of the land. They came here to get and have had no part in an ancestry that was here suffering and enduring in order to give a precious heritage to their children. Liberty does not free one from obedience to the laws he does not care to observe. It gives one the right to have a part in the making of laws which it will be his duty to obey. Liberty never brings with it the license to do as one pleases. We may only do as we like so long as we do not interfere with the rights of others or do them injury. No one would prevent me from having music in my home. Generally it would give others nearly as much satisfaction as myself, but when I keep a brass band at practice in my house a whole night, or keep up the racket for several nights a week, the neighborhood has a perfect right to assert itself. With the band in my house hammering out ragtime I may be doing what I think is my right to do, but my neighbors who love sleep better than music have some rights which I am bound to respect and if I do not respect them it is but proper that the law should step in in the interest of my neighbor's liberty and compell me to stop.

Christians have added to their liberty the restriction to love one another. What cannot be done without injury to my brother ought not be done at all. Paul emphasises this sentiment in the noble assertion, "If meat make my brother to offend I will eat no meat while the world standeth." Meat was the Corinthian stumbling block. Today it may be a matter of drink or clothing or money, or pleasure that I am expected to deny myself for my brother's sake.

HOW MUCH TO GIVE.

The question often arises, "How much am I to give?" Some would give according to the rule laid down for the Israelites in their support of the service of the tabernacle and temple and consider that one-tenth of one's income to a proper proportion to devote to the work of the Lord. But the Jew gave considerably more than a tenth of his whole income. One-tenth of the products of the soil went for the maintainance of the Levites who dedicated one-tenth of that to the use of the high priest. Then one-tenth of the people's income was devoted to festive purposes at Jerusalem and again every three years a tithe was to be shared with the poor. The author of "God's Financial Plan" concludes that "we can plainly see from the Word of God that the Jews in

order to meet their divine requirements, gave not only one-tenth, but at least a third of their entire income for charitable and religious purposes.

The correctness of tithing as a duty is a problem requiring individual solution. Observation, however, proves that where the plan can be instituted and universally carried out in an organization, the trying questions of finance are easily solved. Generally the plan works to the advantage of making the organization using it a wealthy body with enough money on hand to meet every ordinary emergency.

If our contributions are to count for most in our churches we must give systematically. It will enable the church to work from a sound basis and lighten the burden of the giver. It is better to be sure of ten dollars once a month than build on the possibility of getting a hundred dollars in ten months—perhaps.

Giving is worship. It is a measuure of love, not of duty. It only is a blessing when one gives because he wants to give. When we give because we must, we loose the benefit that comes from liberality.. If our mites or our millions are given because we must give, we are under the impression that salvation can be bought with money. If we are to enjoy the full value of giving our gifts must be prompted by gratitude and love. The temple of God is never built up like the pyramids of Egypt, by forced labor, but by the devoted offerings of those to whom the Lord of the temple is dear.

A FRIEND IN NEED.

When we use the expression "our friends", we do not often consider what it really means. We simply claim friendship so long as we are friendly toward each other. Is this true of friendship? Would it remain untarnished were it put to a test? Do we not often find bands called gold bands so alloyed with inferior metal that they remain bright only under certain conditions? To keep them so you must polish and labor. While others have a brightness outside, beautiful to look upon, but wear them a while and soon you will find how deceiving their brilliant surface has been. Just so with friendship. There is one who will stand firmly by until he is called to make a sacrifice. Another, whom you feel sure is a true friend, will, when you have done serving him, pass you by with a cold indifference. Another you have trusted as a friend, finds you are not the one he can use as a tool to chisel his way through life, and because of your resistance repays your past friendly endeavors with insults. Still another smiles upon you so long as fortune smiles, but when the storm of adversity overtakes you, will not even lend what once you had so willingly given him. The golden band of friendship has worn through, the grosser material has shown itself, or you will have found it so alloyed with tarnishable compositions that you wonder, "who are really my friends?" When can we find that friendship that comes from the heart, that depth of feeling, akin to love? Abraham was called the friend of God. If we study the life and the story of David and Jonathan's friendship, we get the right conception of faithful friendship. Petty jealousies and selfishness must give place to kindness and appreciation or we will never be a friend in the true sense of the word. Uphold a friend in his absence when unjustly accused, break your indomitable will sometimes for his sake, and when a soul is tossed on a sea of anguish and despair, dont leave it to drown in its sorrows or be cast a hopeless wreck on the shores of dissipation and ruin, but try to draw him to the "Friend that sticketh closer than a brother," the One on whom we can rely in time of need.

M. Metzger.

NOTES ON THE C. E. TOPIC

August 4, 1912.

The Christian Virtues. VIII. Temperance.

1 Cor. 9:19-27.

Because the drink evil is responsible for so very much of the evil we see everywhere in the world and because there has been such a mighty effort to establish temperance in its relation to the use of intoxicating drinks, people sometimes loose sight of the fact that temperance includes a varity of other things beside the keeping from the use of liquors. One who likes his drink too well is apt to answer anti-liquor arguments with the quotation: "Be ye temperate in all things." But aside from him who would argue "temperance in all things" in order that he continue in the intemperate use of liquors there is very good reason for one to be sincerely temperate in everything.

Next to an intemperate use of drink one must be cautious about the use of language. The abuse of the gift of speech is a great factor in producing misery. People say things that are not true, disappointments, broken hearts, ruined lives and blasted characters are sure to result. He who lies injures the one about whom he is untruthful and undermines his own character to the extent of making it a useless thing. Intemperate speech often consists in overdrawing and exaggerating the truth. To say more than is so, is careless if not vicous and overstated assertions frequently are as harmful as deliberate lies.

One's eating may be as intemperate as ones drinking. Gluttony does not rob one of his senses, as liquor is likely to do, but it is a sure way of undermining one's health and unfitting one for the duties of life. They who eat themselves to poor health and to poverty belong in the same class with those who produce the same result by drink. One never attains the highest good in life by excessive eating or drinking. To eat and drink that one may live is rational, to live to eat and drink is insane.

It is possible to be intemperate even in one's dress. Our Creator has intended that certain things should grow that we might protect our bodies against the cold and that we might decently associate with one another. Vanity is always a species of intemperance but vanity in dress is an absurbed folly. To be clothed in garments that cause misery to the wearer even though they attract the attention of others; to rob the bird of its life in order to befeather one's self; to so design one's garments, so as to appeal so the sensuous gaze of the opposite sex is a barbaric viciousness that civilization should frown upon. It is certainly out of keeping with Christian humanity and purity.

Temperance is self-mastery. It brings greater satisfaction to the mind than any other kind of a conquest we may know. He who has learned to master himself proves his fitness to lead others. Indeed, if it were not for the temperate speaking and temperate living people the world would loose its balance and organized society would be an impossible condition. The way to victory in all things is the way of temperance. We cannot gain until we learn to give up. We cannot master until we have been mastered. We cannot win over others until we have won over the things within us that contribute to defeat.

NOTES ON THE S. S. LESSON.

Aug. 4, 1912.

The Works of The Kingdom.

Matt. 13:44-53.

Golden Text: Matt. 6:33.

In the East it is still a common thing for people to bury their precious things for safe keeping. Sometimes the owner dies and the secret of the hiding places dies with him. Only an accidental discovery is then likely to bring the treasury to light. Jesus uses the accidental discovery of riches to illustrate how men sometimes stumble upon the Gospel. In the most unexpected places and from the most unexpected persons, people are sometimes led to find the saving truth. Saul found it while on his way to persecute the Christians in Damascus. The Ethiopean found it while riding leisurely through the desert. The parable farther illustrates the necessity of sacrifice in order to benefit by such a discovery. The man sold all he had in order to buy the field and thus make sure his title to his discovery. The joys of salvation are only really ours when we give up all other things.

While the parable of the treasure illustrates the accidental finding of the truth the parable of the merchantman and his pearls illustrates the reward of those who seek for it. Pearls repersented what in Christ's time were the most precious things. Possession, friends, opportunities, wisdom, influence, happiness are all things worth having and worth making a great effort to obtain. The person who does not use his energies to get the things that God makes possible for him to have and enjoy is a useless shiftless sort of an indiyidual: He is hiding his talent in a napkin. But there is one treasure that overshadows all other things men may have. It is the Christ who saves him. For Him he must be ready to give all other things, no matter how precious. One large pearl is always worth a great deal more than many little ones and to possess Christ is worth more than all the other things one may possess in this world.

The outward growth of the kingdom is like a net. It is cast into the sea of the world and gathers in all kinds, good and bad but as the good fishes are preserved and the bad discarded so at the end of the age there will be a separation. There is a mixture of good and evil everywhere, in society, in the state, in the church and in the heart, this does not indicate that the evil is approved. The final seperation is bound to come and the evil is to be destroyed. Fire will be the agent of destruction.

The proof of our having been instructed is shown when we become instruments that do the instructing. The old things, that is the good that has come to us and the new or the things we experience personally are alike useful in instructing men in matters pertaining to the kingdom.

News of the Week.

JAPANESE EMPEROR DIES IN HIS PALACE.

Tokio, July 30.—Mutsuhito, emperor of Japan, is dead. The end came at the palace at 12:43 this morning (July 30), where his majesty had been lying unconscious for many hours. He had been ill for several weeks and his disease took a serious turn on July 19.

It became known early today that the emperor's death was near and a crowd estimated to number ten thousand stood outside the palace when the news was flashed that Mutsuhito had passed away.

Acute nephritis was given as the cause of his death.

The crown prince, Yoshihito, has succeeded to the throne.

All the imperial princes who had been within the vicinity of the emperor's palace since the beginning of the serious period of his illness were summonded to the sick chamber last evening.

His majesty had suffered from kidney trouble for eight or nine years. Of late it had been growing much worse. An intestinal complaint also developed July 14, fits of prolonged drowsiness followed and July 19 the patient's brain became affected and he lapsed into unconsciousness. Fever ensued.

Mutsuhito Was 122nd Ruler in Line Reaching Beyond Historic Period.

The death of Mutsuhito means the birth of a new progressiveism in Japan. Recent years have brought much progress in the nation, but with the passing of Emperor Mutsuhito there will still be a new departure in many important respects and further change in some of the traditional features of the government. The emperor was the one-hundred-and-twenty-second ruler in a line which reaches back beyond the historic period and which, according to Japanese legend, is traced from the sun gods. The emperor of Japan is the most unique ruler in the world—the most sacred in his person, the most revered by his subjects, the most absolute in his power, and the most devoted in loyalty to his people.

Born in Mountains.

The emperor—the title mikado is little used and not liked in Japan—was born in the mountains at Kioto on November 3, 1852, being the second son of the Mikado Komel. His mother was a lady of the imperial household.

New Rulers in Seclusion.

It is expected that a special session of parliament will be called and that all the members of the cabinet will offer their resignations, as is customary when a change of rule occurs.

The new emperor and empress, as well as the dowager empress remain in virtual seclusion, the only persons permitted to see them being the high functionaries of state.

Will Call Parliament.

The new ruler decided tonight to call an extra session of parliament soon. He wishes to tell his subjects that it is his ambition to continue the modernization of Japan. With parliament in session he can outline his policies with the least possible loss of time to the largest possible number of the country's most influential men.

His majesty is exhausted by his long vigil at his dying father's bedside. He was barely able to go through the elaborate ceremonial which marked his own accession to the throne.

NEW JAP ERA WILL BE CALLED TAISEI

Tokio, July 31.—The state ceremonies in connection with the change in the rulership of the Japanese empire, caused by the death early yesterday morning (July 30) of Mutsuhito, and the accession to the throne of his son, Yoshihtio, were continued today.

The announcement was made at an early hour of the name under which the new era is to be known. The era changes with every reign, and an official decree says the new designation is to be Tasei (Great Righteousness) in place of Meji, (Intelligent Administration), as it was during the reign of Mutsuhito.

MUST PROTECT AMERICANS.

Washington, July 30.—The United States has again protested to the Mexican government and to General Orozco, leader of the revolutionists, against attacks on American citizens and property in northern Mexico.

Secretary of State Knox today officially renewed his notice of two months ago, that the United States would hold Mexico to strict account for all damagess, and unofficially notified Orozco that he would be held personally responsible for damages to Americans or their property.

President Madero has been requested to send the troops to northern Mexico. He has answered that troops are on the way and has expressed the belief that the trouble soon will be quieted.

IN PRISON 42 YEARS.

Columbus, O., July 30.—After forty-two years inside the walls of the Ohio penitentiary, John Laborn, the oldest state prisoner in years of servitude, today had his first glimpses of the outside world. He is at Morgan Station, a prison farm, and will be permitted to remain and end his days there if he so desires. Since Laborn entered the penitentiary 32,864 prisoners have served their time or have died or been executed. He is sixty-four years old and well pres rved physically, but has become childish.

BATTLE IN MEXICO.

Mexico City, July 30.—A battle between federals and rebels has waged for three days and is still in progress 45 miles from here, according to meagre reports. Denials are lacking, but the federal loss has been reported variously from 50 to several times that number.

TURKEY FAVORS PEACE, WITH RIGHTS GUARDED

Constantinople, July 30.—The Turkish government is willing to enter into peace negotiations with Italy if conducted in a manner in keepnig with Turkey's honor and dignity and her rights are adequately safe-guarded. This was announced in the chamber of deputies here today during the reading of the new ministerial program.

CONFESSIONS ARE MADE AND POLICE LIEUTENANT IS INDICTED.

New York, July 29.—After a late night session of the grand jury, in which "Bald Jack" Rose, "Bridgie" Webber and Harry Vallon are alleged to have made confessions directly implicating Police Lieutenant Charles Becker in the murder of Herman Rosenthal in front of the Hotel Metropole two weeks ago, Becker was indicted for murder in the first degree, placed under arrest and hurried before a midnight session of the court of general sessions.

After entering a plea of not guilty, the police official was remanded without bail and taken to the Tombs. The gamblers whose statements are said to have caused the indictment of Becker pleaded with the officials not to be taken back to the Tombs tonight, declaring they would be killed if returned to their cells.

"Agents of the police department," they asserted would make away with them in retaliation for their testimony if they were returned to the prison. So real was their fear that they were allowed to sleep in the oriminal courts building under the guard of eight detectives.

The greatest secrecy was maintained as to the admissions made before the grand jury by the three men, who have been held prisoners for some time in connection with Rosenthal's murder. It is asserted, however, that Rose told of practically being forced to arrange the killing of Rosenthal under threats of being "jobbed" by the police and sent to prison on manufactured evidence. That Lieutenant Becker was in communication with the actual murderers after the killing was also asserted to have been part of Rose's confession.

NEW YORK POLICE GRAFT REACHES $2,400,000 A YEAR

New York, July 30.—Sworn statements tending to show that the annual graft collected by high police officials in New York city from gambling houses and other illegal resorts has amounted within the last year to $2,400,000, are in the hands of District Attorney Whitman tonight. The statements were made to the district attorney today by "Bald Jack" Rose, self-accused graft collector for Police Lieutenant Charles Becker, head of the "strong arm squad," who tonight began his second day of incarceration in the Tombs prison as an alleged instigator of the murder of Herman Rosenthal, the gambler.

This annual yield of $2,400,000 protection money was equally divided, according to the story told by Rose, among four high officials of the police department, one of them being Becker, and from other evidence the district attorney has collected he has reason to suspect that each $600,000 was further distributed. In other words, there were four separate systems or bureaus of graft collection, each headed by a high police official.

TWO KILLED AND THREE HURT IN RIOT.

Sullivan, Ind., July 28.—As the result of a free-for-all pistol battle at an icre cream social held in a grove near Dugger, Ind., ahout midnight last night, one man was instantly killed, one so badly shot that he died this afternoon, another will die of his wounds and two others seriously hurt.

DETROIT ALDERMEN ARRESTED FOR ACCEPTING BRIBE.

Detroit, Mich., July 26.Eight aldermen and the secretary of the Common Council committee were placed under arrest this afternoon on charges of acccepting bribes and conspiracy to accept a bribe for their votes and influence in the passing of a measure affecting city property recently transferred to the Wabash railroad. It is alleged that $3,700 passed hands in sums of from $100 to $1,000. The bribery was consummated and the arrests accomplished under the personal supervision of Detective William J. Burns.

One of the aldermen, known in Detroit city politics as "Honest Tom," when he was arrested this afternoon it is said he turned over $1,000 and made a complete confession.

SEVEN OFFICIALS IN DETROIT CONFESS

Detroit, July 27. — Seven of the ten city officials arrested on charges of graft confessed today, baring a most rotten condition of affairs in councilmanic affairs in Detroit. Nine councilmen and one council clerk are the total sum of arrests so far, but the authorities in charge of the case say more arrests will follow in a few hours.

The ten accused man were brought into police court today and remained until Monday, their bonds of $5,000 each being continued.

According to the Burns detectives, who had charge of the investigation and brought it to such a successful culmination, the confessions of some of the aldermen will reveal graft deals of many years back.

It is said E. R. Skreiter, council clerk, made a statement today in which he confessed all he knew concerning graft in the city council. Skreiter has been employed by the city for fifteen years.

HUNDREDS FALL INTO WATER.

Binz, Germany, July 29.—A shocking catastrophe, causing the death of a large number of German excursionists, occurred last night at the Baltic bathing resort. The landing stage, which was crowded to its utmost capacity during a concert given by the local band, collapsed and threw hundreds of people into the sea. There was a terrible scene of excitement as the people on shore endeavored to rescue the men, women and children struggling in the water among the wreckage.

Twenty-one bodies have been recovered, but it is believed that many more persons lost their lives. The excursionists had come from all parts of northeastern Prussia to spend the day on the seashore.

TRAIN CRUSHES OUT LIVES OF SIX IN AUTO.

Toledo, O., July 28.—With a crash that could be heard for a mile, six persons were killed, two were fatally injured and another hurt when a Lake Shore & Michgan train struck an automobile containing nine people this afternoon at Alexis, about twelve miles from here.

The accident happened on a grade crossing where the view of the track was obscured by a cornfield. The occupants of the machine did not see the train until they were directly on the track and it was too late.

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— BY —

Dr. Philip Vollmer

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VOL. XXVII BERNE, INDIANA, August 8, 1912. No. 31.

A SONG OF HOPE.

Never you worry,
Never you fret;
Flowers shall blossom
Everywhere yet;
Blue must the sky be
Under the gray;
Clouds will blow over,
Another sweet day.
Never you worry,
Never you fret;
Spring hasn't flouted
The old world yet.

Never you worry,
Never you fret;
Sorrow endureth,
Joy shall come yet;
Lo, the day faileth,
Night mounts the skies;
Walk in the starlight
Till the sun rise.
Never you worry,
Never you fret;
God isn't done
With the old world yet.

Never you worry,
Never you fret;
Green will the grass be
On the graves yet;
Those your heart longs for
Draw near to you;
Keep yourself ready,
Keep yourself true.
Those you remember,
Can God forget?
The best hasn't happened
To any one yet.
—Christian Endeavor World.

CHANGE OF ADDRESS.

We hereby notify our friends that our address in future is Dalton, Ohio, instead of Allentown, Pa.

S. P. Prieheim.

CITY MISSION NOTES.

Los Angeles, July 31, 1912. Because there are so many cases of Infantile Paralysis in the city, the public common schools, Sunday schools and play grounds have been closed. Our Mission with the others. No one knows how long it will be until this scourge will have spent itself. Some visitation work is done but only when necessary to give comfort or relief.

Yours,

E. F. Grubb.

4900 Adams St.

Between 1902 and 1912, the Missionary Education Movement distributed 1,129,297 mission study text books. In 1912 there were approximately 175,000 persons enrolled in mission study classes.

NEWS AND COMMENTS.

Bro. P. J. Wiens writes from Mauhadei, India: "The rainy season has not made its appearance yet. The people have neither fodder nor pasture for their cattle, therefore the rainy season is anxiously looked for. We are all well."

There are twice as many persons engaged in delivering mail free to farm houses in the United States as there are missionaries delivering the free gospel of Christ to the whole non-Christian world.

The question of the Bible in the public schools is agitated now in many papers. Educators recognize that education without religion is really no education, since the moral foundation is missing, upon which character can be built and which religion only can afford.

Beginning with Aug. 18, the church at Berne will have its Sunday school in the forenoon at 9 o'clock, before the preaching service, instead of in the afternoon as heretofore. This was announced at the business meeting held on the 5th inst. in the Berne church. On this occasion it was further arranged to install a waiting room for children and babies in the basement of the church. The financial report of the church building committee was presented and accepted; it was an occasion for much thankfulness because of the fact that the report showed not only all debts paid, but a small amount of surplus in the treasury. At this time the delegates to the Middle District Conference, to be held in September, were elected. Arrangements were made to have P. R. Schroeder serve as assistant pastor for another year.

BAHAISM.

Mr. William T. Ellis, writing in The Continent, says that the visit of Abdul Baha, the head of Bahaism, was quite a disappointment both to the Baha, and to a large number who predicted that his visit would create a sensation. The chief objective of the Baha was the Mohonk Peace Conference but according to a college president attending the conference, the address was a string of common-places which nobody took seriously, and his hearers doubted the speaker's grasp of them.

Mr. Ellis has made a personal investigation of this cult at Haifa, Syria, the home of the Baha, and says that he has very few friends there, some of his family connection having nothing to do with his religion. A neighbor spoke of his religion as being a Moslem schism, something quite different from Christianity. The interview was had through an interpreter, and the Baha was able to dodge many disturbing questions.

The conclusion of Mr. Ellis is that Bahaism might be an improvement on Moslemism, and would make the introduction of Christianity easier than it is now in Mohammedan countries. He sums up in these words: "As far as accepting Bahaism in lieu of Christianity, or as a thing imposed upon Christianity, that seems to be absurd and unthinkable. I expect to see the fad pass in this country. It has shot its bolt."

SOME NEW MANUSCRIPTS

Interesting discoveries are now being made in Egypt where excavations are bringing to light documents almost as important for Christian history as the hieroglyphs have been for the history of the ancient Egypt of the Pharaohs. Many of these came from the tombs of early Christians, both Greeks and Copts, and give surprising evidence as to the multiplicity of copies of the sacred writings at a very early period.

One of the most remarkable of these manuscripts was acquired last year by the British Museum, and has been published in a volume entitled "Coptic Biblical Texts in the Dialect of Upper Egypt." On the reverse of folio 108 is a short composition, in the Coptic language, but written in cursive Greek characters, by means of which it is possible to fix a date before which the Bible manuscript must have been written.

Dr. Kenyon, after comparing the Greek characters with a large number of dated Greek papyri, concludes that it was produced not later than 350 A. D. The Bible text, then, must be still older, and he offers arguments to prove that it must antedate 300 A. D. It may be considerably older but if these figures are accepted it is certainly the oldest known copy of any translation of a considerable part of the Greek Bible, and it is probably as ancient as any extant Bible manuscript of considerable length. It contains the greater part of Deuteronomy, the whole of Jonah, and nearly all of the Acts of the Apostles. The manuscript is very plain, with no ornamental initials, which helps to prove its great antiquity. Its discovery confirms the monastic traditions as to the rapid spread of Christianity in Egypt, and shows that at a very early period the Copts were studying the Scriptures, not in Greek, which was still the language of coulture in Egypt, but in their own tongue.

We refer to the foregoing facts from the London Times, as a contribution to the authenticity of the New Testament. If a Coptic version of the Acts of the Apostles was in existence prior to the third century of the Christian era then naturally the original must have been in existence much earlier, which approximates the period of Christ and His apostles. And if the original of that one book was thus in existence, it carries with it, of necessity, the existence of certain of the others. The authenticity of the Bible is fundamental to its credibility and inspiration, and it is of the deepest interest to us to have so many confirmatory evidences to it.

CONFERENCE NOTES

Providence willing, the session of the 21. Western District Conference will commence on October 23, 1912 in the Emmaus church near Whitewater, Kansas. The conference will be opened as usual with a service at 9:30 a. m. Let us pray for God's richest blessing upon the work of the conference.

P. H. Richert, Pres.
J. C. Peters, Sec'y.

A SURVIVOR'S EXPERIENCE ON THE TITANIC.

Many noted Bible students, missionaries and other Christian workers on their way through Chicago, stop off and visit the Moody Bible Institute. This we consider a great privilege. Some time ago it was granted to us students to listen to a Welshman, Mr. Williams who spoke at our evening fellowship meeting. He gave us his experience on the Titanic and how God so wonderfully saved him.

He said: "The Titanic was the most magnificent ship that I ever saw in my life. I have been a traveling man and have gone as far south as South Africa. I traveled also considerably in Germany and England, but I never saw a gymnasium that came up to the gymnasium that was so amply occupied as on the Titanic. They had also a beautiful garden. It had three and a half to four feet of soil in it so that they could raise the vegetables just as well as almost any up to date gardener can. They had their cows on board so that they could furnish fresh milk to any one who desired it. The chickens were also not lacking so as to be able to supply the people with eatables to their hearts desire.

I was a member of the church of England, but I was no Christian. I just went to church because it gave me social prestige. I was a liar, a cheat and a gambler. On the evening before the Titanic sank one of my friends came to me and said: "Come and play a game of cards with us." I hesitated for a moment, because I thought it was not gentle to engage in a game of cards on board of a ship. In England card playing is strictly forbidden on the train. I was very much surprised when I came over to this country and saw so much card playing carried on in trains. I think in this respect England is ahead of America. Furthermore, card playing is not known among the ladies in Wales, and the men who delight in playing cards are looked down upon as questionable characters. It was for this reason that I hesitated. It took, however not so much persuation on the part of my friend to give consent to the game. I asked them whether they would let me play banker, they said they would be glad to have me play anything I wished. So the game went on with great expectations. Now I was a good cheat, knew how to do it without being caught. That evening I had especially a good opportunity. It just took me a short while to cheat the other fellows out of seventy dollars. Here we fellows were engaged in gambling away our souls by cheating and lying for the sake of a few dollars, not thinking of the great catastrophe which we were about to face.

When the impact came no one thought of danger; for the people thought that the Titanic was unsinkable. Some of them made even the bold statement, the Titanic will not stop for an iceberg. we will cut right through it.

A short time elapsed between the impact and the captain's command to lower the life boats. When that command was given I went up and helped to lower four of the life boats and tried to get into every one of them, but an officer, with a gun pointed at me, ordered me out. The captain then called to the men: "Be British boys." This meant that we should help to save the ladies first. We were all great heroes, because we had to be. Many of the reports as given in our papers which stated that there was not much of a panic, is not true. Selfpreservation was the thought uppermost in the mind of every one. How can you expect such a catastrophe to pass over without great consternation and bewilderment; it is impossible. Most of our reports in our dailies were written by ladies who were in life boats. These boats were gone forty-five minutes before the Titanic sank. At that time they were so far from the ship that they could not see any more what actually took place.

After the life boats had been all lowered, I thought of my money on the table where we boys played cards. I went down immediately, but it was gone. Then I heard the captain call, a call which rings in my ears yet: "Everybody who can, save his life." Now I began to realize that I was in danger. I put my life-preserver on. I tried to pray, but something in me seemed to make it impossible for me to pray. Just then came my friend to me and said: "Partner let us die together, there is no hope for us." When he had finished this sentence he plunged himself into the gloomy deep. After he was gone I lifted up my eyes to my mother's God, but I do not remember any more what I prayed. I had scarcely finished when a sudden powerful shock threw me, according to my estimation, one hundred and fifty yards into the sea. I landed on my stomach and was in a semi-conscious state, but the watch which I had in my vest pocket flew out and struck me on my cheek, this brought me back to consciousness again. The first thing that came to my mind was that God had answered my prayer, that I had uttered in such an imperfect way just before the crash came that flung me into the sea. This gave me a dim assurance that God had yet a mission for me somewhere. I lifted up my eyes to God again and promised that if He would save me out of this watery grave, I would consecrate my whole life to Him.

I was in the water over three hours before I was picked up. I did not receive any fatal injuries, had some parts of my body badly bruised, and every one of my toe nails was gone.

In Binghamton, N. Y., I told my story during a Y. M. C. A. meeting which was conducted by Daives one of the Moody Bible Inst. students. In this meeting Mr. and Mrs. Crawford accepted Christ. These people were both killed in a wreck a week later on the Lakawana R. R.

In Warren, Pa., while I was staying in a hotel, I told my story to the people there. In a short time thirty seven gathered around us and listened attentively to what I said. At the end of my talk I asked them to accept Jesus just now. Eleven confessed Christ as their Savior.

I praise the Lord that He has so wonderfully saved me. My earnest desire is to see others make their peace with God before it is too late. I know that Jesus can give you that precious peace, because I tried to find peace by indulging in the pleasures of sin. yea I tried every kind of sin, but I was unhappy. I have found peace now. I will not sell it for all the money in the world. My life belongs to the Master."

This is the testimony of a man who was a professed Christian, but in reality he was anything else but a Christian. There are many Christians today who do not live a life of sin as this young man did, but who are out of touch with their Savior. If you belong to this class, my dear Mennonite reader, I beseech you to pray earnestly that the Lord may take that out of your life which shuts Him out, so that He may become your possession as never before. Then you will be ready to meet Him, may it be in a steamship wreck or a railroad accident or wherever you may be. But above all let us receive Jesus so that we may bring Him to our fellowmen."

J. P. Boehr.

DAY OF PRAYER FOR SCHOOLS.

A national movement is on to have a Day of Prayer for Schools. The 2. Sabbath in Sept. has been most appropriately designated. The schools are opening, the churches are filling, the Sabbath schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The magnitude of the moral and spiritual interests involved in this vast work of education or affected by it, commend this suggestion to all Christian citizens. For more than seventy years the Day of Prayer for Colleges has been observed by Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 300,000 persons, there are nearly eighteen millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are seventy-five in our public schools. When we add the private schools, which, with certain classes, take the place of public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effort of this great agency on the morals and religion of the people? This nation is, in important respects, a Christion nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligent or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character, able to distinguish between right and wrong, and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture is to develop the moral nature of the pupils. If these positions are correct, it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education, and fatal to the chief interest for which our schools were established. And yet this bald secular theory of education is accepted in wide educational circles. Many cities and many whole states are moulding their school system in accordance with it. This very disagreement as to the true nature and objects of education constitute a grave peril to the schools. Those who believe in God, and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by a Chritian people, to be spread before the Hearer of Prayer.

The National Reform Association will send free of charge to all pastors who will use their pulpits any Lord's Day in September to inculcate vital Christian truth concerning the whole work of education, a valuable treatise on "The Bible in the schools." This treatise in addition to being a strong argument in favor of the use of the Bible in the schools, contains, as the result of the recent special investigation, an authentic up-to-date detailed outline by states and territories of the situation of the Bible in the school question in America today together with a list of specially selected decisive opinions of United States Presidents, educators and famous men generally on the relation of the Bible to civil and national life. For this, address Dr. J. S. Martin, 603—604 Publication Bldg., Pittsburgh, Pa.

Home Circle.

GRANDPA AND ME.

My grandpa says that he was once
A little boy like me.
I s'pose he was, and yet it does
Seem queer to think that he
Could ever get a jacket on,
Or shoes, or like to play
With games and toys and race with Duke,
As I do every day.

He's come to visit us, you see,
Nurse says I must be good
And mind my manners, as a child
With such a grandpa should.
For grandpa's very straight and tall,
And very dignified;
He knows most all there is to know,
And other things beside.

So, though my grandpa knows so much,
I thought that maybe boys
Were things he hadn't studied,
They make such awful noise.
But when at dinner I asked for
Another piece of pie,
I thought I saw a twinkle
In the corner of his eye.

So yesterday, when they went out,
And left us two alone,
I was not quite so much surprised
To find how nice he'd grown.
You should have seen us romp and run;
My, now I almost see
That p'r'aps he was, long, long ago,
A little boy like me.

—The Round Table.

LITTLE HANDLES.

Bennie had been to kindergarten. It was his first day there, and when he came home mamma was anxious to know what he had learned.

"What did you learn today, my dear?" she asked.

"'Bout little handles," Bennie said quickly.

"Little handles?" mamma said, in surprise, wondering what he meant.

"Yes, ma'am; our teacher told us we must never forget our little handles."

But mamma did not understand. She had been careful to give Bennie his pencils, his sponge, his book, and his lunch, when he started to school, but she had no idea that he needed anything like little handles.

"You didn't have any," she said.

"Oh, yes ma'am," cried the little boy. "I used them every time."

Then Bennie couldn't help feeling just a little bit proud to think that he knew something that mamma did not.

"You see, mamma," he went on, "it isn't something to carry; it's something to say like 'please', and 'thank you', and 'ma'am', and 'good morning', and 'good afternoon', and things like that. Our teacher calls them 'little handles'. and says we must always use them. I knew about them before, of course, but now I'll be more likely to remember them."

And although Bennie does forget little handles sometimes, he is nearly always a polite boy, and people like to have him in their company.

PROGRAM

Of the 25th Session of the Middle District Conference, to be held at Donnellson, Ia., Sept. 23-24.

I. Sunday evening, Sept. 22,
Conference sermon, by the President.

II. Monday Morning, Sept. 23.

1. Opening exercises.
2. Organization.
   a) Reception of delegate's certificates.
   b) Minutes of the last conference.
   c) Admission of new churches.
   d) Reports of churches.
   e) Order of the day.
   f) Granting of complimentary votes to visitors.
   g) Appointment of temporary committees.
3. Report of the treasurer of the conference trustees.
4. Bible study. Rom. 12—W. W. Miller.

III. Monday Afternoon.

1. Report of the college trustees.
   a) Discussion.
   b) Resolutions.
   c) Election of three college trustees.
2. Topic: The Need of an Adequate Endowment Fund for Central Mennonite College.
   Discussion.
3. Topic: What Education Should a Minister have in our day in order to Meet the Needs of our Church?
   Discussion.

IV. Tuesday Morning, Sept. 24.

1. Topic: Favorable and Unfavorable Aspects of Present Day Church Activity.
   Discussion.
2. Report of the evangelization committee.
   a) Discussion.
   b) Resolutions.
   c) Election of one member of committee.
3. Topic: What should be the Work of an Evangelist and How do the Methods of Modern Evangelists Agree with Scripture?
   Discussion.

V. Tuesday Afternoon.

1. How can the Country Church best Minister to the Needs of the Community?
   Discussion.
2. Transaction of necessary business.
   a) Determination of place of meeting of next conference.
   b) Election of following officers: (1) President; (2) Secretary; (3) One Trustee; (4) One member of program committee.
3. Question box.
4. Report of committee on resolutions.
5. Concluding remarks and adjournment.

E. J. Hirschler,
W. W. Miller,
Albert Schumacher,
Program Com.

Marriages.

Schumacher-Schulz.—On July 15, 1912, at Sidney, O., by Rev. A. H. Minneman, Philip Schumacher of Pandora, O., and Nellie M. Schulz of Trenton, O.

Deaths.

Sprunger.—Abraham Sprunger was born in Canton, Bern, Switzerland, on June 11, 1837, and died Aug. 1, 1912, at the age of 75 years, 1 month and 20 days. In the year 1852 he, with his father, brothers and sisters, emigrated to America, at which time they settled near Berne. In the year 1862 he was united in marriage with Katharina Moser. They were blessed with 6 sons and 6 daughters. On June 24, 1901 his wife died. On July 3, 1906, he was united in a second marriage with Karolina Furrer; they were blessed with one child. The departed one leaves to mourn him, his wife, 5 sons, 6 daughters, 1 brother, 2 sisters and 28 grandchildren. One son, one daughter and 4 grandchildren have preceded him in death. Bro. P. R. Schroeder read a passage at the house and offered prayer, preached the English funeral sermon and officiated at the grave; Bro. C. van der Smissen preached the German funeral sermon on Sunday, August 4.

Contributions.

Foreign Mission.

General Treasury.—Bergfeld school, near Altona, Man., $24.45; Krongart school, ditto, $11.75; Neuhoffnung school, ditto, $2.50; Heinrich Klippenstein, ditto, $5; from the church at Berne, Ind., mission box, $2.60; birthday gifts, 64c; male choir, $9.26; Alfred Sprunger, $12; Kronsweide school, Lowe Farm, Man., $7.10; Jac. Schroeder, ditto, $1; Peter K. Rempel, ditto, 50c; Jacob Hoeppner, ditto, $3; Y. P. S., Kronsgart, $7.40; Swiss church, Whitewater, Kan., $15.20; S. S., First Mennonite church, Newton, Kan., $11.87; S. S., Hillsboro, Kan., $27.50; Mennonite church, Newton, Kan., $103.03; S. S., Rocky Ford, Colo., $45; S. S., West Zion church, Moundridge, Kan., $55.03; Bethany church, Kingman, Kan., $8.04; Bloomfield school, Plum Coulee, Man., $18.15; collection in Schoental, Man., $20.20; collection in Weidenfeld, Man., $11; collection in Rosenfeld, Man., $6; S. S. in the city Beatrice, Neb., $106.20; First Mennonite church Philadelphia, Pa., $38.43; Emmanuels church, Aberdeen, Idaho, $18.20; Infant class of the S. S., Bethel College, Newton, $10.75; West Zion church, Moundridge, Kan., $28.48; Alexanderwohl church, Goessel, Kan., $54.34; Herold church, Bessie, Okla., $18.60; Hillsboro church, Kan., $32.71; Mennonite church, Colfax, Washington, $35.65; Bethesda church, Henderson, Neb., $63.91; friend of mission, Plymouth, Neb., $50; Medford church, Okla., $19.70; friend of mission, Newton, Kan., $50; Mennonite church, Paso Robles, Cal., $10; Mennonite church and S. S., Deer Creek, Okla., $37.60; D. W. Friesen, Altona, Man., $1.25; children's day, Dallas, Oreg., $6.05; Rosenort church, collected at Eigenheim, near Rosthern, Sask., $111.50; S. S., Hoffnungsfeld church, Moundridge, Kan., $28.17; Hasket school, Hasket, Man., $2.45; Glen Gross school, Morden, Man., $4.65; collection near Eigenhoff, Man., $10; collection near Alt-Bergtal, Man., $3; Mrs. Peter Eberly, Stevensville, Ont., $2; from Clarence Center, N. Y., Jacob Krehbiel, $5; Aletta Krehbiel, $5; Frederick Krehbiel, $5; Hanna Krehbiel, 50c; Jacob Eberhard, $1; S. S., Hoffnungsfeld-Eden church, Moundridge, Kan., $48; Bethel church Mt. Lake, Minn., $100; Conference and mission collection, Winkler, Man. $100; A. S. Shelly, Bally, Pa., traveling expenses returned, $5; Hereford church, Bally, Pa., $41; Tabor church, Goessel, Kan., $32.11; Sewing Society, Avon, S. D., $14.75; collection at Edenburg Man., $2; collection at Gretna, Man., $5; Arlington church, Kan., $13.12; Christian church, Moundridge, Kan., $17.60; Mission box, Berne, Ind., $12.26; birthday gifts, ditto, 68c.

Society Treasury.—Girls' mission band, Moundridge, Kan., for P. A. Penner, $14; Jacob and Anna Abrahams, Goessel, Kan., for church in Champa, $25; Friends near Altona, Man., building in Montana, $34.60; friends near Inman, Kan., for pump in Birra, India, $50; C. F. Claassen, Newton, Kan., for church in Champa, $100; J. J. Krehbiel, Moundridge, Kan., church in Champa, $10; J. W. Krehbiel, ditto, $25; Maria Balsiger, Berne, Ind., $5; Salems Zions church, Marion, S. D., for city mission $15.63; Y. P. S. Altona, Man., for building in Montana, $32.18; Conference and mission collection, Winkler, Man., $72.90; ditto, collection at Gretna, Man., ditto $12.

For Lepers in India.—Mrs. Hannah Moyer, Quakertown, Pa., $5; Mrs. Catherine Sell, $5; Friend of mission, Berne, Ind., $2.

Orphan Treasury.—Y. P. S., Fortuna, Mo., $7.91.

Gratefully acknowledged,
Gustav Harder, Treasurer,
John G. Regier, Asst. Treas.

For India.

Anonymous from Russia for mission, 17 Rupies.

Gratefully acknowledged.
P. J. Wiens.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possib'e.

Editorial.

THE NATURE OF REDEMPTION.

Man having despised the will of God and chosen his own way, God showed him, that he was not selfexistent by the penalty or punishment which accompanies sin or follows it, God denies man's independence.

God is love this love is manifested in His holiness and justice as well as in His grace and mercy. Because He loves man it is His aim to bring the erring sinner back. The sinner has gone astray and will never reach his destiny heaven and joyful harmony with God, therefore He lets him feel the consequences of sin, shows him what will be the end of his ways.

We are by nature children of wrath, are dead in tresspasses and in sins; had we to undergo such penalties as we deserve, having despised our creator, rejected His love, being His enemies, eternal death, the second, the spiritual death, would be our portion. We would have to feel the fire which can not be quenched, bitten by the worm which dies not, we would be in the most miserable state always being reminded of our guilt by the pangs of conscience.

But God being love has no pleasure in the death of the wicked, but that he should return from his ways and live, therefore He in His mercy has found a redemption, has given His only begotten Son, and when we were yet without strength, in due time Christ died for the ungodly. God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. So when we were enemies, we were reconciled to God by the death of His Son. God made Him, who knew no sin, to be sin for us, that we be made the righteousness of God in Him. Christ is the Lamb of God, which taketh away the sin of the world.

Could not God being almighty, having forgiven the sins of men without inflicting upon Christ such severe punishment, a suffering of which we can scarcely have an idea, death from which His holy nature shrank? Could not He say: "My poor children I forgive you all your sins!" "In spite of sin you shall be my children!?" God being holy cherishing real love, not an unholy love, has to be just. Sin deserves punishment. God's justice could not be ignored. And could such a way of saving sinners have succeeded? As Eli's children made light of their father, men would not have turned from their wicked ways, but would have despised this unholy love.

Therefore a propitiation for our sins had to be made. Our Lord says in the 3. chapter of John: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." He must be lifted up. Wherefore did Moses lift up the serpent in the wilderness? Israel had sinned against the Lord and He sent fiery serpents, by whose bites many died. When Moses prayed for the people, God told him to lift up a brass serpent and whosoever being bitten looked up to this serpent was saved. The Lord has laid on Him (Christ). the iniquity of us all. As the serpent reminded the Israelites of their sins, of the justice and mercy of God so Christ is lifted up as a sign of the justice and mercy of God, reminding us of our sins, being "made sin for us; "Paul uses such a strong expression.

But where is the possibility that one man, though being the Son of God can suffer instead of thousands and millions? Here is a mystery, that can not be solved, we can only make suggestions.

The genial poets are able to comprehend the nature and feelings of men, statesmen become great on account of this ability. How much more, how infinitely more, could He, who calls Himself the Son of man, comprehend all that is human, humanity as a whole. As Adam contained in himself humanity, being the whole human race, so the second Adam had in Himself all that is really human; because sin, which He had not in Himself, is not really human, Adam at first was not a sinner. v. d. S.

Correspondence.

Quakertown, Pa. July 29, 1912. Our Harvest Thanksgiving service will be held on August 11th at 10:15 A. M.

Rev. Jacob Snyder, pastor of the Mennonite church at Roaring Springs, Blair Co., Penn., will be with us and preach the sermon.

The brother is an able and gifted man and his practical and forceful manner of presenting Gospel truths makes it a pleasure to listen to him.

West Swamp, July 30, 1912. Saturday, July 27th, our Sunday school held its annual outing in the grove near the church. We were favored with delightful weather and the attendance was quite good, more so than ever before and all present seemed to enjoy the occasion. Friends and former members of the school had come, some from a distance and the occasion proved to be in a measure a reunion of old friends and acquaintances.

On Sunday, August 4th, our annual harvest thanksgiving services are to be held, when it is to be expected that all the members and friends of the congregation will attend as much as possible.

Our aged pastor, A. B. Shelly, who for some time during the present summer was unable to preach and attend services on account of a severe spell of sickness, is now so far restored again that he preaches regularly in this and the other congregations of his charge. Since his recovery his dear companion, Mrs. Shelly, has been afflicted with sickness, from which she has not yet fully recovered so that she too for some time has been unable to attend public worship. She is gradually but slowly gaining strength.

Rev. Elwood S. Shelly, our assistant pastor, has accepted a call from the Upper Milford congregation at Zionsville, Pa., to temporarily preach for them until they have a regular pastor again. He will continue to preach here as before in connection with his work at Zionsville.

On Sunday, August 11th, brother Javob Snyder of Roaring Springs, Pa., is expected to preach for us in the afternoon. He is exepected to preach at East Swamp in the morning and at Quakertown in the evening.

Our people are well with but few exceptions and our farmers have just gathered in a bountiful hay and grain harvest. The Lord truly is good and His mercy endureth forever!

Cor. of Mennonite.

Berne, Ind.—After an automobile ride of 65 or 70 miles we had the rare opportunity of attending the Ohio state convention of the National Christian Association in the Zion church, near Bluffton, O. on July 29 and 30. This association is directing its forces against secret societies and organizations. Masterly arguments were brought against this great enemy of Christ and the church. Rev. Stoddard of Washington, D. C., was there to represent the national work. Numerous prominent pastors of the state were present to help in the defence and up-building of the cause. Especially commendable were the addresses delivered by Rev. Dillon, of Huntington, Ind., and Rev. Simon Peter Long of Mansfield, Ohio. The entire convention was a call to more aggressive work against the hidden enemy.

Our churches represent the anti-secret-society camp, therefore it is but proper to arm ourselves fully for strife against a spiritual death of this kind.

P. R. Schroeder.

MY PRIMARY TEACHER AND I.

For the Mennonite by Edith Miller.

I didn't know much about primary teachers in general, but I believed mine were, without doubt, most wonderful persons; possibly every child has an exalted opinion of his first teachers, I idolized mine. I have often wondered, since I am grown, whether a primary teacher really requires special merit in order to exert a boundless influence upon the mysterious child-mind, or whether it is only a common characteristic among children that they have unshaken confidence in her who has been placed over them during their study hours. However this may be, she is beautiful indeed, who is worthy of their trust.

I remember I thought my first teacher the most thoroughly educated person I knew. I didn't believe she could be "stumped." No one used quite such proper language as hers, and yet, unlike other people she always used words that I could understand. I thought she must know about the languages and habits of every race of people on earth, for she could tell an endless lot of stories about them all and she could tell whether a child was sitting straight at his desk, even when her back was turned. But more wonderful than anything else, was the fact that she knew when a little boy or girl was telling the truth. I used to sit and stare at her with open mouth when she wrote copies on the black board for us. Her letters were so even. I had always admired mother's writing but it wouldn't compare with this of teacher's. Then, I liked the way she braided her long brown hair and coiled it with hair pins. I hoped my light hair would turn brown when I should grow up; perhaps hers was light too when she was little. I would like to teach school, too, but of course only very very wise people could do that,—no I could never hope to be wise enough for that.

Thus it was with my primary teachers, and I had more than most children, for we moved about a great deal. My teachers seemed to represent a chosen assortment, and yet as I look with my mind's eye back through all the various school rooms of grade, high school and even university one young girl stands out preeminently.

This one of all the others was my teacher in the second and third grades. I never saw her after I left the third grade, for we moved far away and she died a few years later. But if I could know that there was one person in this whole universe whom I had influenced as she has influenced me, then I should know I had not lived in vain. No other person, not even my mother to whom I am strongly devoted, has come as near to me as Miss B. Of course I looked at her from the view point of a child, but as I think of her now I cannot conceive of her possessing a fault. Was it her personality that made me love her, or was it only certain conditions? Probably it was both. Perhaps, too, it is harder for us to believe in people when we have lived longer; maybe our faith in mankind is disturbed more and more as we grow older. I do not attempt to explain why, but Miss B. was lovely.

As everybody said, she was not handsome for her upper jaw was peculiarly prominent, but this very feature had a charm for me. I wondered whether by a little practice, I couldn't cultivate a habit that would cause my mouth to look like hers. Her clothes always fit her perfectly, nothing ever drawed or puckered, and their colors were always becoming to her complexion. Then I liked her manners equally as well as her clothes. She had a habit of rolling her pencil between her hands when she told us stories in the language class, and even this I imagined a mark of her superiority. How I loved to write with that pencil, too, a dark red one—she always had that kind. Besides having a slight odor of pansy perfume about it, it was sharpened just right, so smooth and even it looked. Sometimes I bit the lead off my pencil for then I could use hers while she sharpened mine just like hers. There was a double advantage there. Often she broke apples for us—she could make the halves exactly the same size and she never squeezed the juice out over her hands in doing it either. She never became angry but when we were very naughty, she looked sad, and nothing has ever made me more miserable than her distressed face at such a time, especially if I happened to be guilty.

One day I fell on the icy pavement and a great bump arose on my forehead, but I was almost glad, for teacher's hand, as it applied warm water and camphor, was like magic and I scarcely dared to breathe when she took me into her lap and called me her little girl. Those moments were sacred, and in my childish mind I wished judgment day might come at some such a time; I don't know why, but perhaps I thought Miss B. would be able to influence even a relentless God just a litte especially since I was hurt.

It seems to me that day, if she were still living, and I were to commit some terrible crime, I should go, first of all, to her for comfort. I believe she would forgive me and—yes, love me just the same.

The world would be shrouded in gloom but for the teaching and assurance of Christ that death does not end all.

Editorial.

THE REAL WARFARE.

To those who love peace and believe that those who profess to be followers of the "Prince of Peace" the daily accounts that may be read in our papers of encampments, militia and sham warfare taking up the interest of national guards and state armies are a vexation of soul. What chance is there for a real Christ kingdom on earth when the nations are arming to rush at one anothers throats and strutting about with the proverbial "Chip on the shoulder." Universal peace would solve the present day question of the high cost of living. For a nation to squander its resources in ships and arms that if not actually devoted to systematic murder are destined in a few years to go to the scrap heap simply means that it invites either hardship or ruin.. The man who wastes his energies and his means on foolish useless or hurtful gratifications must some time suffer for it. The same is true in a larger sense of nations. The bill for the costly and dangerous toys of warfare must be paid even though want or distress are the result.

Warfare is an unnecessary and artificial struggle. There is a warfare that is really necessary. Life is a war. We have enough to do when we struggle day by day with the common calamities that threaten our existance without itching for the battles that have no direct personal interest to us. It is nobler and better for one to show his true manhood and be brave when trials and troubles come than for one to lead the charge where bullets fly thickest and the war-dogs of hell are the most furious.

The Christian life is the greatest warfare. Opposed to the soldiers of the cross are enemies subtle, resourceful and mighty who endeavor by every power they possess to keep him from God and heaven. "We wrestle not against flesh and blood" but against the unseen emeny who uses the thousand strategems at his command to beguile souls destined in the purpose of God for heaven. In the battle of life the Christian however is well provided with the necessary armor for winning victories. He must put on the whole armor of God. One part is not sufficient to protect him from the fiery darts of the enemy. His "loins girt about with truth." Everything about him must be genuine and sound. Without sincerity there could be no religion, "Having the breastplate of righteousness" shelters the breast from the dangers threatening it. This is a vital point and must be well protected. The righteousness that saves us is imputed to us by Christ. Without His help it would be impossible for any of us to be righteous.

An Arab proverb says "To him who wears shoes the whole world is covered with leather." The whole earth is a vast plain of peace to the one who is "Shod with the preparation of the Gospel of peace." There is no armor provided for the back of the Christian warrior. Defeat and retreat are not considered in his war. He is to stand facing the enemy, keeping his eye on Christ the commander, the captain of our salvation, knowing that his banner of love always leads to conquest. The fight may wax furious, it may last long but it is a winning fight always. The best part of this warfare is that it is not waged to destroy but to save.

REVERENCE FOR THINGS HOLY.

The serious problem of getting people into the church would have a simple solution if they could be brought into an attitude of respect for sacred things. Were the spirit of hatred and persecution abroad just now and were it to mean one's life to confess Christ the church could build well and win against the whole world, but people don't hate sacred things today, they just simply don't care about them. They would rather laugh at the Christian than torture him. Even those who profess to be followers of Christ are often tainted with the don't care spirit of the age. The spirit of awe and reverence does not seem to find a responsive chord in them. Perhaps the lack of reverence which is so evident at times in the House of God comes from a lack of reverence for Him in places out of His house.

When we go into the house of God to do Him reverence it does not mean that there is the only place we owe reverence to Him. Indeed, we are only likely to do Him reverence in His house when we show Him reverence in other places. God is everywhere and can be known by his children wherever they seek to know Him. "Earth is crammed with heaven and every common bush afire with God", but, if we have no sacred spot to meet Him and commune with Him we are unlikely to meet with Him anywhere. Our Lord went regularly up to the temple at Jerusalem to participate in the public service of His nation and we find Him providing means for the support of public service but He found the roadside flower, the common sparrow and the broadcast seed a means by which the Father revealed some special truths to him and therefore those things were not common things of earth but holy instruments of the Creator to be loved and esteemed.

The Chinese preserves and even prays to the scraps of paper upon which are written the words of the sages of his nation. With him it is a pious thing to avoid even stepping on a written or printed word. We do not regard

the revealed word of God as we should and therefore the Bible revelations are deprived of the influence they may have upon our lives. The tendencies today are to regard it a book like other books. Some undertake to contradict it from a scientific point of view others question its history and some, even professing Christians, would correct its statements or deny their divine authorship. If it is not the book of books, different in its origin and subject matter from other books it deserves no more respect than any other book. It is no wonder that those who regard the Bible simply as a book like other books live lives that are no different than other men's lives. God's book is too closely identified with our ternal life or our eternal doom to be handled lightly disputed or doubted.

As is the church, so is the Christian the dwelling place of God. "Ye are the temple fo the Holy Ghost" writes Paul. Man is created in the image of God and is a sacred being requiring for himself a sacred consideration. Do we devote our bodies to the glorification of God or have we polluted His temple with shameful thoughts and living?

GETTING RID OF SIN.

Dante describes the condition of the desolate women in the Inferno as one in which they are fully conscious of the terrible repulsiveness and foulness of the sins with which they are polluted. They are in a full lake forever trying to wash away their stains with the filth in which they are engulfed only to find that they add to their repulsiveness. It is always so with our own efforts to clear ourselves of sin. We only make matters worse by trying.

Not anything, even the most contagious disease, or the most cruel torture can have a greater terror than sin. We are born into a sinful world. Sin domineers over all the affairs of our lives causing suffering remorse, disappointment and finally death!

What must I do to be saved? Find out what I must do to get rid of sin. If I earnestly desire to be rid of it I will immediately show it by making a supreme effort to quit doing evil. It is all nonsense for me to say that he wants to be rid of sin and yet keep on in it in a way that shows he does not hate it. Real idleness is impossible. One is either doing good or sinning and to keep from sin one must be doing good. Our habits have the greatest influence upon our lives. If we require the habit of goodness sin's power over us lessens. How may we be doing good? Whenever we meet sin there is our chance to do good by resisting it. Yet with all of our resisting what we do amounts to nothing. Still we know that "All have sinned" and over every sinner hangs the sinner's doom. Our escape would be impossible were it not that "Christ came into the world to save sinners." He became the sacrifice to appease the demands of the law upon the guilty ones. It is He who is our advocate pleads and obtains mercy for us. By His spirit are we given strength courage and wisdom to overcome sin. To get rid of sin is to have the faith that in Christ our sins are forgiven. "Believe on the Lord Jesus Christ and thou shalt be saved." M. G.

NOTES ON THE C. E. TOPIC.

Aug. 11.

God's Beautiful Outdoors. What It Teaches Me.

Psalm 65:1-13.

The Psalmist (Ps. 8.) is impressed with the wonder of the heavens. The mysterious bodies of space, great beyond the understanding of man, are God's concern but, great though they be, he has a feeling that man is as much the subject of the Almightie's care. Our glance at the heavens day or night, is all that a man needs to be convinced of his own littleness. It should always stirr up in him a feeling of affection for the One who with His care for planets and worlds has time to be mindful of Him.

Nature is full of strange manifestations of power. Everything from the storm that shakes the earth with terror to the small still voice of the gentle breezes speaks of a might before which the strongest of men must bow in submission. All are in some way the working of natural laws that make the earth what it should be. Man enjoys every advantage they create.

Jesus in His earthly life spent a great portion of it out of doors. On the hills about the little Gallilean village in which He grew to manhood there must have been many things that endeared themselves to Him in His boyhood. His observations of the things common to country life so impressed His growing mind that the language of His later years is full of references to them. The flower, the bird, the fox, the grains of wheat, the mustard seed, the fruit tree, the vineyard and the sheep pasture on the hillside were more than mere things and creatures to Him. They suggested text for His sermons and figures for His philosophies. Anyone who tries to be near his Creator cannot only but love the things He has endowed with life. One who is blind to the wonderful external evidences of God's goodness is sure to miss seeing and feeling much of the unseen evidences of His power and love. It was said of one:

"A yellow primrose by the river brim'
A yellow primrose was to him,
And nothing more."

Such a person misses the message that all nature does its best to convey. Let the Christian sometimes forget the walls and dusty streets that keep him away from the pure air and sunshine and shut out or distort nature and go out to where the birds are singing and the waters rumble or where the ceaseless oceans roar is all he hears, let him listen to them for a while, they are the voices of God speaking through His creation and they will bless him. He will be a newer and a better man with a better preparation for a renewed effort to do all that duty places in his way.

Jesus sanctified out-of-doors by making it the scene of His greatest activities. The hill-side and the sea-side were His favorite preaching places. He loved the seclusion of the mountain or the thicket of the garden, they were His places of prayer. Could we find a better place for worshipping God than close to nature's heart where every blade of grass is a text and every stone a sermon?

NOTES ON THE S. S. LESSON.

Aug. 11.

A Troubled Sea and a Troubled Soul.

Mark. 4:35-5:20.

Goldentext. Ps. 46:1, 2.

After a hard day's work in picturing the many sided kingdom He came to reveal in the several parables we have been studying for some weeks, the Lord and His apostles set sail for the other side of the sea of Gallilee. His human frame had been put to a severe test and soon the tired Jesus was asleep in the boat. The weak body of man must have its care. Let us never forget that Jesus was a true man and that he was subject to the same physical laws that govern all men. The demands of the body for rest must be satisfied.

The storm which threatened to destroy the ship and the lives of those on it was but one of those disturbances common in that region. The mountains surrounding the lake and the valleys between them are so situated that fierce storms are likely to come at certain seasons of the year with great suddeness.

Note that the storm centred about Jesus. About him the storms of sin and unbelief have always been raging with great fury. They have often been the cause of greatest alarm to the disciples. Often have they imposed distress suffering persecution and poverty upon them but though their common lot has been a hard one they have never injured Jesus or His cause for He has always been victorious over them. Observe that while the storm was doing its worst Jesus was calmly sleeping. The devil and all the destroying fury of His power cannot reach Jesus.

The desciples did the right thing at the right time when they called upon Jesus for help. In the furious storms of life He is the only safe refuge. Too often men never think of calling upon Jesus for help and go on battling alone against odds that are sure to overthrow them. Remember that in the threatening storms Jesus is always close at hand and that **He does care** but we must call upon Him.

The Jesus who slept was the tired man. The Jesus who rebuked the storm and tamed it was divine and exercised a divine power. It requires more than the strength of a human being to battle and win against the storms of the soul. A divine helper is necessary.

The same men who trembled with fear because of the storm were awed in the presence of the storm's master. How could they help it? They saw how weak they were and how strong He was.

In the poor demoniac we see how terrible is the destructive power of the devil. It robs a man of power to do anything but harm. The victim was a torture to himself and a terror to others. He was a character to be feared and from a human point of view he was utterly hopeless.

We see, too, how the evil spirits recognize the Masters power over them. They know that He has power to drive them away and save their victims from their tortures. It has been observed that "The evil spirit cannot even enter a hog without God's permission." The only assurance that we have against the devil's hurts is that Jesus is able to drive him away.

In the Gadarenes we observe the most foolish rejection of Jesus. They preferred to having Him go away to loosing their hogs. How many others are as foolish and prefer the repulsive sinful things which God hates to the presence of the pure gentle Saviour with His gift of saving grace?

News of the Week.

HEADS REBELS TOWARD UNITED STATES BORDER

Juarez, Mexico, Aug. 5. — Inez Salazar, the rebel leader responsible for the disarming of the American colonists, is heading for the border with his one thousand rebels. On his way Salazar is destroying the Mexico Northwestern railway. In this way he hopes to delay pursuit by the two federal armies which temporarily pocketed him at Casas Grandes.

The on-coming insurgents will join their chief, Pascual Orozco, who with about five hundred men, remains here. Salazar's arrival at Juarez would combine practically all of the rebels operating in Chihuahua, and the next problem would be to proceed successfully into Sonora, the border state to the west, where other rebel groups are operating. On account of the scarcity of water supply, the trip directly along the international line is almost impossible.

Hundred Americans on Foot.

Wandering over the plains somewhere between the Casas Grandes district and the American border are one hundred Americans. They came from the colonies of Juarez and Dublan. After sending their wives to El Paso they preferred the hardships of an overland journey of two hundred miles to the dangers of traveling by train through rebel territory.

With the safe arrival at the border of this group of refugees, practically all of the American settlers will have quit Mexico, leaving behind their farms and homes.

TURK PARLIAMENT DISSOLVED

Constantinople, Aug. 5. — An imperial decree was issued today dissolving the Turkish parliament. The chamber passed a vote of want of confidence in the cabinet. The president of the chamber called at the palace to report the action of the chamber, but the Sultan declined to receive him. It is reported that the cabinet has ordered the arrest of Talaat Bey, former minister of the interior, Djavid Bey, former minister of finance, and other leading members of the committee of union and progress. Order prevails, but the troops are held in readiness at important points and detachments are patrolling the streets.

ITALIANS CAPTURE LAST IMPORTANT COAST TOWN.

Rome, Aug. 6.—After a terrific land and sea attack, the Italians today captured Zuata, the last Tripolitan coast town retained by the Turks.

Few details of the engagement are known, but it is believed the losses were heavy. The town was a supply station for the Turks in land forces and it was most important for them to hold it. It was strongly fortified and defended by a large and well trained force. It is unlikely that the Italians bombarding the Turks from the Mediterranean suffered seriously, but the troops ashore could only overcome Turkish resistance by rushing the breastworks.

With their last outlet to the sea cut off it appears that the Turks will speedily be starved into submission.

ROOSEVELT AND JOHNSON HEAD PROGRESSIVE TICKET

The new Progressive party assembled in national convention at Chicago Monday.

Ex-Senator Albert J. Beveridge, of Indianapolis, was temporary chairman and delivered the keynote speech. It was his day and he received a great ovation.

On Tuesday Theodore Roosevelt was the big figure and his speech was greeted with cheers.

On Wednesday Colonel Roosevelt was given the nomination for president. In a brief speech he accepted the honor and thus did away with a formal notification committee.

Governor Hiram W. Johnson, of California, was chosen as the colonel's running mate.

FRENCH PREMIER ON A PILGRIMAGE TO RUSSIA

Paris, Aug. 5. — Raymond Poincare, the French premier, started today for Russia, surrounded by all the signs usually accompanying a great state pilgrimage.

Near-eastern questions and the Franco-Russian naval convention, the signature of which by M. Poincare in St. Petersburg, will bring the whole of the fighting forces of the allies within the terms of an offensive and defensive treaty of alliance, are to be the main subjects of discussion between the emperor of Russia, Sergius Sazanoff, Russian minister for foreign affairs, and the French visitor.

Why Russia Is Building Ships.

The eventual opening of the Dardanelles and the steps necessary for its accomplishment also are to be discussed during the fourteen days' visit of M. Poincare to the banks of the Neva. It is pointed out here that this is likely to be the burning question in the settlement of the Turko-Italian war, for it is felt that Russia is now building $15,000,000 dreadnaughts in the Black Sea with the intention of anchoring them in the inclosed lake, and unless the question is settled soon it is bound to cause another European upheaval at the time of the completion of the ships two years hence.

JOHN W. HERRON, FATHER OF MRS. TAFT, IS DEAD

Cincinnati, Aug. 5. — John W. Herron, lawyer and pioneer resident of Cincinnati, father-in-law of President Taft, died this morning at his home in Cincinnati. Mr. Herron was eighty-five years old. He had been failing in health for several years and three months ago was confined to his bed. A sudden attack of pneumonia yesterday was the direct cause of death.

MORE MARINES ORDERED TO NICARAGUAN CAPITAL

Washington, Aug. 6. — Marines from Panama have been ordered to Nicaragua to supplement the force of blue jackets now in Managua guarding Americans and their property. The collier Justin now steaming from San Juan del Sur was today ordered to Panama to embark 350 marines for Corinto.

TWO BILLS GO TO PRESIDENT

Wool Tariff Bill and Iron Steel Tariff Revision Bill Waiting for Final Signature.

Washington, Aug. 5. — The iron and steel tariff bill today received the signatures of Speaker Clark and Acting President Bacon of the senate and went to President Taft for his inspection. This is the first of the tariff revision bill passed by the democratic-progressive alliance in the senate, to reach the chief executive; and some friends of the president express the conviction he will veto it because no investigation of the industry has been made by the tariff board, upon which to base a scientific tariff revision.

Washington Aug. 55 — The conference report on the compromise La Follette-Underwood wool tariff bill was adopted by the senate today, 35 to 28. Six progressive republicans joined the democrats. The compromise bill goes at once to President Taft. It is identical with the one he vetoed in 1911.

The progressives who voted for the wool tariff revision were Senators Bristow, Clapp, Crawford, Gronna, La Follette and Works.

BECKER WITHDRAWS "NOT GUILTY" PLEA

New York, Aug. 5. — Police Lieutenant Becker, charged with instigating the murder of Herman Rosental, gambler, and said to be facing three indictments charging extortion in connection with police gambling graft, withdrew his plea of not guilty today when arraigned before Judge Crain in the court of general sessions, part 1. He then waived pleading. Judge Crain immediately transferred the case of Judge Mulqueen, who has charge of the grand jury investigating the murder and the graft charges against the police department

GOVERNMENT OFFICIAL SEES MEAT FAMINE IN CITIES.

Washington, Aug. 2.—That the people of large cities are facing a serious beef famine, was the statement made today by an official of the bureau of animal industry. Government statistics on file at the department of agriculture show that in the last ten years there has been an increase in population in the United States of about 20 per cent, while the supply of beef cattle in that time has decreased 6,500,000, or 3 per cent.

The supply of dairy cattle has kept pace with the increase of population.

Farming Changes the Cause.

"The changed conditions of farming in the various parts of the country are the direct causes of the scarcity of beef cattle," said a government expert today. "Under ordinary conditions the grass farmer who raises beef cattle turns them over to the corn farmer and he in turn supplies the market. The grazing grounds in the middle west have disappeared practically, and instead of buying beef steers from the grass farmer the corn feeder expects to go to the market and buy his stock. In Indiana, for example, statistics show that in the last ten years there has been a decrease of 280,000 in the supply of beef steers, because of the disappearance of grazing land.

U. S. TROOPS FIRED ON BY OROZCO BAND

El Paso, Aug. 3. — Mexican rebels and United States soldiers exchanged more than fifty shots across the border late last night and early today in East El Paso, and the homes of five Americans in El Paso were struck by Mexican bullets. The rebels opened fire on the Americans on patrol duty near the El Paso foundry in the darkness, and the Americans returned the fire, shooting in the direction from which the Mexican shots had come.

The battle attracted state rangers and a sheriff's posse to the scene and the river was searched from the American side, but the rebels had escaped. The affair has been reported to Colonel Steever, commanding the American troops here, and an official investigation is being made.

Purpose of the Shooting.

It is believed the shooting was started by rebels to occupy the attention of the river patrol, so that ammunition might be smuggled across.

General Orozco has seized the Mexico Northwestern railway, has stopped all trains, except those run by the rebels to get the troops to the north, and has cut off the flight of hundreds of American colonists in the Casas Grandes country.

SENATE VOTES AID TO MEXICAN REFUGEES

Washington, D. C., Aug. 2. — The destitution of American refugees from Mexico, now quatrered at El Paso, resulted in the passage by the senate today of a resolution authorizing the war department to spend $100,000 in transporting them to such points in the United States as they wish to reach.

The measure was presented by Senator Bailey and passed after a brief debate. It will need the approval of the house and the president before the appropriation becomes available. Senator Bailey declared the refugees were in dire need and in most cases were unable to proceed beyond that city. Transportation would be provided under the resolution only for those who are receiving some aid in "shelter or sustenance" from the government in El Paso.

ARCHBOLD IMPEACHMENT SET FOR TUESDAY, DEC. 3.

Washington, Aug. 3.—The trial of Judge Robert W. Archbold, of the United States commerce court, on impeachment proceedings, brought by the house of representatives, was today set by the senate to open Tuesday, Dec. 3rd, the second day of the next regular session of congress. The postponement of the case came after a long fight by a number of senators to have an immediate trial, as desired by the house of representatives.

NEW YORKERS CALL MASS MEETING

New York, Aug. 3.—The revelations of the Rosenthal murder case, pointing to the existence of a system of police blackmail levied upon illegal resorts, prompted a number of leading citizens to issue a call for a public mass meeting at Cooper Union next week to adopt plans "to make effective the public demand for the observance of law and order in this city."

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— BY —

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LEFT UNSAID.

It is often something we do or think,
Or some little thing we say,
That will fill our hearts with a bitter pain,
And darken a sunny day;
But many a time when the heart is sad
And sorrow bows down the head,
It is not for what we have said or done,
But what we have left unsaid.

Maybe there was foolish and angry strife
Which parted friend from friend,
And both were too proud to utter a word
That their broken love could mend
And the life of each was a sadder thing
For the loss of friendship dead;
'Twas all for want of one healing word
Which, alas! was left unsaid.

And it may have been in a thoughtless way,
Too lightly the Master's name
Fell from laughing lips, yet nothing we said
For fear it might bring us shame.
We silently sat and silently heard,
Although we had often read
"Whosoever of Me shall be ashamed"—
Still, the words were left unsaid.

And maybe to us came the golden time
('Twas given us from above,)
When we might have spoken of holy things;
Told of the Saviour's love,
But we left the time pass unheeded by,
And the precious season fled,
When one word might have helped to save a soul,
But that word was left unsaid.

It was left unsaid! Ah, we little think
How heavy the pain will be
Of the looking back on a misspent life
Where this "left unsaid" we see!
If we boldly spoke in the Master's cause,
If all thought of self were dead,
Oh! then would our hearts be free from the pain
Of words we have left unsaid!

—Selected.

INVITATION.

Providence willing the Middle District Conference will convene this year at Donnellson, Ia. The conference will begin with a mission festival, Sunday, September 22, 1912. All the delegates of our churches, as well as all the friends of God's kingdom, are herewith kindly invited to attend all the sessions of the conference.

P. P. Hilty, Pastor

NOTICE AND INVITATION.

Goessel, Kans., Aug. 8, 1912.

The Lord willing, our missionary candidates, John R. and Susie (Quiring) Duerksen, will be ordained as missionaries to the Hopis in Arizona, on Sunday, September 1 in the Alexanderwohl church, Goessel, Kans.

Soon after their arrival on the field, our present substitutes for missionaries, J. B. Epps, Cornelius J. and Anna (Balzer) Frey, will also be ordained as missionaries in Oraibi by Bro. J. B. Frey, superintendent in our Arizona field.

All our dear mission friends are herewith requested to bring special intercessory prayer to the Master of missions that He may give to these new missionaries wisdom and power from on high in rich measure for the difficult work among our poor blind Hopis.

P. H. Richert, Sec.

NEWS AND COMMENTS.

Since Rev. Prieheim has moved to Dalton, Ohio, Rev. Elwood Shelly has charge of the congregation at Zionsville, Pa., and Rev. A. M. Fretz at Allentown.

Bro. A. M. Fretz will have services in his Deep Run charge next Sunday at 10:15 a. m. Miss Agnes Williams, one of our mission workers from Cantonment, Okla., is expected to be present and give an address.

Bro. J. W. Kliewer returned from his trip to Montana, where he inspected our mission stations. Such visits as the one Bro. Kliewer and Shelly made in Arizona and Kliewer in Montana encourage the workers and help the mission board better to understand the situation.

There are those who love the Lord sufficiently to obey "Him." They just naturally and easily obey Him. These can say, without any reluctance. "His yoke is easy." These as a rule never had any trouble in obeying parents, leaders and pastors. In fact, with such, "esteeming others better than themselves" and unlimited forgiveness for all, are characteristics from which emanates one continuous "rejoicing evermore."—Gospel Banner.

August 27-31 a Bible conference and annual Sunday school convention of the Eastern District Mennonite Conference will be held at the Saucon Mennonite church near Coopersburg, Pa. The interesting program will appear in the next week's issue of the "Mennonite".

There is many a beautiful family of children, even when the father is anything but a Christian or even a gentleman. Mother's influence for good or bad, before and after birth, is seldom lost. This is extremely encouraging to many suffering, saintly mothers. Mother's faith stands out like in the case of "Lois" and "Eunice." See II Tim. 1:5. Her "unbelief" will likewise show itself with her offspring.—Gospel Banner.

A Changed Race.

Attention is called in one of the missionary magazines to a striking example of the power of the gospel: "The Haidas at Massett in Queen Charlotte Islands, are steadily on the increase. Once the terror of the mainland coast and Vancouver Island, for 1,000 miles from Skagway, in Alaska, to Victoria, they held undisputed sway. All the Indians on the mainland knew that the warcanoes of the Haidas were out on the war-path. This powerful race has been transformed under the influence of the gospel." A writer in the North British Columbia News says: "Contrast the fierce Haida of fifty years ago and his successor of today. A surpliced choir of over twenty men, with a Haida organist of great musical ability, singing Christmas anthems and our grand old hymns. One of the chiefs read the lessons in Haida, and the other the English service translated by Canon Keen."—Am. Messenger.

Eager for the Word.

The report of the Spanish Religious Tract and Book Society describes the eagerness with which the Spanish people are receiving the Scriptures. Gospels were distributed at the Valencia Exhibition. "One of my helpers" writes Senor Rodriguez. "was nearly knocked down by the pressure of the crowd. Everyone wanted a gospel. It was encouraging, after the fresh supply had been distributed, to see the people either putting them into their pockets or reading them as they passed away. Even the police on the Plaza in front of the station were walking along reading as they went. On the benches in the square and in the park, I saw soldiers, civilians and ladies quietly reading the books. The people have flocked like bees around the distributors and very rarely have any of the gospels been torn up. One sees all around the exposition grounds people quietly reading the little books."—Am. Messenger.

The Key-Word of Christianity.

In a Salvation Army Rescue Home there is a motto on the mantelpiece, consisting of only one word—"Others." That is the key-word of Christianity—"Others," never self. Self is a blighting spirit. It quenches all that is beautiful in any life. It is like the upas tree: in its atmosphere nothing lovely will grow. "Others" is Christ's word. He forgot himself. He lived to bless others. He died to save others. His Gospel teaches us to do the same. He bids us go two miles when only one mile is required, to forget self and gladly to make any sacrifice in saving and helping others.—Presbyterian Banner.

The Humble-Minded Christians.

The pretensions of the Roman church are frequently very amusing, but surely the limit has been reached in The Pilot, the organ of the Cardinal Archbishop of Boston, which publishes the following: "Even the Cardinals Farley, O'Connell and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are as Cardinals foreign princes of the blood, to whom the United States, as one of the great powers of the world, is under obligation to concede the same honors that they receive abroad. Thus, were Cardinal Farley to visit an American man-of-war he would be entitled to the

salutes and to the naval honors reserved for a foreign royal personage, and at any official entertainment at Washington, the Cardinal will outrank not merely every cabinet officer, the speaker of the house, and the vice-president, but also the foreign ambassadors, coming immediately next to the chief magistrate himself." Needless to say we have not heard of any one in authority saying that the claim is likely to be granted when the occasion arises.—Chr. Guardian.

THE GREAT SEPARATION.

John 3:17-21.

We view the final judgment as a separation of the good from the evil, when the great judge will come in his glorious majesty and separate all nations as a shepherd separates his sheep from the goats, putting the sheep on the right hand and the goats on the left. Matth. 25: 32, 33. While this is no doubt the final separation we must not overlook the fact that a similar separation is taking place already. There are those who will never be condemned because they believe in the only begotten Son of God, and there are those who are condemned already because they have not believed in the only begotten Son of God. The ones will escape condemnation and the others are condemned already. They are separated from each other already. They constitute two classes of people. The ones are pious and the others are ungodly. The ones are the children of God the others are the children of the devil. While they are living together in this world there is no affinity between them. They possess a different spirit, lead a different life and have a different aim in life. This separation is the result of the coming of the light into the world. If He, who is the light of the world, had not come, this separation would be an impossibility. Then all would be living in sin, separated from God, devoid of the spirit of God. But as the light has come into the world "to lighten every man that cometh in to the world" the way is opened to all to flee from darkness and come to the light and thus to escape condemnation. But as many love darkness rather than light because their deeds are evil, they flee from the light lest their deeds should be reproved, and thus remain in darkness, while others accept the light and thus escape condemnation. Thus in a sense the final judgment is held already. The Lord has pronounced judgment over the ungodly and has already accepted as His children and as the heirs of salvation all who truly believe in the Lord Jesus Christ and are His followers.

While there will be a final separation, when the just will forever with the Lord and the unjust perpetually and eternally separated from the Lord, when the ones will be infinitely blest and happy and the others be extremely unblessed, unhappy and miserable, this separation has its beginning here, as also their lot and condition of life. The righteous have a foretaste of their happy condition yonder, while the unrighteous experience some of the woes of their unrighteous, unreconciled and unregenerated condition of life. Both the happiness of the godly and the unhappiness of the ungodly have their origin in this our present life. The judgment to come is therefore only a consummation of that which has begun here. A bringing to perfection of that which man experienced in an imperfect state while living in the flesh.

Judgment will be commensurate with the light one has. Luke 12:47, 48. While the heathen, who are living in partial darkness, are not as accountable as we are, who have the light of the Gospel, yet even they do not follow the light which they possess, and as they do not believe in the Son of God they belong to those who are condemned already. While their lot will undoubtedly be more tolerable in the day of judgment than the lot of those who have rejected the proffered light, yet there is no escape for them from condemnation as long as they have not believed in the Son of God. But Paul very properly asks: How shall they believe in Him of whom they have not heard? How shall they hear without preachers? And how shall they preach, except they be sent? Rom. 10: 14, 15. May we all escape condemnation by accepting the light, and may we all be instrumental in spreading the light among those who are still living in darkness!

A. B. S.

Quakertown, Pa.

LIQUOR SELLING NOT A LEGITIMATE BUSINESS —FINANCIAL DISADVANTAGE.

In arguing the case for or against the saloon we must realize first that the selling of liquor is not considered a legitimate business. This has been stated by repeated decisions of the courts—state courts as well as the supreme court of the United States. The two I mention here may suffice:

The law places bar-rooms and tippling houses on a footing of tolerance only, and an applicant for a license is not to be regarded as a business man proposing to engage in any lawful business.—U. S. Court of the District of Columbia.

That the saloon is inimical to the best interests of the community and fraught with danger is shown by the fact that after the Galveston flood, the San Francisco earthquake, all the saloons were closed, and they will also be closed on election day. If an individual gives an individual a permit to conduct a dangerous business, no intelligent man will deny that the community also has the right to cancel that permit. But our opponents say it's a folly and an injustice to close the saloons and they give among others the following reasons:

1. It's an infringement of personal liberty.

We are not seeking to prohibit a man from drinking wine or whiskey or something stronger, if he likes, in his home; but we do propose to remove the public drinking place, which is a death-trap to the man too weak to control himself and a constant temptation to our boys. If nearly 100,000 drunkards die each year there must be young recruits to fill their place. The liquor traffic realizes this, for one of their speakers at the Retail Liquormen's meeting held at Columbus, Ohio, said: "We must create an appetite; treat the boys, for nickels spent in treating the boys will return as dollars to your tills."

2. It's a financial disadvantage to close the saloons as they help business.

The saloon does help business of a certain kind. It helps to fill our poorhouses, insane asylumns and our penal institutions. J. Underwood, of Pittsburg, said in an address on April 15th: "Through alcohol 3,600 wives are killed every year with revolvers, hatchets, clubs and other weapons; 2,500 babies are killed by drunken fathers, who fall into bed and crush their lives out; 90 out of every 100 divorces are caused by liquor, 18,000 men and women go insane every year. It costs the country $21,328,228 annually to care for the insane from drink, and $37,542 736 to prosecute those who have become criminals from the same cause." That is doing business like the hog raiser of whom Mark Twain tells: This fellow had bought a hog for $1.50; fed it $20 worth of corn and then sold the hog for $12. He lost money on the corn but he gained on the hog. When Assistant Attorney General C. W. Trickett drove the saloons from Kansas City, Kansas, in ninety days the garnishment court, which during the saloon reign had run each day from morning till night, was discontinued and nearly all the business men who had opposed him came and apologized saying, their business had improved and the collections were much better. The liquor men said hard things about Kansas, so Governor Stubbs loaded himself with facts and with 200 telegrams and more than 400 letters from different officials of his state he went to Chicago and among other things said this:

"Kansas has 105 counties, 50 of them have no convicts in the county jail; 57 have no inmates for the poor farm, so we are renting them out; 27 counties have no insane in the asylums. Missouri has 37 per cent. and Illinois has 100 per cent more paupers in proportion to their population than has Kansas. Our state has the lowest death rate of any state in the Union, 7 1-2 per cent. So the liquor men need not waste their breath in pitying Kansas."

3. But if the saloon don't pay license we'll have to pay tax.

Yes, we'll have to pay tax, but only 60 per cent of what we are now paying when we have the help of the saloon. You can figure it out for yourself, from the following comparison:

Sacramento, assessed valution, $30,406,900 and saloons, city tax rate $1.60 per $100.

Pasadena, assessed valuation $32 910,170, no saloons, city tax rate 98 cents.

I have been in both these cities lately and I can say that the improvements in Pasadena surpass those of Sacramento by far, Marysville, assessed valuation, $2,528,505 and saloons, city tax rate $3.50 per $100.

Yuba City, just across the river, has no saloons and the city tax rate is 75 cents per $100.

Alameda, assessed valuation $17.933,366 with saloons; city tax rate $1.25 per $100.

Long Beach, assessed valuation $17,476,204, no saloons, city tax rate 65 cents per $100.

4. Prohibition does not prohibit and more liquor sold in dry territory than in wet.

If this were true all the liquor men from the distiller to the saloon keeper would help us make the territory dry in order to increase their business. Suppose we admit that prohibition does not prohibit absolutely. (Neither does the prohibitory law against stealing, prostitution or murder and yet who would dare to say that these ought to be licensed in order to obtain a revenue from them.

We'll vote out the saloons and there will be a greater and a more prosperous Reedley in the future.

H. J. Krehbiel.

Home Circle.

THE WEATHER.

Just take the weather as it comes,
and never make a fuss.
Don't you suppose the good Lord
knows just what is best for us?
Then don't find fault on summer days
because it is too hot,
Make up your mind to take what
comes—you'll find it helps a lot.

You can't improve on things, you
know, no matter how you fret;
Fussing won't make a hot day cool or
make a dry spell wet;
In fact, the more you fuss the more
unhappy you will be,
And nobody'll admire you—take that,
now, straight from me.

We need all sorts of weather, and
we're going to get it, too;
The program won't be changed at all,
not even to please you.
So make the best of what we have
and do not fret and fuss,
And you can make a humid day seem
quite sa-lu-bri-ous.

—Somerville Journal.

THE WINTER COAT.

I can't tell you how glad it made me, dear girls, to have you ask me that question about prayer. Not because I can answer it so that there will not be anything left to explain, for prayer is a mystery, but because it showed me that you are sometimes thinking about the things of the soul as well as the things of the body.

Instead of talking about prayer in a general way, and getting, maybe, all tangled up in trying to explain what I don't understand any more than I do this wonderful new wireless telegraphy, I am going to tell you a little story, something that I know happened, just as you know that the passengers were all rescued from a great ocean liner a few weeks ago by another ship that was summonded by a wireless call for help.

There were four who had to do with this story of the winter cloak, and I know all about the parts that three of them had in it. The first of these is my dear friend—I'll call her Isabel—and we will say that she lives "up country." Isabel isn't very strong, and she isn't very rich, but whatever she has of strength, or talent, or means, is all that the disposal of her Lord, for the good of his kingdom. For many years she was a sweet singer in the Lord's house, but that isn't a part of this story; I just want you to take it in that Isabel isn't a careless servant of the Master; she lives in His presence, and seeks His guidance every day.

One day early last summer Isabel was looking over her garments, and took from its place in the closet a warm winter coat which she had not worn very much. The thought came into her mind, "I believe some one else needs this coat more than I do this winter." Then came the questions, "Who shall have it? Who needs it most? How shall I find her?"

The matter didn't seem to settle itself in one of the most obvious ways. There was the Dorcas Society of the church; there was the Salvation Army of the city. Isabel had a practical interest in both these charities, but this time she couldn't settle upon either of them.

"Fred" she said to her brother, "I'm thinking about the families of some of those ministers that the secretary of our State convention told us about; I wish you would write to him, and see if he knows where to send such garments as this."

Fred wrote, and the secretary didn't answer—he called. "Goodness, yes," he exclaimed, "this is lovely; it is almost as good as new; I know two or three places where this coat would be acceptable, and some way or other I shall find out which of those good women needs it most."

Now, that's the end of Isabel's part of the story, only she followed the coat with tender thoughts and kind wishes. The story travels now way up among the mountains of northern England, where the snow comes early and stays late. The place is in the home of a minister, whose salary is five hundred dollars a year. There are two sons away, one at a preparatory school, one at college; both working hard to pay their way, but not quite able to do it without some help from home. The mother of the boys, the minister's wife, like Isabel, is looking over her wardrobe in preparation for the cold winter. It isn't a long job. She takes up her winter cloak. It is an old, old friend; no doubt of that. It has seen many years of service, it is rusty, it is threadbare and, yes, it has been mended, and the cuffs are frayed. She shook her head and sighed, "No, really, it isn't fit to wear any longer to church on Sunday; but there's no money to spare for a new one."

Then she took the coat and laid it on the bed. She knelt beside it and told out all the story of her need to her Heavenly Father. He knew all about it, and she knew that He did—and yet she prayed and talked with God about her winter coat. And as she prayed there came to her the assurance that her prayer was heard, and that the answer would not be long in coming.

Within a few days the minister received a letter from the secretary saying that he was coming through that part of the State, and would have a parcel for him at a place near-by. Then his wife told him of her trial and her prayer and said, "I am sure there is a coat for me in that parcel from the secretary."

"Oh, I don't know, dear," cautioned the minsiter, "you mustn't be too much disappointed if it doesn't come. We have had clothing for me and the boys, but I never heard of any women's garments from that source." But her only response was a happy smile.

One of the boys came home from school, and when he heard about the coat, he said the same thing as his father; he couldn't bear to have his mother so grievously disappointed.

Then the parcel arrived and when it was opened ,there lay a good coat for a man, the minister. Being nothing but men, the father and son looked no further, but both turned and said gently, "There, mother, we are just as sorry as we can be but you can see that we were right."

She calmly replied, "You haven't looked to see what is underneath; I'm sure my coat is there." And when they had taken out the man's coat and vest, sure enough there lay a nice-looking black beaver cloth woman's coat with a satin lining. Tears of joy filled the eyes of the happy wife and mother as she took the coat from the box, and when she had tried it on, and they all saw how well it fitted, they agreed that the Heavenly Father, who knew her need, knew also just how to supply it with the right kind of a garment.

That is the story, girls, so far as Isabel, and the secretary, and the minister's wife are concerned. The other one who had a part in it was God. That is the part that I can't explain; only that He had a part. But the others were all in the circle, or circuit, too, and that is the point that I hope will seem the best of all to you. Not that things are to be had for a careless asking; not that every good thing of life is to come as an answer to prayer; but that there is a wonderful circuit of power in prayer; that all those who seek to know and obey the Lord are in it—Isabel and the secretary as well as the minister's wife, and that through it all things work together for good to those that love the Lord. So don't be doubtful about the efficacy of prayer; nothing will ever come to you if you are doubtful.—Selected.

Women know some things which men merely guess at and then guess wrong. There are matters in which a woman's intuition is safer than a man's reason. "That's a good letter, my dear, but I wouldn't send it," says the minister's wife. You can advance arguments which she can not answer, but she feels that she is right. Into the stove goes the letter.

A staid old Northcountryman on a visit to London was attracted by the vociferousness of a Hyda Park reformer who was declaiming against belief in God. After listening a while the old man moved on, saying to a friend, "That man's green; let him marry a good woman and bring up four children and he'll soon know whether there's a God or not." Just so. Actual life keeps the earnest man orthodox on that point at least.

Marriages.

Sprunger-Zurflueh. — On August 8, at Lima, Ohio, at the home of the bride by Rev. W. S. Gottshall, Abraham P. Sprunger of Berne, Indiana, and Ella Zurflueh, daughter of David and Lydia Zurflueh of Lima, Ohio.

Augsburger-Burkholder.—On Aug. 10, in Bluffton, Ohio, by Rev. W. S. Gottshall, Walter H. Augsburger and Leona Burkholder, both of Bluffton, Ohio.

Deaths.

Landis.—On July 22, 1912, at her home near Dublin, Pa., Eliza, relict of Benjamin Landis, aged 69 years, 1 month and 16 days. Interment and services were held at the Old Mennonite Deep Run church on the 26th. Revs. E. Landis and E. Wismer spoke at the house of mourning, and John Leatherman in German and A. M. Fretz in English at the church.

Contributions.

HOME MISSION.

A. General Treasury.

Mission collection, Langham, Sask $100; ditto Waldheim, Sask. $50.

B. City Mission Treasury.

Bethel church, Mt. Lake, Minn. $50; Y. P. S. Beatrice, Nebr. $5; Springfield, S. S. Eakly, Okla. $7.29; Y. P. S. Alexanderwohl, Kan. $5; Sichar church, Cordell, Okla. $3.20; Hoffnungsau church, Buhler, Kan. $52; Children's day collection, Marion, S. D. $19.35; collection at Y. P. S. Convention of the Northern Conference, $113.82; Children's day collection Fortuna, Mo. $14.53; Y. P. S. of the Christian church, Moundridge, Kan. $20.75.

Gratefully acknowledged.

M. Horsch, Treas.

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Editorial.

CHRIST THE REDEEMER.

We might ask what enabled Christ to suffer for mankind? He being God became man, His love brought Him down from heaven into a world full of sin, that He might save sinners. Sin having brought about such radical change, having become the power of all powers on earth, only the Allmighty could break this power. He being love, love is the solution of the mystery of redemption. Not that we can fully understand this love; no, it is unsearchable, is infinite, is divine, But if human love is living, feeling, thinking in the object of our love, we can faintly imagine how much more His holy love underwent the sufferings we in consequence of our sins had to undergo.

We never can understand how much Christ suffered for us, for no man could suffer like He. Mankind had to acknowledge the justice of God by suffering the punishment of sin without rebelling against God's will, this was impossible for sinners, therefore He, the holy, sinless, second Adam came to justify us by His sufferings and death. Because He was holy, He and He only, could feel to its full extent the awfulness of sinners' doom, the depth of misery, which sin had brought into the world.

When we see Him, who knew no sin, in His agony in the garden, His soul being exceeding sorrowful, even unto death, when we see Him praying, and by the intense sufferings of His soul even His body becoming so agitated, that His sweat was as it were great drops of blood falling down to the ground, and all this without any perceptible outward cause, we must confess the depth of love, which made Him suffer for us poor sinners, can not be fathomed.

And going to calvary, what a spectacle. He, the holy, sinless Son of God, He the Creator (John 1:3) suffers for His enemies. He feels the wrath of God in our stead. Even the sun, lamenting his creator, ceases to shine, darkness covers with its veil the sufferings of the Son of God, and out of the darkness we hear His voice in agony and anguish: "My God, my God, why hast Thou forsaken me?" O depth of mercy, o unsearchable, infinite love! What could make Him, who was in the bosom of the Father, feel Himself forsaken by His heavenly Father, who always was well pleased in Him? It was my sin, it was your sin. Yes, He was made sin for us. He who understood fully what it meant to have a loving Father, whose meat it was to do the will of Him that sent Him and to finish His work, He could fully understand what it was to be separated from God, the source of life, of joy and happiness. And this was all done for us, though we were sinners, wretched enemies of God. John expresses what every one of us ought to feel, saying: "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

v. d. S.

MASTER AND SERVANT.

The story of Naaman, the leper gives a fine example of the right relations between master and servant. The little maid was a model servant, very anxious for her master's welfare. Her character and faithfulness, as we see, was due to her piety, and she was not afraid to testify for God in a heathen land. Her zeal for her master's welfare would surely win her influence and good-will. A pious servant in any household is an inestimable blessing. Rev. Henry Venn used to thank God for such a servant, and said to his children that his place on the judgment day would not be a low one if found at his servant's feet. It was a high tribute to real worth, in a humble sphere and masters would do well if they emulated the example set by the great Henry Veen, and give hearty, affectionate testimony to the real worth of a true and trustworthy servant.—Canadian Churchman.

Editorial.

The coming contest at the polls, which is to decide who is to be the president of our country for the next term, promises to be a decidedly interesting one. Campaign orators will appeal to the voters with promises of better things. If the campaign is to go on, as others before it have, mud-slinging will soon be the order and appeals will be directed to the passions rather than the reasons of the voters. But after the election is all over things will likely again be going on in their old way. It is one of the peculiarities of the American public to permit itself to be worked up to the boiling pitch once every four years and then again to drop back into an even calm until the next election. Perhaps it is a wise thing that the makers of our institutions provided such an opportunity for us to get rid of our surplus energy. At any rate it seldom ever has amounted to much more than an occasional change of administrations. The trouble with the better element of the American people is that they do not take their politics serious enough to keep a continual interest in it. Aside from the professional politician, there are comparative few people who bother much about the affairs of state until the time just about election.

The well balanced decent living citizens who lead respectable lives in other directions are often so neglectful of their duties to the state that even an election does not enthuse them enough. When it comes to issues between the gangsters and the people who stand for righteousness much even depends on the weather. The corrupt citizen never misses a chance to vote. The reformer too often doesn't bother about going to the polls if the day is rainy or cold. If the gangster prays at all he is bound to pray for bad weather on election day. He knows that a cloudy sky means victory for him.

We hear much about corruption in American politics. Whose fault is it? You cannot blame the tiger for his vicious life but you can blame the inhabitants of the country for not turning out to destroy the tiger. So it is in politics.

Nothing is to be expected but viciousness of the vicious but those upon whom they prey are to be blamed for permitting the vicious to go on in their wrong. It is up to the Christian people of this land to make and keep our nation a Christian nation. Fortunately the standard bearers of the parties who will decide the issues of this campaign are men of character. It does not matter to which one of them the victory will fall if the God-fearing and right-living citizens will only interest themselves and keep alive their interest in public affairs the forces of viciousness and corruption will be driven from public life and public power. The questions of party policy today sink into almost nothingness in comparison to the question: Shall the righteous or the vicious guide our affairs? It is not so much a matter of tariff or finances that the American people have to make right as it is a question of whether righteousness is to triumph or corruption and dishonor are to have their own way.

OUR PROMISES.

We are often in danger of getting into trouble on account of the promises we make. The wise man will be careful about what he says he will do for any one. When he obligates himself to do things that may affect his moral or spiritual life or his standing in the community he should be careful to understand exactly what his obligations impose. Not to understand them may lead him into sin. The man who binds himself by conditions or circumstances that may arise because of his promises but which may lead him into doing wrong is either a fool who does not know better, or a knave who is willing to do wrong. To make a vow never to disclose what is to be revealed to you without first knowing anything about the good or evil of that which you are to learn or to do, as many men do when they assume fraternal obligations, means the surrender of manhood and may mean a surrender of things that conscience does not approve and the word of God rebukes.

We make promises to one another in every relation of life. Confidence in business, stability in society and the purity of the home can only be mantained as promises are faithfully kept or, what just as important, as they are made in good faith. The promise that means nothing takes all the seriousness out of life and destroys faith in human nature. A man's word and a man's bond ought to have the same value.

Our relation to God is based on the promises He makes to us and we make to Him. His promises are always kept. We owe our happiness to the fact that they are. Our promises to Him

are sometimes broken. We owe our miseries to our broken promises.

We promise, as Christians, to be God's in everything we are and can do for Him. This promise commits us to Him for week days as well as Sundays. The Sunday Christian who is not a week-day Christian is a living lie, an evidence of the hypocracy and utter unreliability of which human nature is capable. A promise to God means the performance of certain well defined duties on our part. It will mean much if it is kept; it will mean nothing but evil if it is not kept. The contract reads, "The party of the first part" and "The party of the second part." The party of the first part always does as he agrees to do. If the contract fails the fault is on the side of the party of the second part.

There are two ways of keeping agreements. The first and the true way is to keep it in letter and spirit. The other and the wrong way finds out how much the spirit of a covenant can be violated without running risks. The one who studies how far he can go into sin without breaking the letter of the law proves that he has no intention of keeping faith with God.

COMPANIONSHIP WITH JESUS.

Our religion is personal. The God we worship is as real to us as the companions with whom we associate. We speak to Him and he speaks to us. He leads us and we follow Him. We ask and He gives. St. Paul had the personal association of Jesus with his believers in mind when he wrote to the Colossians, "As ye have received Christ Jesus the Lord, so walk ye in Him." Many friends enjoy nothing better than a walk together along some favorite path. They may not talk much but they enjoy their walk, nevertheless. They are together in the place they love to walk. Dr. Watson once said, "You cannot know a man as your friend until you have walked over the brow of the hill with him."

The two who choose one another as walking companions do so because there is an agreement in dispositions, likes and thought. Two cannot walk together unless they do agree. Walking with Christ implies an intimate friendship with Him, a like for the things He likes and a dislike for the things that are distasteful to Him, it implies a conversation with Him on matters of mutual interest. A true walk with Jesus means the unburdening of our hearts to Him. The friends who choose one another for a long walk have nothing to conceal from one another, affections have no part in their conduct. As Jesus becomes our companion in our life's walk, we want Him to know all about us, to see us as we really are. We certainly learn to know Him and the intimate knowledge of His life and ways helps us to become like Him.

A certain New York broker once said that it was worth fifty thousand dollars to him everytime he was seen walking arm in arm down Wall street with Jay Gould. Our walk and intimate life with Jesus cannot be estimated in its worth by dollars, but its reward is the laying up treasures in heaven which cannot be lost or taken from us. Sometimes there is an earthly value in being known as the friend of God. There are few communities in which the true Christian does not have a better standing than those who do not confess and serve God.

Walking is always toward some place. Aimlessly wandering around is not a profitable way of taking a walk. A Christian life is not a helpful walk with Jesus unless there is a purpose in it. Is it, dear reader, your purpose in life to make others happy, to win souls and to help the weak? If it is, then you are walking with Jesus.

The shoes we wear have much to do with the enjoyment of our walking. St. Paul advises the right way to be shod. "Your feet shod with the preparation of the Gospel of Peace." A peaceful passage through this world is possible even when storms rage furiously. Dr. Miller describes an artist's idea of peace. The picture represented the waves of the ocean lashing out their fury upon a rock. In a cleft of that rock there was a dove peaceably sitting upon her nest. The soul that reposes in comfort upon the Rock Jesus is never disturbed by the wildest storms of earth.

WHAT WE OWE TO CHRIST

As men we are under obligation to all the generations gone before them. Our presence in the world is to take up, use and then pass along to those who follow us the inheritance of centuries. Mankind today is simply what men before have learned and then left. But our obligations to our ancestors are largely things that have to do with the material. We possess higher and better things than the things that pass away in the changes that time imposes because God has chosen to reveal Himself to us in the person of His own Son. By the grace of God we are what we are and to Him do we owe the service of everlasting love and gratitude.

Before we answer the question, What do I owe to Christ? let us ask another, What don't I owe to Christ? We find that there are many things in our lives that we don't owe to Him, but we find, too, that the things we don't owe to Him are those which get us into trouble and bring us harm and should, by every possible means, be avoided. Jesus is the Giver of good things, the things that make us God-like, bring happiness and purity of soul and mind. In the giving of His gifts He is as impartial as the rain that falls upon the good and bad alike. The benefit of these gifts, however, can only be enjoyed by those who want them and accept them. The very humblest and the poorest of the servants of God is grateful even though his lot on earth is hard. Indeed it often appears that many of those who want most for earth's necessities are the most dilligent in confessing that they are getting infinitely more from God than they deserve.

No one ever has attempted to catalogue the good that Christ has given the world. To do so would involve the good in every land that was and is or will be. He is the inspiration of everything that comes from love and goodness. Governments are as old as society, but since Christ has an influence upon them they are the guarantees of liberty instead of the instruments of tyranny. No factor ever could influence society as much as Christianity has done. It has given virtue her honored place. It has made woman equal to man in the eyes of the world as she always was in the eyes of God. It has made a free man of the slave and civilized the Barbarian. It has lavished its sweet charity upon the needy were they worthy or unworthy. It has been the patron of the culture and education that makes possible our own civilization. Because of Christianity, and Christianity always means Christ, men have developed that which is noble, true and loving in them to the highest forms.

What do I owe to Christ? is a personal question. Matters of civilization, refinement, or government may be things in which a man has but an inconspicious part, his own life is the thing of his own making. I owe to Christ my salvation, my knowledge of how to live; my hope of a resurrection which has become an assurance; the answer to my prayers; the influence of the Holy Spirit upon me; the inspiration that moves me to good works and every other good thing that I or others may have in this life and in the world to come.

FAILURE AND SUCCESS.

In considering this subject, the question comes to our mind, has the human family failed or succeeded? And what was Satan's purpose in placing before our first parents the temptation to enter the path of knowledge, by a way which God had forbidden? Apparently satan's purpose was to set up a kingdom independent of God; and without obedience to the laws of God; and have them seek for worldly wisdom and knowledge, rather than the wisdom and righteousness of God. Again his purpose was to have men's minds so taken up with beautifying the earth for their habitation, and making life upon it so pleasant and satisfying, that they should have no desire to seek after God; to have them so occupied with schemes for the betterment of this world of which he is the ruler, that they should have no time or interest in seeking God or finding out His purposes; or enjoying His fellowship and communion.

Already in the garden we find man trying to improve upon God's plan by clothing himself with fig leaves, and then hide away from God. Then came the expulsion of man from the garden and the beginning of an age, which might be called an age of "progress"; an era of discoveries and inventions. Cain builds a city and calls it after his eldest son. What an improvement upon living in the open under trees or rocks. Jabal discovers how to make tents; his brother Jubal invents musical instruments and becomes "the father of all such as handle the pipe and organ." Tubal-Cain discovers copper and iron and finds out how to make "cutting instruments" of them.

The building of such a building as the ark, with strength and stability sufficient to withstand the strain and pressure of the waters, and of carrying capacity sufficient for the purposes of saving the lives of men and animals, and carrying their food for so long a time, gives us some idea of man's existence. Compare the launching of Noah's Ark and the success of its wondrous voyage with that of modern ocean liners: such as the Titanic of our day, and observe the contrast. God was the divine architect who submitted the plans for the construction of this mighty ocean vessel of Noah's day. He guided it safely through the mightiest deluge known to world's history; and safely landed the Ark, with its patient and obedient inmates upon the mountains of Ararat. The Ark was a type of Christ: the deluge a type of the coming judg-

ment that is to be visited upon this wicked world. Dear reader, are you in the Ark of safety? "But as the days of Noah were, so shall also the coming of the Son of man be."

Unfortunately there is another side to all this seeming progress and prosperity. Side by side with these discoveries and inventions there is an ever-increasing decline in spirituality; their progress is a progress away from God. Their discoveries and inventions seem only to have enabled them to work increased wickedness, if indeed, the words "every imagination of the thoughts of man's heart was only evil continually" may not be taken to imply that these discoveries and inventions were designed for an evil purpose. God says "the earth was filled with violence," "all flesh had corrupted their way upon the earth."

One family only, seems to have been exempt from the universal corruption and wickedness of their time. Their ability to build the Ark testifies that they were abreast of the discoveries and progress of their age; but using their knowledge and skill in obedience to the command of God, they became the saviours of the race instead of, like the others, the cause of its destruction.

Let us turn for a moment and consider the times in which we live. This century has often been described as "an age of progress." Success has been achieved in almost every line of industry. Knowledge is increased. "Distance annihilated," "conquest of the air," "the largest ships," "the fastest express," "horseless carriages," "the tallest buildings," "wireless telegraphy;" these are a few of the terms used to describe its progress along these lines.

Then what shall we say of the multitudious schemes on every hand for the improvement of the world; and to make life more agreeable on this planet, by education, by civilization, by societies, brotherhoods, social-intercourse; all these and many more, working together and separately for the uplifting and betterment of humanity, and of the human race in almost every land, but "without God" and Christ.

Is not the "God of this world" just as successful in carrying out His purpose in this century as He was in the first? "Blinding the minds of them that believe not."

How far are we helping Him in this purpose? Just so far as we are advocating or helping forward any scheme for the benefit of the race, apart from a definite recognition of God and obedience to His law. So far as we are helping any society, enterprise or work, however good in themselves, of which Jesus Christ is not the head and centre. The devil is quite prepared to recognize any religion or any movement, religious or otherwise, for the benefit of humanity apart from Jesus Christ.

Is it not significant for us to note that our Lord, in speaking of His coming, which many now believe to be near at hand, should liken the days immediately preceding that event to those of Noah immediately preceding the flood. Remembering the terrible judgment which followed the effort to live without God in Noah's day; and the judgment foretold as coming upon the world after the coming of the Lord; shall we count anything "progress or success" which is apart from Him?

S.

Roaring Springs Pa.

NOTES ON THE C. E. TOPIC.

Aug. 18.

Christian Tact.

John 4:1-50.

Tact is the mastery of the art of saying and doing the right thing in the right time and place. Christ's dealing with the Samaritan woman is a splendid example of tact. It would have been almost impossible to find an instance that required greater skill in saying the right thing at the right time. The possibilities of blunders and misunderstandings were many but the Lord handled the difficult situation with a delicacy and courtesy that won the woman, in many respects the most notable of those who confessed Him.

Christian tact requires a thorough and accurate knowledge of the people with whom we have to deal. Jesus knew the personal life, the religious prejudices and the national peculiarities of the people to whom the Samaritan woman belonged. Not to have known these things would have made the discussion of the "water of life" an impossible thing. There are many failures in the Christian work for the simple reason that the worker does not know what he should know. Human nature, dispositions, character and habits of life must be understood before great success can be hoped along the line of winning people to a knowledge of their Savior. No two are exactly alike or will act alike under the same given circumstances. That which pleases or wins one is likely to be "rubbing" the other one the wrong way. In presenting Jesus Christ we must study the individual. We are to be fishers of men, but the fisherman studies the habits, haunts, likes and dislikes of the fishes he wants to win and then acts accordingly. How can we win souls if we do not follow a like method?

"Christian tact requires a knowledge of circumstances. How can we appreciate and do what is required by circumstances unless we thoroughly understand the circumstances? Christ's knowledge of the personal disposition of the Samaritan woman would have availed little had He not also understood every circumstance and detail of the conditions under which she lived. But he understood the Samaritan beliefs, their method of worship, their opinion of Moses and of the Messiah and their instinctive hatred of the Jews. To succeed in Christian work and in leading men to Christ we must know men personally; also the circumstances and conditions of their lives. How useless it was for a tract distributor in a hospital to give a tract against dancing to a patient who just had both his legs amputated! A word of inquiry as to conditions would have made such a blunder impossible and consequent ridicule out of the question. Yet this is typical of the character of the work of many well meaning Christians who make no study of the conditions of life under which people live. If you would wisely serve our fellow men in the name of Jesus learn all about them—their manner of living, their beliefs, their hopes and ambitions, their difficulties and their discouragements. Then deal with them as the circumstances demand, taking into consideration their personal disposition. This, in a word, is Christian tact and cannot but make us successful in advancing Christ's kingdom in winning souls for Christ."—Dryl.

NOTES ON THE SUNDAY SCHOOL LESSON.

Aug. 18.

The Ruler's Daughter.

Mark. 5:21-43.

Golden Text—Mark. 5:41.

The return of Jesus from the other side of the lake was marked by a large crowd awaiting Him. If the Gadarenes did not want Jesus with them there were plenty of others who did. The rejection of Jesus by some does not hurt the kingdom it simply turns its course in another direction.

In Jairus we find an exceptional Jewish elder. He recognized the divine power that was in Jesus and set aside his haughty pride by falling at His feet. Pride will always keep men from Jesus. Humility and a recognition of His power are necessary if one is to come into the enjoyment of the blessings he has to bestow.

The sorrow that came into the life of Jairus was responsible for bringing him to Jesus. We often are inclined to rebel because of the sorrows that enter into our lives, but why should we? Sorrows may be the means of bringing Him closer to us than anything else. At any rate, the communion we have with our Lord in our sorrows is the dearest and sweetest of all the joys we may know. Let us remember that He, above anyone else, is in the best position to sympathize with the sorrowing. Jesus was ready to go immediately to the house of sorrow, but He is ready to enter any home that opens its doors to Him. The reason why there are so many Christless homes is not hard to find; they simply don't want Him there.

It seemed as though death had defeated Jesus. Death is the power the evil one uses to defeat God and man. It is the mightiest power humanity knows aside from God. But death don't defeat God. It didn't defeat Christ in the case of the ruler's daughter. It simply contributed to His glory. Jesus broke death's power forever when He rose in triumph from the grave. Natural death is a symbol of spiritual death. Jesus is the only power who can bring life out of it. "Fear not, only believe," was his consolation to Jairus. Faith is our consolation and hope. Faith in Jesus makes sorrow and death powerless to hurt us.

The first thing Jesus did at the house of Jairus was to stop the lamentations of the friends and hired mourners. Lamentations over the departure of friends are often likely to become mere display. This should never be indulged in. Jesus was about to give occasion for great joy. The mourners were out of place. When we have Jesus with us, no matter what the outward circumstances may appear to be, we should rejoice.

"Not dead, but sleepeth." Death is a sleep. The cemetery is a sleeping place. The Lord's people know this and may rejoice. After sleep comes the awakening and the joy of the morning.

The miracle of the raising of the only daughter of Jairus is one of three miracles over death which Jesus performed during His ministry, the others being an only son and an only brother. The astonishment was great. There should have been more than astonishment. This evidence of the power of Jesus should have led all that great multitude to believe on Him. Jesus did not want to make a parade of His miracles, therefore He advised against giving this one publicity. It was after all the man Christ and not the miracles to which the attention of the crowds should be directed.

News of the Week.

THOUSAND DIE IN EARTHQUAKE

Constantinople, Aug. 11.—Reports here today indicate that the great earthquake which was felt through a large part of Turkey was accompanied by much heavier loss of life than at first stated. The newspapers today estimated the number of victims at a thousand killed, while the injured are said to number from five to six thousand.

The details of the earthquake, which are coming in slowly owing to the interruption of the wires, indicate that the seismic disturbance was widespread. Several hundred persons have been killed; thousands are homeless and outbreaks of fire have occurred in many towns and villages. Great destruction has been caused by the upheaval.

The entire district between Constantinople and Adrianople felt the shock severely. Fugitives from Myriophito report three hundred killed and six hundred injured. The town was still burning when they left.

Ganos-Horra has been wiped out, eighty persons being killed and thirty injured. The wrecked buildings took fire and most of them were burned to the ground. Shar-Koi was completely destroyed and two nearby villages were engulfed. Adrianople suffered little damage, but Tchorlu was partly destroyed by the earthquake and fire.

The center of the disturbance appears to have been in the region of the Dardanelles. Eye-witnesses from that section give harrowing accounts of the havoc wrought. The majority of the houses in Gallipoli are in ruins and the people are camping in the fields.

Tchanak-Kalessi is in an equally bad plight, but the loss of life in these towns is small although the injured are many.

Warships anchored in the Dardanelles felt the shock severely. It was first attributed to Italian torpedo boats. The captain of the steamer Virginia reports that the lighthouse at Ganos Hora, in the Sea of Marmora, has disappeared and that the village and surrounding country are in flames. He was unable to anchor and render assistance owing to the violent movement of the sea.

SECRETARY OF STATE KNOX ON SPECIAL COMMISSION TO JAPAN

Washington, Aug. 10.—For the first time in the history of the United States the secretary of state was today designated as a special ambassador to a foreign power.

President Taft assigned Secretary of State Knox as special ambassador to Japan to attend the funeral of the late Emperor Mutsuhito on September 12, with the statement that the mission was given to the premier of the cabinet as an evidence of the American friendship for Japan. When Viscount Chinda, Japanese ambassador to Washington, heard of the mission, he asserted that it would be taken by the Japanese people and government as an act of the greatest courtesy and one calculated to make even warmer and more cordial the existing relations between the two governments.

MEXICANS SLAUGHTER, ROB AND BURN VICTIMS

City of Mexico, Mex., Aug. 12.—Thirty-six soldiers and more than twenty passengers were slaughtered by Zapatistas in a canyon, one kilometer north of Ticuman, 110 miles southeast, yesterday, when a passenger train south-bound from this city was attacked from ambush. So far as known, only a part of the train crew escaped.

The first news of the assault was sent to this city by Conductor Marin and Collector Dominkuez, who, although wounded, made their way to Yautepec, twelve miles away. They were forced to steal through the Zapatista lines and did not arrive at the telegraph station until after noon.

After the murderous rifle fire had ceased, the rebels swarmed down the hill-side and set fire to the three cars composing the train. A few of the wounded had crawled to the right of way, thus escaping the fate of those unable to leave the cars, who were burned.

Plead for Lives in Vain.

The leader of the rebels made no effort to restrain his men from acts of brutality. The wounded, pleading for their lives, were struck down without pity and even looting was held in abeyance until the slaughter was completed.

The fingers of men and women were chopped off with machets, that rings they wore might be more quickly obtained. Ornaments were torn from ears of women and their bodies were otherwise mutilated.

BOMBARDEMENT IN SPITE OF AMERICAN PROTEST

Washington, Aug. 13. — American Minister Weitzel, at Managua, from whom a report, delayed in transmission, has been received telling of the bombardement of the capital of Nicaragua by rebels Sunday, despite his previous protests and despite an armstice, has entire authority to take measures for the protection of Americans during the fighting between the Nicaraguan rebels and the government forces.

Three hundred marines hurried over from Panama are expected to land at Corinto from the collier Justin tomorrow, if they did not land today. No orders have been issued as yet to send this additional force to Managua, where one hundred American bluejackets were already stationed, but Minister Weitzel may take such action if he thinks it necessary.

PRESIDENT MAY BLOCK RUSH OF LEGISLATION

Washington, Aug. 13. — After idling away eight months the congress is showing a disposition to rush through a lot of half baked legislation during the closing days of the session. President Taft objects. He is saying emphatically to senators and representatives that legislation that has not been well considered will not be approved by him.

If he vetoes the legislative appropriation bill it will be because at least one of the provisions in that bill has been put in without any inquiry as to how it would affect the government civil service. This is the provision which would limit the tenure of office under the civil service law to seven years.

ROSENTHAL MURDER DEVELOPMENTS

New York, Aug. 10.—In one of the eight months Jack Rose says he acted as Police Lieutenant Charles Becker's chief collector. Mrs. Becker deposited $3,000 in one bank, and District Attorney Whitman hears that in each of four others the same amount was deposited during the same time. Rose says Becker got for his own share of graft more than $80,000 in about four months.

The grand jury, in a long session, hears sixteen witnesses, and it is announced that seven indictments for the murder of Rosenthal will be found, probably including besides Becker and the four accused of the actual killing Jack Sullivan, now under arrest, and Sam Schepps, not yet caught. Another witness has identified Sullivan as having been within a few feet of Rosenthal when the gambler was killed.

Harry Pollok tells the grand jury of having been sent directly to Becker at headquarters by Jack Rose to tell the lieutenant of Rose's hiding place. Through Mr. and Mrs. Pollock the story of the signals whereby John Hart, counsel for Becker, was admitted to Rose is fully borne out.

The World learns that William Burgard, of No. 1715 Amsterdam avenue was the notary public who accompanied Hart on his midnight visit to Pollok's house to get the affidavit from Rose shielding Becker.

Police Commissioner Waldo refuses to give out any more information regarding raids except to the district attorney.

No more information is to be divulged by the police department regarding the activities, past or possible of the raiding squads which have divided their time between the car rowdies and the gambler under the Waldo administration, and of one of which Lieutenant Charles Becker was in command until some time after the killing of Rosenthal.

SENATE PASSES FREE TOLL BILL; TRUSTS BARRED

Washington, Aug. 9.—The Panama canal administration bill, providing free passage to American ships, prohibiting railroad-owned vessels from using the waterway and authorizing the establishment of a one-man government when the canal is completed, was passed by the Senate tonight by a vote of forty-seven to fifteen. The provision for free tolls, which was fought out in the senate Wednesday, was indorsed again just before the passage of the measure.

Attached to the bill as it passed the senate were two important amendments directed at trust or railroad control of steamship lines. The first, by Senator Reed, would prohibit ships owned by an illegal industrial combinations, from using the canal, and the second, by Senator Bourne, would force railroads to give up water lines that might otherwise be their competitors, if it were proved that they were stifling competition.

Opponents of the free toll provision for American ships, against which Great Britain made formal protest, carried their fight up to the last moment of the bill's consideration.

TAFT VETOES WOOL TARIFF BILL AGAIN

Washington, Aug. 9.—For the second time within a year President Taft today vetoed a bill to revise the wool tariff—schedule K., of the Payne-Aldrich law.

With a message of disapproval the president returned to congress the bill evolved as a compromise between the house and senate, holding that its low rates would bring disaster to home industries He appealed to congress, however, not to adjourn until it had enacted a measure that would "substantially reduce unnecessary existing duties," without destroying protection for the wool industry in the United States.

Other Vetoes to Follow.

The president's disapproval of the wool bill is to be followed with similar vetoes of the steel bill and the cotton bill. The sugar bill is likely to be vetoed, as is the excise tax bill, the latter probably on the ground that the president believes it unconstitutional.

"I shall stand by my pledges to maintain a degree of protection necessary to offset the differences in cost of production here and abroad, and will heartily approve of any bill reducing duties to this level," wrote Mr. Taft.

SOCIALISTS AND POLICE BATTLE; FORTY ARRESTED

Pittsburg, Pa., Aug. 10.—A number of persons were injured slightly and over forty arrested here late tonight in a clash between socialists and policemen.

The trouble occurred when socialists, for the second time within eight days, attempted to hold a street meeting for which a permit had not been issued. Thousands of persons had congregated at the meeting place. As the speakers mounted an improvised stage and attempted to address the audience, they were grasped by the police and sent to a nearby station.

Meanwhile the crowd became dense and a call was sent in for additional police. A mounted squad, numbering thirty officers, reached the scene within a few minutes and charged the crowd. Several persons were injured in the mixup. Little progress was made by the police, however, and the crowd increased. Patrol wagons were backed up to the speaker's stand. The moment a prospective speaker appeared he or she, was forced into the wagon. At least a dozen women were taken into custody.

HOUSE OVERRIDES TAFT VETO OF THE WOOL BILL

Washington, Aug. 13. — An attempt to pass the compromise wool bill over President Taft's veto was begun in the house today shortly after noon. Majority Leader Underwood arranged for two hours debate, the time to be equally divided. Rrepresentative Hull of Tennessee, democrat, was the first speaker.

When the veto was taken Speaker Clark ruled that the bill had passed over the veto.

The vote was 174 to pass it, 80 against it and 10 voting present. There were 264 members in the hall. Speaker Clark ruled that two-thirds of those voting could pass the bill. Republicans claimed it required two-thirds of those present, 176. A great disturbance followed the ruling.

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— BY —

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VOL. XXVII BERNE, INDIANA, August 22, 1912. No. 33.

WHEN CHRIST SHALL COME.

By Lavinia E. Chester.

Perhaps some morning when my waking eyes
Shall eastward turn to catch the coming dawn,
Upon my quickened vision shall arise
An unaccustomed glory of the morn,
For Christ has come.

Perhaps at glorious noonday, when the world
A moment rests, 'neath heavy burdens bowed,
Above the splendor of the noonday sun
Shall shine, as once upon Damascus' road,
This Christ who comes.

Or when, as every child of man gets once
A glimpse of heaven through the sunset gates,
Those portals opening wider may disclose
The King of Glory, who His own awaits,
Then Christ may come.

Or shall the midnight's hour its shadows cleave
And fling away before the glory bright;
Its silence rent by trumpet blast and shout
Of hosts effulgent who dispel the night,
When Christ shall come?

I can not tell, but ah, what matters it,
The day, the hour, if but His face I see?
If on my quickened ear His voice shall fall,
And I shall hasten for He calleth me?
My Lord has come!

Shelter Island, N. Y.

INVITATION.

There has been planned a "Mennonite Rally" for August 27, at Winona Lake, Ind. All Mennonites of the different branches are kindly invited to attend this meeting. The subject to be discussed is: "The Place that the Mennonite Church Holds in the Evangelization of the World."

That the first president of the Republic of China feels deeply in regard to opum, is shown by his earnestness in trying to stamp the cultivation and the use of opium entirely out of the republic, within a year, if possible.

—Herald of Gospel Liberty.

NEWS AND COMMENTS.

The American Bible Society shipped seven tons of Bibles to South America, all of which were in languages other than English.

Over two thousand persons have been baptized in India in the Methodist Episcopal church for each month of the last quadrennium.

Conference of Christian Workers at Chicago.

Since many of our Mennonite young people attend and have attended the Moody Bible Institute of Chicago, the following may be of interest.

The Moody Bible Institute of Chicago, 153-163 Institute Place, has invited all the evangelists of the United States to be its guests at a conference planned for Sept. 18-20. The idea is to get together for inspiration and a comparison of methods in order to encourage a strong forward movement in the fall and winter for soul-winning. The dean of the institute, Rev. James M. Gray, D.D., has been in correspondence for some time with leading evangelists, and as a result, the themes determined on for consideration include such timely topics as:

The weakness of present day evangelism.

How can the ministry be awakened to a sense of their responsibility?

The theological basis for a great revival.

How far are eccentric or extraordinary methods beneficial in promoting true revivals

Which is the better for promoting evangelism, a central system or bureau, or individual initiative?

Which produce better results, union or denominational meetings?

What truths should be emphasized in day meetings?

Evangelization of cities.

Rural evangelism.

Invitations and Remuneration.

The thought is to have the evangelists themselves do most of the talking, and the criticizing, if any of the later is required, although a place is to be made on the program for a free expression of opinion on the part of sympathetic pastors.

THE DOGS ARE BARKING.

Jehovah, through the prophet, complains that "His watchmen are blind, they are all ignorant, they are all dumb dogs, they can not bark."

But the "dumb dogs" have begun to bark. The people of God are getting their mouths open. Strong words are coming from Christian leaders here and there that indicate an awakening to new courage in the face of the onslaughts on the walls of Zion. The enemy has had things almost his own way for some time and has flattered himself that he possessed the citadel, but just as he is preparing to raise his flag, the defenders of the "faith once for all delivered to the saints," are coming upon him unexpectedly from all quarters. They are just getting ready to fight, it seems.

President Patton and Dr. Matthews.

To begin with, that was a thrilling and majestic review of the Christian faith of the centuries, and a rousing challenge to contemporary leadership, which came from President Patton at the recent Princeton anniversary, and to have it followed by such a sermon as that preached by Dr. Mark Matthews, the new Moderator of the Presbyterian General Assembly! It is what we expected from him, however, and explains his selection for that high office, when, laying his hand upon the pulpit Bible, he exclaimed: "Some men say this book contains the Word of God, but I say, it IS the Word of God." No wonder the Assembly should have taken the action it did against the "Graded Lessons" in the Sunday school papers, and directed its committee to withdraw those that were objectionable from circulation. All honor to the denominational papers, and to such brave, single-handed warriors as Dr. McCaslin, of Minneapolis, who helped create the sentiment that made this action a necessity.

The Sound of War.

But the Methodist cohorts are sounding the bugle too. It certainly means something when Dr. Buckley's successor in the New York Christian Advocate diagnoses the situation in the churches as he has done recently. For a man in his position to declare that we might see wonders if we were not ashamed of the miraculous, and to practically exhort his great denomination to pay less attention to printing and advertising, and more to the bloody sweat of agonizing supplication, may not be altogether a new departure, but it is certainly a proof that hope remains. But the Episcopal Address at the last General Conference goes farther. It lays renewed obligation on its ministers to emphasize human depravity and spiritual regeneration; the authority of the Bible and the facts of Christian experiences; and it protests in no uncertain terms against that sensualizing materialism and rationalistic teaching which has negatived the message of the evangelist, which has hitherto been the glory of Methodism. There is the sound of war in its cry: "If the soul be dying within us, what have we to legislate for? What are honors and offices worth in an army that does not win battles?"

Robbers of Faith.

But when we began to write, it was not with reference to the action of church councils, but rather that of individuals who are speaking with boldness and getting a hearing. A couple of months since we mentioned the protest of Dr. Harris H. Gregg, of St. Louis, against the sacrilegious and destructive teachings of the Religious Educational Association, but omitted to state that by a formal vote his church sustained him, and that subsequently a mass meeting of loyal Christians of the city was held, who re-affirmed their unqualified faith in the inerrancy of the Bible, the deity, Virgin birth, atoning blood and resurrection of the Lord Jesus Christ; and also protested, in the words of a contemporary, "Against the teachings that rob the Sunday school children and college men of faith in Christ and in the Scriptures."

What is the Right Attitude?

We would place alongside of this the excellent paper read before the Lansing Association by the Rev. M. M. Callen, D. D., of the Michigan Conference, entitled, "The Modern Demand for a Modified Christianity."

"What ought to be the attitude of the Christian who chooses to stand for essential orthodox toward this demand, and toward those who make it?" is the inquiry with which Dr. Callen approaches his conclusion. There are three policies which may be pursued — inaction, conciliation, aggressive opposition. He is for the last. It means a fight, and "there may be a few cowards in the camp, but there has always been a Gideon's band."

We close with a brief reference to Dr. Munhall's review of Modern Thought and Traditional Faith, by one of the leaders in his own denomination. It is done in the spirit of kindness but with a sense of the obligation placed upon him by his ordination vows. He boldly places the author in the category with Tom Paine, and charges him with promulgating "erroneous and strange doctrines contrary to God's Word, while eating the church's bread."

But it is what he says about scholars and scholarship that particularly fits this article. The author he criticises has much to say about "recognized biblical scholars," and "modern critical thought," as though all the men of letters were on his side, a common assumption of his fraternity. But Dr. Munhall affirms that for every orthodox theological school in this country which he can name, as committed out and out to this teaching, five can be named that are out and out against it. And for every "real" Old Testament scholar he can name, as committed to his views, ten can be named of equal learning, who are of a wholly different mind.

A Call for Open Support.

All honor to Dr. Munhall, and men of his fearless courage, who know whereof they speak, and, as William Jennings Bryan said of himself at Baltimore, are willing to be humiliated if need be, in standing for its defence.

But there should be no humiliation, even for a moment, in such a case as this. Men like the above-named who are risking their peace of mind, their standing in the estimation of their fellows, and their daily bread it may be, for the sake of conscience and of Christ, should receive such open support from all who profess His name and believe in His word, as to be an instant and satisfying compensation as from the Lord, for the sacrifices they are called upon to make.

These are some of the encouraging signs of the times, and if we shall only take heart in the presence of them all, we shall turn the enemy's flank this fall and winter, and see such a battle royal as we have not enjoyed for a long while. Lord! send us help from the sanctuary!

(The Christian Workers Mag.)

A NEW CONCEIT.

The Christian Work and Evangelist says:

At the time of the Reformation, there was a transfer of authority from the infallible Church to the infallible Scriptures, and since that time the great majority of Protestants have believed on the authority of the Bible. They have believed everything the Bible said of God, but have not put His revelations to the test of their own experience. They have accepted without shadow of doubt the whole story of the gospels, but do not walk with the living and present Christ.

What can be the state of mind of a man who thus challenges the Christian experiences and piety of so many millions of Christian people? Think of it. The Christions of 400 years have not put the Bible to the test of religious experience or walked with Christ.

The suggestion of an answer is in another sentence from the same article. We read:

"There have always been two classes of Christians, one composed of those who accepted their religion at second hand from some infallible authority, and never passed beyond the authority, the other made up of those who were not satisfied until they had proved in their own experience the doctrine they had learned from the authorities."

We have heard something like this from the new-theology men. They divide Christians into two classes: First, those who are intelligent and think and agree with them; and second, those who are stupid and do not. The latter they class as "the great majority who believe the Bible" and do not think and have no Christian experience and "do not walk with the living Christ."

Really, this article has a note of warning to those who are coquetting with the "new theology." It indicates the natural down grade of infidelity. The advocates of this destructive theology or criticism have always claimed superior wisdom, natural and acquired. They have always charged those who believe the Bible with lack of scholarship, but heretofore they have recognized their piety. They have deplored the narrowness of these old Covenanters, Huguenots, Reformers, etc., but admitted their goodness. Dr. William Adams Brown, while repudiating the old theology in toto, said that "the consciousness of the immediate presence of God which was so characteristic a feature of the old piety is not so prominent in the new." But this Christian Work writer having gone farther on the down grade tells us that these believers in the inspired word have no experimental religion and do not walk with the living and ever-present Christ.

The claim of the new-theology advocates that they are the people and have the scholarship and culture and independence and general ability which orthodox people lack is ridiculous enough, but we are used to it and expect it and can stand it. It is far more trying to be told that the Christian people who have believed the Bible from the time of the Reformation until now were credulous and unthinking and made no tests from their own experience and did not walk with God.

There is comfort, however, in the fact that we know this is not true and that people who have any knowledge of the history of the church know it is not true.

The religious literature of the past and present furnishes testimony on this point. There is more deep Christian experience and evidence of communion with Christ in the writings of the saints of a century ago than in the writings of the modern destructives. There is more real conscious communion with God in the writings of John Witherspoon and John Owen and Thomas Chalmers than in all the books of all the writers, from Schleiermacher down to William Adams Brown, who magnify the so-called God consciousness and substitute it for the Bible as a source of authority. — Herald and Presbyter.

Home Circle.

THEY OF TOMORROW.

By Laurence Alma Tadema.

When the sun has left the hilltop
And the daisy fringe is furled,
When the birds from wood and meadow
In their hidden nests are curled,
Then I think of all the babies
That are sleeping in the world.

There are babies in the highlands
And babies in the low,
There are pale ones wrapped in furry skins
On the margin of the snow,
And brown ones naked in the isles
Where all the spices grow.

And some are in the palace
On a white and downy bed,
And some are in the garret
With a clout beneath their head,
And some are on the cold, hard earth
Whose mothers have no bread.

O little men and women,
Dear flowers yet unblown—
O little kings and beggars
Of the pageant yet unshown—
Sleep soft and dream pale dreams now,
Tomorrow is your own —Ex.

LIKE AS A FATHER.

A little incident which beautifully illustrated the words of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated around the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been very gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did notice Mr. H.— —excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown ones bent above hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling; papa would not hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks I cried silently, "Does God love me so?" And the answer came and stayed: "Like as a father pitieth His children, so the Lord pitieth them that fear Him." Psa. 103:13.—Christian Guardian.

THE JOKE ON ELLEN ANN.

"In a tin pail!"

Cicely's voice was so astonished that it made mamma laugh.

"A nice, shiny pail," she amended. "Come and see your face in it. And that isn't all there is in it, either."

There were crinkled tarts and delicate sandwiches and a little golden cup custard, with one of Cicely's little silver spoons to eat with. There was a twisty doughnut that looked like a man and a little round pie with "C" pricked into the crust.

"The inside's nice," admitted Cicely admiringly. "But must I take it in a tin pail, mamma? I'd rather come way home—yes, I would, every single step! Nobody else but Ellen Ann Tibbetts carries a tin pail, and the boys all laugh at Allen Ann. And, oh, dear, that pail is 'zactly like Ellen Ann's, mamma! Hers is shiny too."

Mamma was fitting on the cover. She looked rather sober now. "A little girl who loses her pretty lunch-basket must carry her dinner in a tin pail or go without," she said gravely. "And maybe it will be good for her to learn how little Ellen Ann feels to be laughed at."

"I never laughed at her, honest, mamma, 'cept up my sleeve."

"Well, maybe now, you won't laugh even there, dear. Now kiss me and off with you."

It was a beautiful morning with sunshine enough in it to make two days. The pail cover jingled a jolly little tune as Cicely walked, and the sun caught the shiny surface of it and made it look like a silver cover.

During the morning somebody came for Ellen Ann Tibbetts to go right home, as her mother was sick. So there was only one tin pail in the dressing room at noon recess. That comforted Cicely a good deal; for it would have been dreadful to see Ellen Ann eating out of a tin pail just like hers!

She took her siny pail and went out into the sunshine with it, thinking how "delicious" mamma's custard would taste and how—"Why!"

Cicely almost dropped the pail; but it wouldn't have spilled much if she had. It was nearly empty! There was not any custard or any silver spoon to eat it with. There was not any little round pie with "C" on the cover. There was not any—anything except just two lonesome biscuits sliding round in the bottom!

"Why!" Cicely cried over again.

Then she knew what it meant. This was Ellen Ann's shiny pail. Ellen Ann had carried hers home.

"Well, she's mean!" cried Cicely hotly. "I hope my custard and my 'nitial pie will choke her—'most. Yes, I do! I'm most starved to pieces. And she didn't have any butter on her old biscuits."

She went off all by herself to be cross and hungry. It was ever so long before she would be sensible and stop trying to believe Ellen Ann had just done it to play a mean joke on her. It was ever so long before she took out the poor little butterless biscuits and looked at them pityingly. Was that what Ellen Ann ate for lunches? And not any butter on them at all? Didn't she ever have any custards or tarts or twisty doughnuts? And never any little thin slices of pink ham in between? It made Cicely so hungry to think about little slices of pink ham that she took a nibble of Ellen Ann's biscuit. Then she slowly dropped it back into the tin pail. Cicely would rather go without any dinner than eat bread without a speck of butter on it.

Poor Ellen Ann! Cicely hoped she would like the custard and crinkly tarts! Yes, and even the initial pie. She suddenly remembered that Ellen Ann's father was an invalid and that Ellen Ann's mother "took in" housecleanings and things. And the patched places in Ellen Ann's clothes—Cicely remembered those, too.

On her way home from school, what should peep out at Cicely from the bushes beside the "Halfway Spring" but a dainty little red and white lunch-basket? Just where she'd left it to hunt for water cresses! She carried it home to mamma. "But I want the tin pail, too, tomorrow, mamma—this tin pail. I'm going to play a joke on Ellen Ann Tibbetts," she said. And then she whispered to mamma, and mamma nodded to her. And the next day two dainty lunches went to school with Cicely, and one of them was in Ellen Ann's shiny tin pail.—Annie Hamilton Donnell, in Children's Treasury.

BIBLE CONFERENCE AND ANNUAL SUNDAY SCHOOL CONVENTION

of the

Eastern District Mennonite Conference at the Saucon Mennonite Church, Coopersburg, Pa. Aug. 27-31, 1912.

SUNDAY SCHOOL CONVENTION.

Tuesday, Aug. 27.—Morning Session.

9:30—Song Service.
9:50—Devotional Exercises.—Rev. E. Shelly.
10:00—Business Session.
10:30—Topic—Business Efficiency in the Sunday School Records, Finances, Advertisement, etc.—Dr. Wm. G. Moyer, Quakertown, Pa.
Discussion opened by Prof. H. S. Gottshall, Lansdale, Pa.
11:10—Topic—How to Foster the Devotional Spirit.—Miss Cora Funk, Bally Sunday School.
Discussion opened by Miss May Moyer, Quakertown, Pa.
11:45—Question Box.—Conducted by Prof. S. M. Rosenberger, Philadelphia.
Singing—Offering.
Noon Intermission.

Afternoon Session.

2:00—Song Service.
Solo.—Miss Ada Mae Landis, Quakertown, Pa.
Prayer.
2:30—Topic—Five Successful Methods of Primary Work.—Mrs. Lydia Schantz, Schwenksville.
Discussion opened by Miss Elsie Kremer, Schwenksville, Pa.
3:00—Round Table—How to Prevent Leakage in the Teen Age.—Conducted by Franklin K. Moyer, Souderton, Pa.
3:40—Talk to Teachers—An Illustrated Object Lesson for Sunday School Children.—J. W. Gottschalk, Philadelphia, Pa.
4:15—Question Box.
Singing—Offering.

BIBLE CONFERENCE.

Opening Session, Tuesday, Aug. 27, 7:30—8:30 P. M.

Rev. A. M. Fretz, Presiding Officer
Opening Services.—By President.
Announcements, etc.
Bible Study—Lesson I. The Gospel by St. Matthew—Rev. E. B. Turner, of the Faculty of White's Bible Training School, New York.

Wed, Aug. 28.—Morning Session.

9:30—Devotional Exercises.—Rev. W. H. Grubb, Quakertown, Pa.
10:00—Address—The Study of the Word.—Rev. J. W. Schantz, Schwenksville, Pa.
10:30—Bible Study—Lesson II. The Gospel by St. Matthew.—Rev. E. B. Turner.

Afternoon Session.

1:30—Devotional Exercises—Rev. H. W. Shelly, Quakertown, Pa.
1:45—Address—Rev. W. S. Pettingill, Wilmington, Del.
2:30—Address—Prof. S. M. Rosenberger, Philadelphia.

Evening Session.

7:30—Devotional Exercises and Song Service.
7:45—Address.—Rev. W. S. Pettingill.

Thursday, August 29.—Mission Day.

Morning Session.

9:30—Devotional Exercises.—Rev. J. W. Bayley, Germantown, Pa.
10:00—Bible Study—Lesson III. The Gospel of St. Matthew.—Rev. E. B. Turner.
10:30—Address: Our Missions.—Rev. A. B. Shelly, Quakertown, Pa.

Afternoon Session.

1:30—Announcements, etc.
2:00—Address—Miss Agnes Williams, Mennonite Missionary among the Cheyenne Indians.
3:00—Address—The Outlook on Our Mission Field.—Rev. A. S. Shelly, Bally, Pa.

Evening Session.

7:30—Devotional and Song Service.
7:45—Address—Missions on the Sandwich Islands.—Rev. E. B. Turner.

Friday, Aug. 30.—Morning Session.

9:30—Devotional Exercises.—Rev. F. F. Gahel, Springtown, Pa.
9:45—Address.—Rev. N. B. Grubb, Philadelphia.
10:15—Bible Study—Lesson IV. The Gospel by St. Matthew.—Rev. E. B. Turner.

Afternoon Session.

1:30—Devotional Exercises, Announcements, etc.
2:00—Address: Our Church—Its Present Day Tasks and Opportunities.—Rev. S. M. Grubb, Philadelphia.
2:30—Address.—Rev. H. G. Allebach Green Lane, Pa.

Evening Session.

7:30—Bible Study—Lesson V. The Gospel by St. Matthew.—Rev. E. B. Turner.

Sat. Aug. 31.—Young Peoples' Day.

Morning Session.

9:30—Opening Services.
Program under the direction of the officers of the Young Peoples' Union.
Addresses by Maxwell H. Kratz, Esq., Philadelphia, Mr. Howard Moyer, Philadelphia, and others.

Afternoon Session.

1:30—Platform Meeting.
Program to be announced.

NOTE:—Saucon Church is located midway between the towns of Coopersburg and Centre Valley, on the Allentown and Philadelphia electric road. Also convenient to the stations of the above towns, on the Bethlehem branch of the Philadelphia and Reading Railway.

Ample and reasonable hotel accommodations can be had in the towns.

Accommodations can also be secured for a limited number with private families by addressing, Mr. Nolf, Centre Valley, Pa., at least four days previous to the opening of the meetings.

COMMITTEE.

PROGRAM

Of the First Annual Bible Conference of the Richfield, Pa., Congregation of the Mennonite Church, to be Held Saturday and Sunday, September 7 and 8.

Saturday Morning Session.

Devotional.—Rev. S. S. Grayhill.
Lecture on the Book of Esther.—Rev. S. D. Yoder, Davidsville, Pa.

Saturday Afternoon Session.

1:30—Election of officers.
Address of Welcome.—Mr. Benj. S. Graybill.
Response.—Mr. E. E. Snyder.
"The Worker."—Rev. Jacob Snyder, Roaring Springs, Pa.
"The Resurrection."—Rev. Philip Apple, Rev. P. G. Shelly.
Adjournment.

Saturday Evening Session.

7:00—Devotional.
Song and praise service.
"The Holy Spirit."—Rev. Amos K. Bean, Montgomery County, Pa.
Evangelistic Sermon.—Rev. Herman Snyder, Blair Co., Pa.
Offering and Benediction.

Sunday Morning Session

9:30—Devotional.—Rev. Abram Snyder, Blair Co., Pa.
10:00—Worker's Meeting.
Conference Sermon.—Rev. Jacob Snyder.
Benediction.

Sunday Afternoon Session.

1:30—Devotional.
"The Home."—Rev. Herman Snyder.
"Prayer."—E. W. Graybill, E. E. Snyder.
General Discussion.

Sunday Evening Session.

7:00—Song and Praise Service.
"Consecration."—Rev. John Reihl.
Evangelistic Sermon.—Rev. S. D. Yoder.

Everybody is cordially invited to attend all of these sessions and participate in the discussions.

Bring your Bibles.

Contributions.

For India.

Sister W. Woelke, Beatrice, Neb., for the poor, orphans and Christmas, $26; Bro. P. B. Amstutz, Bluffton, O., for the orphans, $20.

Gratefully acknowledged,

P. W. Penner.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter

MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possib'e.

Editorial.

THE GLAD GOSPEL OF REDEMPTION.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God has reconciled us to Himself by Jesus Christ; for God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. This is the blessed gospel of redemption, a redemption to all men, for Christ has born the sins of all men.

Is really redemption for all men? Yes, it is for all, there is no exception, but there is a condition, it is faith. He will have all men to be saved and to come unto the knowledge of the truth. But He created man a free agent, and as He does not want him to be His slave, but to be His child. His loving child, therefore He does not force man to be saved, He sets before man the two ways, the one leading to life, the other to death, man knowing the consequences, may choose either one.

So it is with us today. God does not force us into His kingdom, but He has shown unto us His infinite love, He tries to move our hearts to love Him, and prompted by this love to give ourselves to Him in faith.

We tried to see redemption on God's side, on our side is faith the condition without which redemption is of no use to us. For it is not only necessary that Christ should bear our sins by His love, making our sins His sins, our punishment His punishment, but we have to recognize Him as our representative, we have to make His sufferings our sufferings, His righteousness our righteousness, which is done by faith, faith being the living union of Christ and His disciples as Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me."

You say: How can that be? Christ dies for us, by love suffers for us; we by faith suffer in Him, die in Him, become righteous in Him and find in Him real, everlasting, happy life. I can not tell you how, cannot demonstrate it to you, but I can say, it is true therefore we beseech you, we pray you in Christ's stead, be ye reconciled to God.

Will we remain unmoved, seeing such infinite love? love shown to us? love giving itself for us? O no, let us throw aside all that will hinder us, at the foot of the cross of calvary lay down the burden of our sins and rejoice confessing: "Thou art my Savior, my Redeemer my Lord and my God. v. d. S.

THE PRAYING KOREANS.

The Korean Christians are praying Christians. From the very first they seem to understand how to pray. I think it is accounted for by reason of the fact that they have always been used to the forms of prayer in addressing petitions to their heathen divinities. Prayer is an accompaniment of their sacrificial rites. Being thus already acquainted with the forms of prayer, they very soon learn how to address the Supreme Being. Any Korean convert will therefore in a surprisingly short time participate in public prayer in the church. In my ten years' experience I have never known any one to refuse to offer prayer when called upon, and remember only one man who, rising voluntarily to offer prayer, stumbled, hesitated and was in evident confusion.

But not only do they know the forms of prayer, which, after all, is of minor consequence, but they know its power and give it a very important place in their lives. The family altar is set up in a multitude of homes. Where the members of the family are all Christians, this is easy, but when some of the family are still heathen, as is often the case, then private devotions in the home become a difficult matter because of the lack of privacy in the Oriental home. The whole family often lives in one or two little rooms, eight by eight. Here they eat, sleep and live. There is no closet to which to retire to offer up in secret one's prayers to a God who seeth in secret and rewardeth openly. It seems to me that God must reward more openly and fully those who in such circumstances kneel before their God in the presence of jeering and unbelieving relatives.—The Presbyterian.

CIGARETTE CURSE IN CHINA.

The cigarette habit which is working untold evil in this and some other countries, has made its appearance also in China. The trade in cigarettes is pushed by dealers with the utmost vigor.

The following is from a letter from Tientsin, China:

"An Anti-Cigarette Smoking society has just been formed in this city.

The spirit of "New China" is showing itself with much enthusiasm in this effort to protect the land from these evil habits from the west. A correspondent from Shanghi writes in the N. C. Daily News as follows:

The evils resulting from a widespread use of the cigarette have long been recognized and combated against in Europe and America; and its rapid adoption among China's four hundred millions constitutes a serious national problem which calls for similar and immediate repression.

No incidental reference to the opium question need be made here. I will not delve into statistics, but will merely make a comparative statement showing the phenomenal rise in the consumption of cigarettes among the Chinese. Against every ten persons who were formerly addicted to opium, there are now one hundred and fifty (to give a conservative estimate) who smoke cigarettes; and of this number considerably more than fifty per cent belong to the class of young Chinese who are prematurely and unnaturally cultivating the tobacco habit. Such is the present magnitude of the cigarette evil and it is daily growing.

The elaborated completeness which characterizes the methods by which this vast Empire is being explored to further the cause of the baneful cigarette would put in the shade the finest efforts of the most enthusiastic mission sending forth its laborers into the field to sow the seeds of Christian belief among the idol worshipping Celestials. A more energetic organization cannot be imagined than that which is engaged in propagating the cigarette in China.

Go where you will, the presence of the cigarette proclaims itself. Scenic beauty is outraged and sacred precincts are profaned, as if the encouragement of an injurious habit were not sufficient evil in itself.

The anti-cigarette movement has come not a whit too soon, and it behooves us, since we cannot render active assistance, at least to voice our approval of the aim it has in view."

AN EFFECTIVE ANNOUNCEMENT.

The pastor of a Methodist church in Columbus, Ga. made the following announcement recently to his congregation: "The funeral services of Miss Prayer Meeting will be held in the Sunday school room on next Wednesday evening at 7:30 o'clock. She has been in feeble health for some time, but recently her decline has been rapid. Her death was not unexpected. The doctor could scarcely detect any pulse on Wednesday evening of last week. The cause of death is said to be heart failure from want of exercise and criminal neglect of her family. The officers of the church are requested to act as pallbearers and the teachers and officers of the Sunday school as honorary pallbearers. The choir is requested to sing. Let us hope and pray that the corpse may come to life again at the funeral." Result: Funeral was largely attended. Corpse began to breathe, and there is hope she may regain life and vigor.—Ex.

OUR GUIDE.

The spirit-level is an instrument partly filled with alcohol so that there is a bubble of air contained in it. When the bubble remains steady in the center, it indicates that the work is true. A youth saw his father using a spirit-level to see if his work were "true" and "straight." "What's the use of being so careful father?" he asked. "It looks very good." "Guessing won't do in carpenter work," said his father, sighting along the edge of a board and shaving it the least bit. "You have to be exactly right. Folks guess at too many things. God doesn't like that way of living." "But there aren't any spirit-levels for living by," laughed the boy, watching him. "Yes, there are" said his father, earnestly.

"You'll find them in the Bible. Try all your actions by that. Make 'em true and straight, and no guess work about 'em." Even in the Bible there may be some things hard to understand, so that we do not always know just what to do; but of this we may be sure, when we read the words of Jesus, we have a sure guide to right conduct.—Herald and Presbyter.

Editorial.

THE DISCREDITED MINISTER.

There are all kinds of people in the world. Some of them are queer, some are good and others are downright bad. It is the most natural thing in the world that there should be people of nearly every kind in the church and it does not require a very careful inquiry to discover that there are a great many queer people in the church. Because they are queer there is trouble in store. Sometimes they are the biggest trouble to themselves, generally they make trouble for everybody else but themselves and for the pastor in particular. A troublesome church member can keep the average congregation in hot water three hundred and sixty-five days in the year. Now it is a good thing that so much Christian charity still exists in our churches, if it did not, we would lay down a rule as rigid as did the old sexton in Scottland who mistook the ear-trumpet an old lady carried for a tin horn and announced as she passed in, "Madam, one toot and you go out."

The trouble maker in the church finds the pastor an easy victim. He above all persons is expected to maintain the most cordial relation with all the people and unless something is really the matter with him, he is bound to make sincere efforts to do so. He does not miss him (the troublesome one) in his visits; his home is always open to him; he prays for him as he does for the rest but with it all he is always conscious that his words and his life are subjected to the closest scrutiny, the motive of which is to find something about which to pick." One trouble maker makes things uncomfortable; several of them succeed in compelling a change of pastor every few years and when the pastor does leave it is generally with the consciousness that his good works do not follow him but the rest do. Granted, that it is not always possible for a minister to find the church where he fits the people and the people fit him we are still of the opinion that there are too many church members in the business of destroying the usefulness of pastors. Of one they complain that he does not preach in a way that draws the world after him, as though the preacher of righteousness should be the friend and idol of the world. Of another they complain that he neglects the sick. This is the meanest insinuation that a pastor has to live down. It is also the commonest instrument used to injure him. Yet all the world knows that if there is one thing that a faithful pastor tries hard to do it is to care for the sick of his flock. This is not always so easy to do as it seems. Often he never hears of the sickness until the patient has recovered. Sometimes the sickness is such a slight disorder that no one hears about it except when the pastor's failure to visit is mentioned in connection with it. We know of cases where trouble makers have made it their business to get to the patient before the pastor has had the opportunity to call in order to say, "It's strange that the pastor has not been here yet." We might mention other kinds of trouble makers but the example cited sufficiently illustrates our point.

Many a pastor has conditions of this kind to meet and wonders how he will gain what he has lost of the sympathy and confidence of his people. Often he wonders in vain and a change of place brings to him the revelation that the "preachers piller" has followed him as at least his work has.

If there is anything that the church today is weak in, it is the esteem it has for those it calls to the ministry. Failure in churches today is more often due to the lack of esteem and support of the ministers than any thing else. Let those who are loud in their complaints about the church going back try a little more sympathy and a great deal more support for their pastors and we promise that things will brighten and the church will grow.

The church must learn today to realize what it is imposing on its ministry. Men of ability and consecration are impressed with the fact that they are needed in the ministry. The matter of money support is generally not a consideration when they enter the profession but in a few years the heartlessness of the criticisms they are compelled to bear, the unjust imposition upon them of work that others should do, the thoughtlessness or carelessness of the people in regard to whether they can meet the financial demands that the high cost of living imposes upon them and the claims of the growing family for an education and a decent living lead them to wonder whether, after all, there is not a great deal of truth in the criticism made by a certain bishop who asserted that while one half of the ministry is face to face with starvation the other half is dying of a broken heart.

G.

OUR DAILY PRAYER.

Our Master taught us to pray day by day for our bread, and bread, in the sense in which the word is used, implies all that the body may need. It also suggests that as the body is daily in need of God's provident care so the soul has its daily needs for which one ought to pray regularly to God. Everything that is a power in our life gains its strength by daily use. The smith's keeping at his hammer makes his muscles hard as the material upon which he works. The student gains his knowledge and great mental power only by close regular application to his books. Our faith grows only as we continue to exercise it. St. Paul once advised Timothy to exercise himself unto godliness. True goodness by God's help only attains its greatest as one makes a habit of goodness. The one greatest proof of our spiritual developement lies in our praying without ceasing. Making it the daily habit of our life. The habit of prayer like all other habits may be a thoughtless formal thing or it may be a daily source of life-giving refreshment. It is only in the latter sense that we want to imply the worth of prayer as a habit.

We can never overestimate the power of prayer. The Lord's willingness and readiness to hear and help brings the confidence that one who has the unnatural power of the devil to meet feels when He knows that "Satan trembles when He sees the weakest saint upon his knees." Some visitors in the tent of General Grant, while his army lay in sight of the enemy, asked him the numerical strength of the enemy in sight and were amazed to know that they outnumbered him by many thousand. "What would you do," they asked, "Should they suddenly decide to move upon you?" The great silent general simply pointed to a small telegraph instrument and said "Use that." A few intelligent touches upon it the visitors knew would in a very short while bring more than enough assistance. So it is with prayer's power. The few syllables uttered by the saint in distress or need are instantly carried to the One who is stronger than all the supernatural power of hell and is ever ready to respond.

A bleat from the lamb brings the mother to its side, the cry of hunger or distress from the helpless young in the nest at once compells the mother bird to spare nothing and even risk her own life to alleviate the suffering. Surely the Lord who loves humanity with a love that words cannot estimate is ever ready to answer the prayers of the righteous though they come to Him every day and hour.

Not only should we pray every day but we should have stated times each day for prayer. Daniel prayed three times a day, that is, at stated times each day and those who have experienced the satisfaction of having a regular stated time for prayer are always sure to regard them the happiest moments in all their existance and look forward to them with a joy that nothing else can supply.

If we would become like our Master in anything we must become like Him in prayer. Indeed all who make any impression upon the world for righteousness are those given to frequent and regular prayer. Young Christians must be impressed with all that prayer may be made to mean to them. Those who have their instruction and bringing up in charge can only guide them to prayerful lives as they themselves are given to much habitual prayer.

REMEMBER.

In a little churchyard in the South of England a humble stone has upon it the simple inscription, "Remember." The story connected with it is that the man whose grave is so quaintly marked was a miner who had given his heart to God but was daily beset with temptations by his godless fellows. Every morning as he kissed his wife her last word would be "remember" and his reply would be "I will remember." One day there was a terrible accident under ground and then they laid his broken crushed body away. The most appropriate inscription they could carve upon the stone was, "Redeemer."

It is one of the first things in life for the youth to remember his Creator. Scripture very impressively reminds him that the present is the only appropriate time for remembering God.

"Life has no sure tomorrow,
It only has today."

St. Augustine aptly remarks, "God has promised forgiveness to your repentance but He has not promised tomorrow to your procrastination."

The first step necessary in remembering God is to forget self. The man who climbed to the high peak and then lost his nerve

in the fear that he might slip and fall missed everything that made the climb worth while. He who thinks of himself and his own comforts fails to get visions of the most glorious things that God has laid before him. With the all powerful hand of the Creator ever ready to hold and to help there is no more need of taking thought of self than there is of the tomorrow.

God has put a reminder of Himself all about us in the form of certain duties which we know we have to perform to our family. to society, to the church and to self. If we are not true in these duties we will not be remembering God. Indeed the observance of duties is a proof that we do remember God. We know that in his remembrance of us He is patient and unwearying. We prove that we have forgotten Him when we are impatient of our erring or ungrateful brethren for how can we expect God to be patient with us in our great transgressions if we cannot be patient with our own brethren in their little shortcommings?

Were we to examine into the career of those who have done most for God in their lives it would amaze us to discover how few of that number were those who came to God in the later years of their lives. "If I had given my heart to God in my youth," exclaimed a statesman in the time of a great crisis, "I could have saved France." Sometimes we speak of Him as the "Ancient of Days" but He is not alone the companion of those of ancient day, indeed He becomes our "Ancient of Days as He is the staff and guide of our youthful days." Trusting God in youth is planting in God's orchard a fine young tree." Turning to God in age is like bringing a few worm-eaten apples from our decaying orchard.

Katie Roth.

NOTES ON THE S. S. LESSON.

Aug. 25.

The Visit In Nazareth. Luke 4: 16-30.

Golden Text. John 1 :11.

Aside from the home of His parents there was no more familiar place to the Master than the Synagogue of Nazareth. Attending the public worship there on the Sabbath day had become one of the fixed habits of His life. His love for the synagogue shows itself in all His life. Wherever He happened to be He never missed going into the Synagogue when the time for public service arrived. His going generally resulted in meeting persons who did not like Him and opposed Him, but this did not discourage Him. He was there to commune with His Heavenly Father and to teach His truths to the people. The attitude of many people toward the synagogue is so different from Christ's. If they do not approve of the ministers, if there happens to be some one there who does not like them or some one whom they do not like they keep away. There were crowds of curious starring people, there were enemies, and no doubt the place was hot and stuffy because of poor ventilation when Jesus went to the synagogue. When such conditions exist now, many of those who profess to be His disciples desert the synagogue.

One can imagine the curiosity with which the people of Nazareth regarded the carpenter whose previous life was an open book to them. The provincial narrowness so common in small communities seems to have existed in Nazareth in more than ordinary measure. The notice or success which a fellow townsman received appears to have been received with jealous appreciation rather than with a feeling of local satisfaction. A town so proverbially spoken of as being impossible of producing good, as Nazareth was, lived up to its reputation this time.

In representing Himself the Messiah Jesus disappointed the nations of His fellow countrymen as to what the Messiah would be. They expected a great earthly king with power to make the Jewish people Lords over all the rest of the world. The anointed one came "not by might nor by power." His Messiaship was one of ministry. "A five-fold ministry was to be His as the anointed of God. (1) "To proclaim good tidings to the poor." The poor have always been objects of God's special regard and the Gospel's especial blessing. The modern church has departed widely from the Master's mission. (2) "To proclaim release to the captives." Captives of the devil and sin. Jesus can free them and He alone. (3) "Recovering of sight to the blind," the physically blind and still more the spiritually blind. (4) "To set at liberty them that are bruised." Bruised by Satan. What a merciless bruiser he is but there is One who can set at liberty those whom He has most utterly crushed, the Anointed one. (5) "To proclaim the acceptable year of the Lord."—Torrey.

They would not accept Him because he was one of them. "Is not this Joseph's son?" they asked. Doubts are the curse of mankind when the thing doubted is God's promise. They create an attitude in which it is impossible to benefit by anything God has to bestow. In how many ways is Jesus doubted today? His claim to be on with the Father finds a great number of doubters among those who claim to be Christians. Such a doubt amounts to a rejection.

The reply that Jesus made to the objections of His townspeople is an appeal to scripture. It shows that God does not limit His call to those alone who feel that they have a special monopoly on His grace and that He is ready to give His blessings to others particularly if they show a special fitness for receiving them.

It is a remarkable thing to observe that the first attempt upon the life of our Lord during the years of His ministry came from those who were best in a position to know His goodness. The ignorant may find apoligists of their wrongs for those who sin in the light of better knowledge there is no word to be said in their defense.

NOTES ON THE C. E. TOPIC.

August 25.

Missionary Progress in South America and the Islands.

Acts 16:16-34.

"On the highest mountain pass between Argentina and Chile, at a height of nearly twelve thousand feet above the sea, stands a wonderful statue, considering its situation and environment, perhaps the most remarkable in all the world. It is an heroic statue of the Christ, and represents Him with uplifted cross and finger pointing to the skies. All round are gaunt, rugged mountains, towering thousands of feet farther into the sky. But it is the story of the statue that makes it interesting. When the republic of Argentina and Chile were about to go to war when armies had been marshalled and ironclads built, better counsels prevailed. Arbitration between the two countries was accepted. The boundary line which had been in dispute was settled by King Edward as running over the highest crest of the Andes. As a recognition of their joy in these better counsels and the peaceful settlement of a dispute which had promised a bloody war, this statue was erected by the two republics with the inscription on its base from Eph. 2:14: "He is our peace who hath made both one."—The Gospel in Latin Lands.—Clark.

The beautiful statue of the Christ and the motive for its erection makes all the world feel that soon the South American continent will acknowledge Him wholly as its Master. But people are asking: Why send missionaries to South America? Are not the countries there all Christian? South America is a Roman Catholic continent so far as established religion is concerned, but during all of these centuries the Catholic church has only touched the outer edge of the continent. Much of the interior is as pagan as any part of the world. Then again, the Catholicism of the Latin American countries is quite a different thing from the Catholicism we know. Much of the superstition of the heathendom from which they were converted has been carried by the natives into the Catholic church, as they have in Mexico and Central America. The clergy have, in many instances, become so corrupt as to loose their influence altogether. If then the Catholic church has failed after many centuries of opportunity to evangelize the continent; if it has tolerated superstition and even encouraged it, and if its clergy have brought it into public disrepute, can we not as Protestants justly say, "If the Catholic church has not in times past and does not at present do its part in bringing the knowledge of Christ to the people, Providence has thrown in its way, it is for us to waste no time in stepping in and doing our part."

Many Protestant societies are at work in the various countries of South America. Venezuela has seven; British Guiana eleven; Dutch and French Guiana one each; Brazil twelve; Urguay six; Paraguay, two; Argentina, fourteen. On the west coast there are not so many efforts at missions as on the east. Climatic and government conditions not being as favorable although the work of the several societies in Chile is prospering and promising.

Our consideration of missionary progress in the Islands takes us from "Greenlands Icy Mountain" to the ice of the southern hemisphere. It includes land in every ocean and about every continent. Space does not allow more than the mention of the islands upon which great progress in missions has been made within the lifetime of those who read this article. But there can be no more fascinating reading than the story of Christianity's developement on Samra, Micronesia, Hawaii, the Philipines, the Fiji, the New Hebrides, New Zealand, New Guinea and the Malaysian Islands. Let the reader collect all the recent information upon any one of these islands or groups of islands, he may be able to secure and bring it to the prayer meeting. What even he finds is sure to stir up greater interest and enthusiam in and for the cause of Christ in the islands of the sea.

News of the Week.

GENERAL WILLIAM BOOTH OF SALVATION ARMY, DEAD.

London, Aug. 20.—The Reverend William Booth, general and commander-in-chief of the Salvation Army, died at 10:13 o'clock tonight. He was born at Nottingham in 1829.

The veteran Salvation Army leader was unconscious for 48 hours previous to his death. The medical bulletins had not revealed the seriousness of the general's condition, which for a week past, it is now admitted, was hopeless.

Twelve weeks ago General Booth underwent an operation for the removal of a cataract in his left eye. For two days after the operation indicatjons justified the hope of the general's recovery. Then, however, septic poisoning set in and from that time with the exception of occasional rallies the patient's health steadily declined. The general recognized that the end was near and often spoke of his work as being finished.

Through the commander-in-chief's illness his son, Bramwell Booth, chief of staff of the army, and Mrs. Bramwell Booth, gave their attentions to him both night and day.

The aged evangelist died at his residence, The Rockstone, Hadleywood, eight miles from London, where he had been confined to his bed ever since the operation. Present at the bedside when the end came were Mr. and Mrs. Bramwell Booth and their daughter and son. Adjutant Catherine Booth and Sergeant Bernard Booth; the general's youngest daughter, Commissioner Mrs. Booth-Helberd and Commissioner Hoard, Colonel Kithining and Dr. Wardlaw Milne.

Public interest now centers in the question of a successor to the late commander. Under the constitution of the Salvation army the general nominates his successor. That General Booth did several years ago, placing his name in a sealed envelope which was deposited with the Salvation army's lawyers with instructions that it should not be opened until after his death. While nobody knows what the name is the envelope encloses, the general belief among the Salvation army is that it will prove to be that of Bramwell Booth, who for thirty years has been its chief of staff.

London, Aug. 21.—William Bramwell Booth, eldest son of William Booth, commander of the Salvation Army, has been appointed head of the army, to succeed his father. The announcement was made at Salvation Army headquarters this evening.

GRAND STAND COLLAPSES AT THE MARSHALL NOTIFICATION MEETING.

Indianapolis, Aug. 20. — About 3 o'clock this afternoon, while Alton B. Parker of New York was in the midst of his speech, formally notifying Gov. Thomas R. Marshall of his nomination to the vice-presidency by the democratic national convention, the platform on which seats had been reserved for specially invited guests, collapsed without warning.

About two hundred and fifty people fell to the street, some of them a distance of twelve feet, others not more than four feet. At least 100 people were injured. Some of them painfully, five seriously, but for the most part the injuries were trivial.

The speaking was interrupted for a few minutes, but presently Mr. Parker proceeded with his speech. About half of the large throng remained to hear the proceedings, while the other half devoted themselves to the extrication and relief of the injured. The police and fire department were called, and in an incredibly short time ropes were thrown around the debris.

The falling of the platform was not attended with the excitement that might have been expected, though there were a few hysterical women who had been pinioned beneath the timbers and were removed with difficulty, because of the weight of the people standing on boards that held down the injured.

500 KILLED IN MASSACRE OF GARRISON.

Managua, Nicaragua, Aug. 18. — Nearly the entire detachment of 500 Nicaraguan troops, comprising the garrison of the city of Leon, to the north of Managua, was massacred by a force of insurgents last night, according to reports which reached the capital today.

On Friday news was received by the government that the liberals at Leon had risen in revolt and General Chamorro despatched troops to suppress the movement and reinforce the garrison of the city.

The government troops on reaching Leon camped on the plaza in the center of the town. The insurgents, who greatly outnumbered the government force, attacked the city Saturday and after a fierce engagement the garrison surrendered. Instead of holding their captives prisoners of war after their submission, it is reported that the troops were slaughtered by the rebels. Out of a force of 500 men all were killed except seventy.

Following the repulse of the insurgents last Wednesday night after a four days' battle at Managua, in which the American marines and blue-jackets from the gunboat Annapolis and from Panama played a prominent part as defenders of the capital, the insurgents retired ostensibly to their headquarters at Masaya, the capital of the department of the same name, lying to the south of Managua.

SENATE DEBATES SIX-YEAR TERM FOR PRESIDENT—INVOLVED IN POLITIC ROW

Washington, Aug. 19.—The first attempt of the senate to debate the Works' resolution for a single six-year term for president and vice-president plunged that body today into another open discussion of political situation. Senator Cummons made the chief speech in support of the resolution, but it was interpolated with a running fire of comment from progressives, republicans and democrats.

Before its conslusion the brief debate became an issue between Senator Borah, of Idaho, republican, and Senator Williams, of Mississippi, democrat, as to whether Colonel Roosevelt of Governor Wilson had been guilty of greater indiscretion in use of language in their writings of recent years.

Senator Borah read from one of Governor Wilson's works, to show that the democratic candidate had favored long tenure of the presidential office.

ASKS CONGRESS TO PERMIT TEST OF PANAMA BILL

Washington, Aug. 19. — President Taft closed a day of conference on the Panama canal bill with a special message to congress suggesting the passage of legislation which would permit American ships to travel the canal toll free and which would allow foreign nations to test the legality of this provision by suits in United States courts.

The president discussed the message with senators and members of the house and its wording was finally decided upon at a meeting of the cabinet, which began at lungeon time and lasted until late in the afternoon. The message was read in congress soon afterward and will be taken up tomorrow by committees of both houses.

It was the belief tonight that a determined effort will be made to meet the president's wishes, although some leaders, particularly in the House, were inclined to believe that the message meant no further action in regard to the canal at the present session.

Asks Spirit of Fairness.

Mr. Taft explained that he was anxious to sign the present bill, but wished to assure other governments of the spirit of fairness on the part of the United States.

The president was told that an act of congress would have the effect of abrogating any treaty previously agreed to and the decision of the Supreme Court over the Chinese exclusion act was given as authority for the statement. His suggestion to congress for additional legislation designed to prevent any such construction as that of the supreme court in the Chinese case would allow foreigners to try their cause in the United States courts.

CHRISTIAN MASSACRE REPORTED IN ALBANIA

Gettinje, Montenegra, Aug. 16. — Terrible reports were gaining circulation in the capital tonight of another massacre of Christians by Mohammedans in Albania.

A band of Mohammedan arnauts, supported by Turkish troops, today attacked the Berana district of Albanis, which lies close to the Montenegrin frontier.

A fierce fight ensued and women and children are reported to have been murdered by wholesale. Many girls were made captive and carried off by the Mohammedans.

A large number of Christians and their families have fled the territory and taken refuge in Montenegro.

The government has ordered the minister of war, Gen. Vukotics, to proceed to the frontier and to personally take charge of the situation in an effort to maintain order.

Gettinje, Montenegro, Aug. 18. — The massacre of Christians in the Berana district of Alhania continues. A number of Christian villages were set on fire today by Turkish artillery and destroyed.

The massacre of Christians at Berana began last Friday, when a band of Mohammedan arnauts, supported by Turkish troops, attacked a section of the Christian population close to the Montenegrin frontier. In the fighting large numbers of women and children are reported to have been slain and the Mohammedans are said to have carried off many young girls.

CHINESE CAPITAL GREATLY AGITATED

Peking, Aug. 20.—President Yuan Shih-k'ai is making vigorous preparations to meet what trouble may develop out of the execution of Sun Yat Sen's friends, Generals Chang Tsen Chu and Feng Wei, whom he had shot last week, when they accepted his invitation to come to Peking from upcountry to talk politics with him.

Strong forces of troops are on duty everywhere and the presidential headquarters are guarded. Street gatherings are prohibited.

It is assassination which Yuan himself most fears. Yuan does not dare to venture out of doors. Every new arrival in the city is closely watched until the police are satisfied that nothing is to be feared from him or her, for some of the most expert bomb throwers developed during the revolution were women.

Whip Hand in the North.

Yuan has the whip hand in the north. He has a well-trained army, and the troops are loyal to him. The northern people care little what form of government they live under so long as they are not taxed too heavily.

If the southern republicans, who predominate in about one-half of China are able to overthrow the president they can only do it by making war on Yuan's northern army and whoever wins, the fight will be desperate.

STEEL TRAIN DERAILED AT 60 MILES AN HOUR

Ft. Wayne, Ind., Aug. 17—Spreading rails are believed to have been responsible for a wreck in which the west-bound Pennsylvania train No. 23 was derailed, near Middlepoint, O., forty miles east of Ft. Wayne, shortly before 6 o'clock this morning.

Fifty-nine passengers were aboard the train, and of these only one, Albert Bernard, Forty-fourth street and Lake avenue, Chicago, was seriously hurt. He suffered a fracture of the skull and was put on the relief train and hurried to a hospital in this city.

Other passengers and trainmen men were merely shaken up and received minor cuts and bruises. Five coaches turned over on their sides, topling to the north, but the engine and two rear cars remained upright.

Engineer Lathrop says his train was traveling sixty miles an hour when the wreck occurred and the track was torn up for a distance of six hundred yards. A broken rail was driven through the dining car as it topled over. All the cars are badly damaged, but the fact that they were of steel construction undoubtedly prevented many fatilities.

PRINCE AND PRINCESS WOUNDED BY SOLDIER

Warsaw, Russian Poland, Aug. 20.—General Prince Nicolai Tumanoff, the commander of a brigade in the garrison here, was wounded in the chest today, and one of the legs of his wife, Princess Tumanoff, was shattered by bullets fired by private Powanski of the Russian army, who entered the general's flat and fired several shots from his carbine.

Several orderly officers, who were in the room at the time, also were wounded, but they drew their revolvers and killed Powanski as he was leaving. The motive for the crime was vengeance for punishment that had been inflicted on Powanski by his superior officers.

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— BY —

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4. What a Man of 45 Ought to Know.

FOUR BOOKS TO WOMEN.
1. What a Young Girl Ought to Know.
2. What a Young Woman Ought to Know.
3. What a Young Wife Ought to Know.
4. What a Woman of 45 Ought to Know.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, August 29, 1912. No. 34.

THE WAY, THE TRUTH, AND THE LIFE.
(John 14:6.)

Christ is the Way, the Truth, the Life
To all who on Him call;
To such He freely gives His grace,
He is their all in all.

Christ is the Way—the Living Way
To all who Him believe,
Who follow in His blessed steps
And of His grace receive.

Christ is the Truth—Incarnate Truth.
To earth sent from above
To set up here His kingdom fair,
Based on the law of love.

Christ is the Life—the very Life
O heav'n on earth below;
He tells of more abundant life
He would on us bestow.

To Christ the Way, the Truth, the Life
In humble reverence bend,
There find in Him your all in all,
Your ever present Friend.

—Rev. Robert H. Washburne, L.L.D. in Chr. Conservator.

NEWS AND COMMENTS.

Moundridge, Kansas, has had a number of Union Meetings on Sunday evenings, during July and August, in the City Park, in which the Mennonites, Methodists, Christians. and Evangelical churches participated. Audiences from 500 to 700 attended every night. Meetings closed August 25th.

On Sept. 3 and 4, Rev. Charles A. Blanchard, president of Wheaton College will lecture on the following subjects: Secret Orders of the church. Secret Orders of the State; Secret Societies—Ancient and Modern. Lectures will be given in the West Zion Mennonite church, Moundridge, Kan.

East Swamp, Pa., Aug. 11. The occasion of our Harvest Home services will long be remembered by our people. At the hour of service the members and friends assembled, bringing with them choice fruits, vegetables and flowers. until the tables in front of the pulpit were piled high with the pride of Milford township. After the services these were donated to the pastor and his family.

Rev. Jacob Snyder, of Roaring Springs, at the invitation of the pastor, was present and preached a very appropriate sermon for the occasion to a crowded house. On the 18th the Y. P. Society held a very interesting meeting. Miss A. E. Weisflog, District Missionary of the Childrens Home Society of Penn., was present and spoke of their work of placing poor and orphan children in Christian homes.

Bro. P. W. Penner writes from India, July 25.: "The Lord sends us plenty of rain, which has made the temperature nice and cool. In some places, as for instance Gujarat, where last year only little rain fell, it looks well this year; for the desired rain falls in abundance.

All the ricefields are inundated, (as they must be for a good harvest) and the farmers are looking for a plentyful harvest. We are all well and busy at work, even if we can do no outside evangelistic mission work. We are doing at present the necessary repair work, so that we are not hindered by that during the cool season from doing our work in the villages, which has to be neglected too much on account of circumstances with which we have to count."

TO THE CHURCHES OF THE GENERAL CONFERENCE.

Dear churches: In Galatians 6:2 we are bidden to bear one another's burden and so fulfill the law of Christ. We might take these words in a spiritual sense only, but it is one blessed privilege to take them in a material sense as well.

The apostle who wrote these words regarded it as the sacred duty of the churches that were comfortably situated to help those churches that were in want. He stirs the churches in Macedonia and Achaina (II Cor. 9) to give bountifully toward the need of the church at Jerusalem.

In like manner, your board of home missions has endeavored to help the needy churches and would like to help much more extensively, if the means were at hand.

Calls for help have come from a number of places. Recently, our dear people at Germantown, Pa., asked for help to defray necessary expenses incurred by repairing their church building. You will remember, that this church building stands as the oldest and venerable landmark of Mennonitism in America. How glad the board would have been to grant the full amount asked for this purpose. But only half of the amount, $100.00, could be granted. It is hoped, that this amount will help the brethren out of their most pressing need.

Now comes a call for help from the Second church in Philadelphia. The brethren are laboring under a heavy burden in shape of a debt and they ask for a loan of $500.00 to ease the burden. The board would be glad not merely to grant the loan but to help lift the burden from the shoulders of the Brethren. It certainly ought to be done, for Paul says, to bear one another's burden. Many of you may know what a dampen such a debt is apt to be to the material and spiritual development of a church. The brethren of the Philadelphia second church are all laboring people and needless to say they exert themselves all they can.

Now, beloved churches, who is willing to help? Who feels constrained by the love of Christ and love toward the brethren to open his heart and hand? Many of us the Lord has abundantly blessed with this world's goods and we are laying up treasures for ourselves and our children. Is it not well to see, that sufficient treasures are laid up in heaven? By helping the needy, we lend to the Lord. His dividends are certain and last throughout eternity. Many of us are again greatly blessed with an abundant harvest. Do we not feel like giving a thank offering to the Lord? If so, please do not forget the Church-Building-and-Help Fund of your Home Mission Board.

Your board has many reasons to be thankful and greatly encouraged. As the home work has extended and expanded, there were always sufficient funds to meet the increased demands upon the treasury. Sometimes however, the work could be pushed more vigorously if more funds were at hand. We will continue. confidently and cheerfully to trust our Great Commander for everything. He opens the doors for us to step in and He will certainly continue to make hearts and hands willing for greater efforts and more bountiful gifts in the future.

Did you notice, that of late many calls for help have come to you? Did you then consider that in all these opportunities for help there is the extended hand of your dear Master? Certainly every opportunity is a blessed privilege. May we receive so much of the Christ-spirit into our hearts that we learn to praise Him for every blessed opportunity thus extended. Yes, thank Him that He deigns us worthy of such privileges. In the name of your Home Mission Board.

M. Horsch, Treas.

Upland, Cal.

For the Mennonite.

A RICH MAN.

We once read of a man who was rich—so considered by his neighbors and so accounted by himself. He was a farmer and a successful one; his fields yielded large crops; his barns were filled; he pulled down his old barns and built larger and filled those. Then he sat down to think and thus he thought: "I have property enough for many years; I'll eat and drink and be merry." He might have said: "I am a foolish man; I have only these things that decay; I have nothing that is eternal." (A man is foolish who has all his property and himself stored in a barn.)

Jesus knew the man and said that he was foolish because he was not "rich toward God."

There is then such a thing as being rich toward God. It is not through what we are or have by nature but in what we become and possess **in Christ.**

Let us take an inventory and for our comfort and edification count some of the things as found in the Word that make us rich toward God.

I. In **what** God has given the believer:
1. Faith.—Eph. 2:8.
2. Repentance.—Acts 8:31.
3. Remission of Sins.—Acts 8:31.
4. Holy Spirit.—Acts 2:38; 10:45, 47.

5. Righteousness.—Rom. 5:17.
6. Eternal Life.—Rom. 6:23.
7. Promise of all things.—Rom. 8:32.

II. In **where** the believer is:
1. Crucified.—Gal. 2:20.
2. Dead. Rom. 6:8.
3. Buried.—Rom. 6:4.
4. Raised.—Eph. 2:6; Col. 3:1.
5. Seated in heavenly places.—Eph. 2:6.

III. In **what** the believer is:
1. A saint.—Rom. 1:7.
2. Reconciled.—Col. 1:22.
3. Justified.—Rom. 5:1.
4. Sanctified.—I Cor. 1:2.
5. Glorified.—Rom. 8:30.
6. Holy.—Eph. 1:4.
7. Without blemish.—Col. 1:22
8. Unreprovable.—Col. 1:22.
9. Perfect.—Col. 1:28.

E. F. Grubb.

THE ONLY DEMAND.

In his examination of candidates for membership in his church, including the ministry, Jesus asks but one question, "Lovest thou me?" An honest affirmative answer to that question includes an adequate response to every obligation that can grow out of that fellowship. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him." He also said, "If a man love me, he will keep my words." Love means obedience, loyalty, a pure life, and faith service. He is our creed, and we should "know Him by heart." That is, our knowledge of Him should become an experience of the heart—Christ formed within the hope of glory. To love Jesus is to know Him; to know Him is to love Him. He is a loving, lovable person. We love Him because He first loved us. It also means to follow the object of our affections wherever He leads, even though it be unto death. He is our leader, and the highest and sweetest experience of delight is in following Him.—Rel. Telescope.

OUR UNCONCERN FOR SOULS.

(By Howard Agnew Johnston, D. D.)

Several years ago, in the beginning of his ministry, the writer heard Mr. William Reynolds, then of Peoria, Ill., tell the following incident: He was stopped by one of his neighbors on the street with the question, "Mr. Reynolds, how long have we known each other?"

After a moment's reflection, he replied: "About fifteen years."

"Mr. Reynolds, you claim to be a Christian, I believe?"

"Yes, I am a professing Christian," was the reply.

"Do you honestly believe, Mr. Reynolds, that if I am to be saved I must accept Jesus Christ as my Savior?"

Mr. Reynolds said that he did believe that. Then his friend asked further, "Do you care whether I am saved or not?"

"Why, certainly," was the surprised reply.

The friend then said, "Well. I do not wish to hurt your feelings; but I do not believe it! As you say, we have known each other for fifteen years. We have been called good friends, have often dined together, and have discussed almost every other subject under heaven. Yet in all those years you never once mentioned the name of Jesus Christ to me! You are a prominent business man in this town, and if you had ever come to me to tell me that Christ was precious to you, or to ask me to sonsider my need of Him, I would have listened to you with respect, but you never did it. Of course, when I ask you if you care, you will say you do; but do you not truly think that if you had really cared one least little bit you would have said something to me in all these fifteen years?"

William Reynolds stood before his friend amazed and abashed. He then frankly confessed with shame that he had neglected and even shirked many an opportunity that God had placed before him to speak to men for Christ. Then he said, "Something has happened to stir you up this way. What is it?"

The friend told him of an experience he had the day before, coming out from Chicago on the train a man spoke to him who sat in the same seat. After a greeting about the weather and a few casual remarks, the man turned to him with the question, "Are you a Chirstian?" Before they had gone very far their heads were bowed down back of the car seat, and this stranger was praying for his soul, praying that God would give him no peace until he found it in Christ as his Savior. Suddenly the conductor called out the name of a place, and the man said:

"Good bye, I must get off here. Remember now is the accepted time, now is the day of salvation!" He was almost gone before the friend realized that he did not know his name. Hurrying after him he said:

"Sir, will you please tell me your name?" The man replied: "My name is D. L. Moody."

After a pause, William Reynolds' friend said: "Mr. Reynolds, I have heard of that man Moody. They say he is giving his whole life to saving souls. One thing is certain, namely, that man Moody cares about my soul. And I have decided to hunt him up and settle this matter, for I know I will never have any peace until it is settled right."

But William Reynolds was too much of a Christian to allow his friend to leave him in that state of mind, and there on the street corner, as the night came down, he led his friend to give his life to Jesus Christ. As he turned homeward he lifted his eyes to heaven exclaiming: "God forgive me! There is something wrong about my Christianity! Here I have counted myself one of the leading Presbyterian elders in this town, one of the leading Christian business men in my city! Yet one of my neighbors can tell me that for fifteen years I have touched his life almost daily, and in all that time I never once mentioned the name of my Savior to him! God forgive me! There is something wrong about my Christianity!" And he was right. There is somethnig wrong about that sort of Christianity; but that is the sort that thousands of professing Christians are living day after day.—Pacific Presbyterian.

WHERE IS MOTHER?

Have you ever considered how often this question is asked in the ordinary home? Mother is the most needed person in the whole family. The little infant, before it is old enough to utter a word, asks the question by crying when it needs something. Little children are diligent in asking the question when they find mother out of sight. Older children keep up the habit. The husband and father expects mother to be in the house when he enters it, and his first question upon entering and finding mother out of sight is, Where is mother?

Where is mother? She may be preparing meals, may be sitting by the side of some sick child, may be bending over the washtub, may be in some neighbor's house giving comfort and help to the distressed and needy there, may be lying upon the couch suffering from a violent headache, may be in her closet upon her knees praying for some wayward son or daughter, may be out in the cold doing some things that others ought to have done, may be sitting down resting and making life pleasant for the rest of the family. There are scores of other places where she may be for mother is the busiest member of the family. She is a willing servant—often a slave—giving her life for the welfare and the well-being of her own.

But mother is human. She has a body that is capable of becoming exhausted, feelings that are capable of being wounded, a sweet disposition that is capable of being soured. Many a woman who might have been an agreeable companion and a noble mother has been transformed into a being that is anything but agreeable and noble simply because she did not have the treatment that she deserved or should have had. That raises another question. Where is mother—that is, what place does she occupy—in your affections?

Next to God she is your most tender and loving friend. Next to God she should have the first place in your heart. See that you give her the attention that is due her. Let her know that you appreciate her sacrifices in your behalf. Let her know the affections you have for her by the kind way that you speak of her; by the way you do all you can to make her burden light and her hours cheerful; by your carefulness that there is nothing in your life that grieves her; by your support of her in all her undertakings. Throw as much sunshine around her path as you can, and help her in all the ways that you can for you will not have her with you long.

This suggests one more question. Where is mother—is she still here, or has the Lord taken her home? Most of us will have to answer the latter. They whose mothers are still with them do not always realize what a treasure they have. It is only when mother is gone that she is most sadly missed—and oftentimes, appreciated. Prize her while you have her with you. Add to her days by doing all you can to make her life cheerful and her burden light. Learn all you can from her while you have opportunity, for her experience is worth something. Then it will be worth something to you, after she is gone, to be able to reflect that you were always kind to her and tried to do your duty by her. Where is mother? Is she still with you? Thank God for your treasure. Has she gone on to her eternal rest? See that your life is such that when God calls you from time to eternity you may meet her in the glory world.—Gospel Herald.

Home Circle.

HOW PATSY FOUND THE BABY.

By Mary A. P. Stansbury.

Patsy Maguire was ging blueberrying all by himself, his mother being too busy to spare a day from her laundry work for the hotel people. She was feeling just a bit anxious as she tucked the napkin—coarse but snowy white

—over the top of the little lunch basket.

"Now don't be after losin' yerself, Patsy, darlin'."

"No fear of that, mother dear."

"But it's a far ways crossin' through the woods before ye come to the berry fields, Patsy. If anything was to happen to ye, now that poor father's gone—"

She turned away to hide a tear.

"I'll stay at home if you feel that way, mother."

"No, no—it's only my foolishness. Go on, darlin', an' bring back yer pail full. Belikes there'll be enough to buy ye a new hat for Sundays. But you'll be home along early?"

"Sure, mother!"

She kissed him for goodby, her fond eyes following the sturdy little figure. At the corner of the street Patsy turned to wave his hand.

"It's the image of his father, that he is." Mrs. Maguire bent over her starching. "That tall and strong, an' him only nine nears old a'ready! Sure, it's the proud mother I ought to be!"

Patsy took the path across the fields and struck into the wood. How lovely and cool it was there! The spruce trees had grown very straight and tall before sending out their branches, so that they seemed like gray columns upholding a dome of green in which the breeze made a soft, whispering noise. There were birds, too, and as Patsy stood still to listen, a wood-thrush began to sing on a bough so near that he could see its throat swell and the feathers tremble on its soft breast. A moment after, another answered from deep down the dell, like a faint, sweet echo. Patsy felt like sitting down a while on a moss-covered stone, but reflecting that he had promised to be at home early he quickened his steps. After some time he came out of the wood upon a great wild stretch of country striking the edge of the cliffs, where he could hear the far-off, muffled boom of the sea.

All sorts of plants and shrubs grew there—juniper, bayberry, sweet brier, hardhack, and many others—but Patsy was not looking for these. He knew very well where the blueberry vines were thickest—so thick, indeed, that one could hardly step without crushing some of the rich, purple fruit.

He put down his lunch basket in the shade of a bush and set to work with a will. The sun mounted higher and it grew very hot, indeed as he worked on perseveringly. But the blueberry is a small fruit and Patsy's pail was large, and long before it was full he began to feel very hungry and thirsty.

"I may as well eat my dinner," he said to himself. "I surely can't want it any more by and by than I do now."

Looking around for a shady place, he found one in a little niche at the side of a great bowlder. There was a small flat stone, too, close beside it, which he thought would do ecxellently for a table. He was just unpacking his basket, setting out the pink slices of ham, and the small frosted cakes of which he was so fond, when he heard an odd little sound not far away. At first he thought it the chirp of a bird, but the second time he decided it to be more like the low moan of something or somebody in pain. He sprang up and hurried as nearly as he could in the direction of the sound. There was a thick clump of juniper bushes crowning a little knoll, and there—on the hard ground under the clustering green—a baby-girl was lying.

The little creature looked about two or three years old. Her white frock was all soiled and torn her yellow curls matted with heat and burrs. Her cheeks were very red and hot, and her eyes closed, but now and then she made the low, piteous noise which Patsy had heard. He stooped and, picking her up in his arms, carried her to where his luncheon was spread on the stone. Trying in vain to arouse her, at length he gently opened her dry lips and poured between them, a very little at a time, some of the milk from his bottle. He was delighted to see that she swallowed it, and opened her pretty blue eyes. There was a frightened look in them but when Patsy spoke to her very gently it passed away, nestling close to him, she fell asleep again.

Patsy held her for a good while, wondering what to do. One thing was certain, she must be gotten home somehow. He dared not leave her to go for help. He managed to awaken her, but when he tried to set her on her feet the little knees bent under her weight and she stretched her hands to him, sobbing.

"Poor baby!" said he, "I shall have to carry you."

That was much easier said than done. The baby was a plump little creature, and when Patsy had gone for a few rods with her on one arm and the precious lunch basket on the other, he was forced to sit down and rest. He ate some of the meat and bread and was just about to drink from the bottle when he suddenly reflected that the baby would need every drop of the milk remaining in it. He rose and went on, but the heat was dreadful and his arms felt as if they would be torn from his shoulders. Soon he had to rest again.

He watched eagerly, hoping to see other berry-pickers, but there was no one in sight. He whistled and hallooed, but nobody answered. So he passed the afternoon, alternately stumbling on over the rough ground. All the time he was growing more famished with thirst, but although he fed the baby of the milk frequently, he would not touch it himself.

At length, utterly exhausted, he sank down upon the coarse grass with the little one at his side. He tried to say, "Now I lay me," but before the prayer was finished he fell into a deep stupor. So deep and heavy was it, that he heard none of the calls of the searchers who with lanterns in their hands, beat the fields and woods all through the long night. Poor, distracted Nora Maguire was with them, and the father and mother of the strayed baby who belonged at one of the summer cottages.

In the early morning the joyful barking of a great Newfoundland dog rang out upon the air, and a few minutes later, the two children were discovered locked in each other's arms.

The rejoicing can be imagined rather than described. How the baby could ever have wandered so far remained a mystery, but one thing was clear; but for Patsy's courage and self-denial she must certainly have perished.

Patsy was the hero of the village. His mother would scarcely let him out of her sight, and he was so praised and petted by everybody that he would gladly have run away and hidden his blushes.

Some weeks later, Mr. Spencer, the baby's father, called at the Maguire cottage. Nora was busy at her ironing-board and Patsy sat beside her with his book.

"Mrs. Maguire," said he, "I am going to ask a great favor. Your son has saved to her mother and me our dearest treasure. Let me take him home with me. I will care for him as if he were my own, send him to school, and make a man of him. You can do but little for him. Can you not spare him to me for his own sake?"

"It's a grand offer, sir," answered the mother. Her cheeks were flushed and her voice trembled. "Let the lad speak for himself."

Patsy put down his book very quietly and, rising, stood with his hand upon her shoulder.

"It's sure good of you, sir," said he, "and I hank you, but you see, I have to take care of my mother."

Mr. Spencer took a quick step forward.

"Right you are, my boy! Give me your hand. You are a man already!"—Friend for Boys and Girls.

PROGRAM
Of the Sunday School Convention, to be held at Donellson, Iowa, September 25th.

1. Song service.
2. Devotional Exercises.
3. Special singing.
4. We as Sunday school workers should urge our young people to take up religious work as a life's work. How can we accomplish this best?
5. Discussion.
6. Our Sunday school and all the modern methods to influence pupils to attend Sunday school: such as organized classes, giving entertainments, Sunday school picnics and class outings. Are they beneficial in furthering God's kingdom?
7. Discussion.
8. Round Table.
9. Decision Day. Should we annually have one? What preparations should he made for it? How conducted?
10. Discussion.
11. Graded work and its benefits to a Sunday school.
12. Discussion.

Benediction.

Deaths.

Berghold.—On August 14 in his home in Reedley, Calif., died Jacob Berghold, aged 67 years, 4 months and 3 days. He was born in Rosenberg, Austria, April 11, 1845. In 1868 he married Barbara Linscheid. In May 1883 he moved with his family to America, lived 21 years in Minnesota and moved in 1904 with his family to Reedley, Calif. A year ago he contracted an internal disease which was not cured by an operation which he underwent. He bore his sufferings patiently being resigned to the will of God. Funeral services were held on the 16. in the Mennonite church. Bro. Krehbiel spoke words of comfort to the bereaved in the German language and held a short English sermon on Num. 23, 10. He is survived by his wife, 5 sons, 2 sisters, 7 grandchildren and many friends and relatives to mourn his death. He was a faithful member of the congregation.

Rupp.—On August 13 in Upland, Calif. Johannes J. Rupp. He was born October 1, 1841 at Maxweiler, Bavaria, Germany. In 1854 he moved with his parents to America, to Lee Co., Iowa, January 19, 1869, he married Maria Hach, who with 7 children mourns his death. In 1876 the family moved to Moundridge, Kansas. Four years ago father and mother Rupp moved to Upland, Calif., Funeral services were held in the Mennonite church, conducted by Bro. M. Horsch in German and English, the text being 1. Cor. 15, 55-57.

Wittmer.—On August 18, 1912 Carrie A. Wittmer, nee Shaeffer, at her home near Summerfield, Ill. She was born August 30, 1890, in Missouri. She was baptized March 1911, married in March 1912 to Louis Wittmer and died at the age of 21 years, 11 months and 17 days. She was a member of the Mennonite church, and leaves her bereaved husband, a son not two months old, her parents and six brothers and sisters. Funeral services were held at the church by Bro. J. B. Baer.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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MENNONITE MINISTERS.

Any one who knows the name and address of any new Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the MENNONITE BOOK CONCERN, BERNE, IND. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1913 as complete and correct as possible.

Editorial.

OUR PUBLIC SCHOOLS.

Ever since the Illinois Supreme Court decided, that the Bible has no place in the public schools, there has been a discussion in different papers about the place of religion in our public schools. There can be no doubt, that the position, which the Ill. Supreme Court takes, is neither sustained by history, tradition or custom; but has been forced upon them by the Catholic church and the infidel Jews. The latter hate Christ and Christianity and are seconded by other infidels. The Catholic church has an interest in making the public school godless, because then it can fight the public school as godless, sustaining and rightly sustaining, that an education without a religious foundation is an impossibility, a farce. As Japen demonstrates clearly.

How to provide religious instruction is a question not solved yet, but agitated by man of the best educators of our country. Some think Australia has solved the problem, having now for six years religion in the public schools. Providing every day some time for religious instruction by different pastors of churches, the parents being at liberty to choose the religious teacher for their children, or not send them, as they desire.

The threatening secularization of our schools has convinced many Christians, that not only the colleges, but all schools with the 18 millions scholars, public schools and parochial schools need the prayers of the Christian parents; therefore the second Sunday in September is set apart for special prayers for the schools, the teachers and pupils of all schools. The 18 millions of children of our country need our prayers especially because they are beset by so many temptations.

THE SOCIAL QUESTION OF OUR COUNTRY.

If we are not blinded by prejudice we must see, that our country is nearing a social crisis. Twenty-five or forty years ago America seemed to have no room for a socialist party, because most of the millionaires of today are self-made men and were once laborers themselves. But the accumulation of vast riches in a few years makes the rich men often hardhearted. They forget the time when they worked hard and were glad to make a decent living. The two extremes show more in this country than in the old countries, which are more conservative in one sense and more progressive in care for the workingmen. A little quotation, which I read this morning shows best what I mean.

"A German laborer may begin life attended by a physician or nurse paid by the state; he is christened by a state clergyman; is taught the rudiments of learning and his handicraft by the state. He is drafted by the state into the army, devoting two of his best years to the drill sergeant. If he falls ill, his pain is assuaged by the knowledge that his wife and children are cared for, and that his expenses will be paid during illness, and he spends his convalescence in a sumptuous state hospital. If he falls victim to an accident, the ample insurance, even if he be permanently injured, is a balm to his suffering. If he gets out of work, city and state unite to find or make work for him. If he wanders from town to town in search of work, the cities through which he passes offer him free hospitality. If he wishes to move to another part of his town, the municipal bureau will be glad to help him find a house, or even lend him money to get one of his own. If he is in dispute with his employer, the government furnishes a court of arbitration. If he is sued by his master or wishes to sue him the state has provided a special industrial court. If he is in trouble the city places a lawyer at his disposal."

In this country in most, though not in all cases selfishness stands against selfishness. The Socialists accuse the Christian church of connivance with the rich and neglect of the poor. The Gospel of Christ ought to permeate all relations in life, so also the social condition of the country.

We, Mennonites, belong mostly to rural congregations, and notice little of the questions agitating the social world. Some of our congregations in the East have more workingmen among their members, and are naturally more interested in the social questions. But we all are interested in the welfare of our country, and we ought to realize the importance of these questions, which are brought up by different parties. As Christians we want our fellowmen, in whatever sphere they are working, to receive an adaquate compensation for their work. And though we are not Socialists saying that all private property is wrong, is stealing, we believe that the selfish accumulation of vast fortunes is not in accordance with the Gospel, which warns us against riches and love of riches as opposed to the love of God.

Correspondence.

BLUFFTON, OHIO.

Aug. 27, 1912.

Rev. Gottshall and wife are spending their vacation at Winona Lake, Ind. His son, Aaron, will occupy the pulpit during his absence.

Miss Nettie Moser, a student of Moody's Bible Institute, is home for a two weeks' vacation.

Mrs. Dave Beechy and daughter Florence are spending a four weeks' vacation at Berlin, Ont., visiting relatives and friends.

A union Christian Endeavor meeting, which is held every summer, was held at the Ebenezer church Sunday night. The three societies were represented with addresses and special music. As a special number Miss Myerson, a converted Jewess, of Moody's Bible Institute, gave her life story, telling how she became a Christian. She comes from a wealthy Jewish family of Russia. Born and raised in luxury, but because of her conversion has been disinherited. She came to this country about three years ago to visit her brother, living in New York. While there she became acquainted with a Christian woman under whose influence she became a Christian. After she has finished her course at the Institute she will work among her people.

AN IDEAL BOY.

It is always fair and safe to say of Jesus that He was an ideal boy—practically perfect within the sphere of all His faculties, and sincerely good and obedient in all His home, school, and church relations. In mental and spiritual respects He was wise and pure. In His home life He was a conspicuous model of obedience, being affectionately subject unto His parents. In consequence of His early traits and training, to say nothing of His hereditary inheritance, the boy's life developed in response to the noblest ambition, and thus He became an ideal boy. He did not just happen to be what He was a wise, obedient, and godly boy. It was His moral and religious training, in the home, in the school, in the sanctuary, and back of those the contribution His mother made His noble life and character. That their children may be like the boy Jesus, affectionate, good, and obedient, is the heart-wish of every thoughtful loving parent. After all, nobility of character, and not wealth, or learning, or fame, is the supremely desirable attainment in human life, because it presents man at his best, in the range of life where God intended him to live and have his being. To be like Jesus—what an inspiring ambition, especially for a boy, who will then become, not only an ideal boy but also a perfect man. Some day we shall all be like Him, for we shall see Him as He is.

THE TIME FOR TENDERNESS.

Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their hearts can be thrilled and made happy by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brigten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of fragrant perfumes of smypathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—Hon. Tom Ochiltree, of Texas.

YOUR INFLUENCE.

It is said that there is no religious work save that of personal touch. If that be true, what care and prayer should be employed in the use of it. It is a faculty or influence that every man possesses, and in each case it is different from that of every other individual. You have it, as did Jerry McAuley, Francis of Assissi, Paul, John, and Jesus. It is a delicate, essential, human thing with divine power thrilling it. In fact that yours is different from every other man's lies its value to you and the world. It is that subtle thing that closes the circuit and sends the vital power across to the other fellow. Even the power of God's own life, eager to pass us, halted till that circuit was passed. Insulation passed with his incarnation in Christ, through whom his personal power touched and saved us. This personalization of the divine life was necessary to our salvation; and through a spirit-filled personality, and that in His name and power, we may savingly touch our fellowmen. Let us do what we can for Him and them.

CUT FROM THE LOAF.

"They are not of the world even as I am not of the world."—John 17:16.

The American sculptor Powers, who lived in Italy for twenty years, was once asked by a friend if he had been weaned from his own land. And he replied: "I have eaten and slept in Italy for twenty years, but have never lived outside of the United States." The true Christian is indeed in the world, but he is not of the world. He may vote here, but his citizenship is in heaven. It is a great blessing to know homesickness of this kind, and it makes it very easy to embark on the long voyage when the time comes. —Chr. Workers Magazine.

Editorial.

† GENERAL BOOTH †

The recent death of Gen. Booth removes a conspicuous original and successful religious leader from the world. His departure is viewed with as much sorrow by the Christian world outside of the army as it is by those who are a part of the organization of which he was the founder and autocrat. General Booth might be called the apostle to the underworld. Once in the beginning of his carreer some one asked him where the preachers for his organization were to come from. "There are numberless saloons, brothels and dives full of men and women all about us, I shall carry the gospel to them and when they are converted they will be my preachers" was his reply.

John Wesley had no idea of separating himself from the Anglican church of which he, his father and his brother were ministers when he began the work that ended in the establishment of the Methodist movement but he and his followers soon found that the church of which he was a part would not hold the movement. So, too, it was with Gen. Booth, the Methodist church of which he was a minister could not stand for him and his methods, but unlike many another far-seeing reformer he was spared to see the great success of his enterprise and its establishment in nearly every country on earth. It was his privilege to outlive the time when nearly everybody regarded him the religious montebank and see the day when all the Christians regarded him as one of the foremost Christian leaders of the age and when even conservative Oxford was glad to confer upon him an L. L. D.

We are too close to the life of General Booth to be able to say just how lasting is to be the usefulness of the organization which grew up under his direction or to be able to correctly estimate his full worth as an organizer and leader of Christian effort, but we do feel that this generation of Christians has not seen another who has been such a hope and help to the down-and-outs of the underworld as the leader of the Salvation Army.

The methods of the Salvation Army have been peculiar, but so were the people whom they reached. After all methods do not make much difference if the results bring men from the very lowest dens of vice to the higher and better things that the Christian religion has to give. No one can read General Booth's "Darkest England" without being deeply impressed by its revelations. As we read it we feel that here is a man and a movement that really have found a practical method for reaching down to the underworld and helping the hopeless miserable ones there to rise to all that the religion of Jesus makes possible for the lost.

ITEMS FROM A MISSIONARY SCRAP BOOK

"Show me the man who would go to heaven alone if he could and I will show one who will never be admitted there."—Feltham.

"What Missions Are.

They are the church—Obedient.

They are Christians about their Father's business.

They are Christ's followers—following.

They are men and women saving themselves in saving others.

They are Christians who have stopped playing at it and have begun to work at it.)

"Why Do the Heathens Rage?

The worst heathens are those at home who are opposed to missions.

Let no one expect an easy triumph for missions anywhere. The conquest of the world is not easy but it is all the more glorious.

Missions are opposed because they oppose worldliness. If missionaries merely sought to introduce a new form of worship they would everywhere be welcomed.

Why should missionary workers expect an easy time when the first missionary was crucified?"

"Whittier once advised a young man to ally his life if he would succeed to some great but unpopular cause and grow up into success with it. The missionary cause still has the majority against it."

"The very soul of our religion is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary." —Miller.

"The Sowing and Reaping of Missions.

We sow money, and we reap lives.

We sow prayers, and we reap conversions.

We sow Bibles, and we reap churches.

We sow tracts, and we reap tears of penitence.

We sow hospitals, and we reap hosannas.

We sow missionary volunteers, and we reap an army of the Lord.

We sow a handful of men and women, and we reap a nation.

We sow time, and we reap eternity."

THE TEACHINGS OF TROUBLE.

Darkness, pain and trials are the common lot of the living. We dread them. No one would think of seeking them except as they offer a way to the things desired. We must learn to look at them as means by which we get to the higher and better things. It may be necessary for us to endure a life of trouble in order to be sure of God, but the reward makes the agony of it worth while.

"Oh! it is well for us; with angry glance
Life looks at us, or looks at us askance.
Seek where we will—Father! we see it now—
None love us, trust us, welcome us, but Thou!" —Faber.

The miner digs deep down into the earth to find the black coals underneath. There is plenty of stone all about him and easier to get but he knows something about the black rock so dangerous to get and so hard to bring to light. Soon he knows men will buy his coal to convert it into energy to move machinery and give light to the cities. Few of us would hunt for dark days as the miner hunts for the black coal, but from our darkness a radiance more brilliant than diamonds is possible. Bright shining character must come through and out of darkness and trials. The glory of a victorious life is made possible only as it overcomes and rises. Name, if you will, all the characters in history who have made their work for goodness and you will discover that, like the bulb which has lain in the dark earth many months before it could unfold the beautiful lily, they have risen to prominence and goodness only after they have seen many dark days. Indeed to most of them all their days were darkness. The glory they shed now and will shed for eternity could only be born in a whole life of darkness. The mushroon is a valuable article of food only as it lives and thrives in darkness. Lives that grow in the shadow of sorrow and pain have a mission—a great mission—to inspire and help others through the darkness that tries them. If it be true that true greatness needs its background of darkness to prove it, it is also true that the lives most helpful to us are not the lives that know only brightness. When we have losses those who have also lost are the ones to whom our hearts go out for sympathy. When pains are heavy to bear, the message the great Sufferer brings helps us most. Our sorrows, and we have many of them, may break us but they will make us, when they drive us to the One who "was a man of sorrow and acquainted with grief."

When we read of heaven as the place where there is no need of a sun, we say, "How different from earth!" Without a sun all things would perish, but heaven has something greater than a sun, it has Christ and its life-giving power is not needed. In this earth the Christian does not need the sunshine of joy, pleasant though it may be, he has Jesus, greater and better than earthly joys, for

the Sun of Righteousness is greater than the sun of earth.

Life is one long chapter of pain. Pain is the path by which we come into earth and pass out of it again. Getting causes pain, so does losing. Our miseries are a pain to ourselves. Many of our joys come to us only at the cost of some one else's pain. Can we then find a reason for praising God for our pain? Yes, were it not for pain we would miss many of the valuable warnings that prevent our rushing into destruction. It is a good thing if the child burns his finger a little when first it learns to creep about the stove. It may hurt and bring sympathetic tears to the eyes of the mother, but it has created in him a healthy fear of fires and stoves. The boy who indulges too much in the tempting fruit he finds in the orchard may have a night of misery for it but he has the lesson of moderation in eating impressed upon him more thoroughly than hours of talking. When sin brings pain we learn to avoid that sin. If God reserved all of our punishment for a final reckoning perhaps many of us wouldn't stand very much in awe of it. We are assured that there is no pain in heaven, but if earth were without pain none of us would ever see heaven.

Trials are necessary. An untried bridge is a menace to the community just so long as it remains untried. An untried life is an insecure life. It may be an unsafe one. But no one likes trials, we rebell against them. Why? They bring discomforts and we so love to be comfortable. One way to know what are the benefits our trials bring us is to discover our attitude toward them. If we hate them because they make us uncomfortable they don't help us much. If we are alarmed on account of them because they are sins, we will fight them, overcome them and come out of them proved and victorious children of God.

The concern our troubles cause us makes us anxious to learn of them or just anxious to get rid of them. Some men who have worked with machinery have studied their troubles and improved their machines. These were the men who were successful and rose to higher positions. Others only complained to the boss about their machines and were glad when they were given others to work on. These were the men who never advanced. Study your troubles as you would a machine. Correct and improve your lives as your troubles show the need of correction and improvement and you will become the better, stronger man and Christian.

Someone has observed that "walking is a process of falling—and saving ourselves from falling." So we make progress. We learn that, as we master troubles we become stronger than the evil which would hurt us—we just learn to walk without help because our very helplessness becomes a help.

"When thy props are laid low
And friend turns to foe
'Tis but because now
God seeth that thou
No longer on crutches must go."

NOTES ON THE C. E. TOPIC.

September 1.

The Christian Virtues.

IX. Hopefulness.

Rom. 5:1-5; 8:24-28.

Hope is the emotion which keeps alive expectation and desires. He who doesn't want anything and doesn't expect anything is one who has fallen into an attitude which makes it impossible for him to rise and keep his future bright. Men without God are hopeless because they cannot be made better and better things cannot enter into their lives. They do not concern themselves about their future because a better future has become an impossible thing for them long ago. The only chance of a brighter and better life comes to them in the offer and opportunity of salvation. The saved man is the one who has been changed from utter hopelessness to hopefulness. Note that the word is hope-full. One becomes so filled with hope that there remains no room for anything that would prevent the attainment to higher and better things God has to bestow.

The hopeful man sees visions and they are always visions of good and great things. He is not a mere idle dreamer who lives in his dreams and never gets out of them into the world of activity. He dreams dreams and sees visions and then sets about straining every effort and using every energy to make them come true.

It is the hopefulness of our faith that leads us to make efforts to win even the worst of people to Jesus. There are plenty so wicked that only the greatest hope in the world can see in them a possibility for good. Thank God! our religion has something to offer to every one from the dying murderer on the cross to the proud Pharisee on the way to murder the faithful; from the richest of men to the poorest of paupers. If there was in Christianity that which would make us doubt its power over a single individual we might be in doubt concerning ourselves. Since we are sure that it offers salvation to all men we may always have hope for ourselves no matter how low we have fallen.

To be hopeful does not mean to be blind to miseries and dangers. The farmer who hopes that the fields will be able to produce all he needs without an effort of his own is likely to face starvation, but he who does his best with the means God has placed at his disposal, believing that God is not blind to his efforts, will always have plenty for himself and others. It is not right for one to find security in the false hope that in some mysterious way all the misery and suffering will in some way come out all right in the end. The truly hopeful person will say: "With God's help I will be able to do my part toward making things better." Hopefulness always counts on what one can do as much as on what God will do for him.

The hopeful one says: "With God all things are possible." He is ever victorious because defeat is an impossible thing for him. In sickness he sees health; in temptations he sees triumph; in weakness, strength; in loss, gain; in failure, conquest and in shame, glory. Because we have hope, death's nature is changed. Without it, it is end; with it it is beginning. Without it it is going into eternal darkness; with it it is entering the eternal dawning. Without it death is the crown of miseries. With hope it is the beginning of an existence that makes misery impossible and happiness immortal.

NOTES ON THE SUNDAY SCHOOL LESSON.

September 1.

The Death of John the Baptist.

Mark. 6:14-29.

Golden Text—Rev. 2:10.

One sin generally leads to a worse sin. Herod began as an adulterer, he ended a murderer. Great sins always begin with the lesser ones. This is a lesson of contrasts. On the one hand are the unspeakable Herod and all his filthy crew. On the other is John the greatest of the prophets. John, the holy, is fearless; Herod, the wicked, is fearful. He is afraid of the woman he dragged down with him; he is afraid of the people, his conscience frightens him. Truth makes him afraid, he is afraid of the ridicule a broken promise might subject him to. Yet he was the king, he had the power to do wrong, he might have exercised his power for righteousness. Worldly power does not give any one the right to do wrong, indeed, having it is a reason why it should be exercised for right.

The characters in this lesson are a king without principle, a wicked women, a silly girl and a holy man.

Herod made a foolish oath. All oaths are wrong. He made a promise that he could not honorably fulfill. He was too small a man to meet the ridicule of his inability and committed a greater wrong to "save his face." He let a wicked woman trap him into murder. Wicked women have been at the bottom of some of the world's bloodiest wrong, but good women have far outnumbered the wicked. Every page of history tells the story of some good woman who has been a blessing to humanity.

Herod could risk being scorned as a murderer but was afraid of ridicule. Men too often prefer going on in wickedness to the destruction of their souls to having the wicked laugh at them. The test of a great character is not so much what suffering can be endured but how much ridicule can be borne.

The daughter of Herodias obeyed her mother when she should have disobeyed her. Regard for parents is a splendid virtue but an alliance, even with parents, in sin is without excuse. A mother can make or unmake the welfare of her children. If she leads them into sin she is doubly horried in her sin.

John is a model of righteous fearlessness. He might have been blind to what he saw, as some preachers are, and enjoyed the favor of the great, as preachers sometimes do, but he was sent to preach righteousness and it did not matter to him whether it hit the high or the low or brought wrath upon his head. He was there to do as God wanted him to do and he knew that God would take care of him. Herod and Herodias seemed to have had things there own way. John seemed to be silenced. But things were different. John's preaching still goes on, the voice of God is against immorality. This passage must be a very uncomfortable one to those in our day who make the marriage vow a thing to be despised and broken.

The feast which Herod gave brought together a trinity of the worst of social evils, wine, dancing and adultery. Wine robs men of their senses or intensifies the develishness that is in them. Dancing kindles the fires of sensuality. Adultery is the foul, filthy plague that eats at the vitals of the body, soul and society. Drink and dance are the doors through which victims pass into the hell of immorality. No wonder that a combination of the three should have ended in the murder of John. They have often before and since that time breed murder. Men should avoid them as they value the life of both body and soul.

News of the Week.

SIXTY-SECOND SESSION OF CONGRESS ADJOURNED

Washington, Aug. 26.—Sobered by the embarrassments of Saturday's all-night session of filibusters and disagreements, congress adjusted its differences today, invited President Taft to the capitol once more and at 4:30 o'clock this afternoon wrote "finis" after the proceedings of the second session of the sixty-second congress.

The end was marked with a return of harmony and an end of filibusters. Senator La Follette, demanding action on the Penrose campaign fund resolution found all opposition smoothed away in front of him, and the resolution passed almost without discussion.

Senators Chamherlain, Martin, Swanson and Culberson, after fighting bitterly for the payment of the "state claims" embodied in the general deficiency bill, yielded to the urgings of their colleagues and permitted the senate to yield to the demands of the house and strike these claims from the bill. In return for this concession, however, they received the promise of support next winter, when the claims again will be pressed for payment.

With these old claims, amounting in all to $600,000, went "extra months" pay for congressional employes, which the senate demanded and the house refused to give. In the last half hour of the session, while President Taft waited in his special room to sign the measures of the dying congress, an attempt was made to rush through a special resolution giving the employes the "extra month" but the house again blocked it.

The president signed the general deficiency bill at 4:10 o'clock, making certain the payment of the $1,800,000 deficiency in the army pay, the $150,000 for the Gettysburg memorial celebration next year, the $350,000 for extension of customs work, and scores of other important payments that hinged on the passage of the bill. The last measure to which his pen was put was a bill disposing of lands in the Colville Indian reservation.

"The session just fizzled out," in the senate, to use the words of one observer. A comparative handful of members occupied their seats and a call for a quorum in either the house or senate would have forced a return of the embarrassing situation of last week.

Greeted by Applause.

A wild outburst of applause greeted Speaker Clark's announcement of adjournment as his gavel fell in the house. The floor immediately became an animated scene, members bidding each other goodby and shaking hands. Old-time political foes buried all differences and all feuds apparently were forgotten in the general leave-taking.

Cost of Sixty-Second Session of Congress.

Washington, Aug. 26. — Congress closed another billion dollar session today but the exact total of the nation's "cost of living" varies as it is seen through republican and democratic eyes.

The total appropriations for the fiscal year 1913, which began July 1, 1912 amounts to $1,019,636,143.66, as given to the senate and house today by Senator Warren and Representative Fitzgerald respectively, the chairman of the two appropriation committees.

It is conceded by both of these leaders that this is $7,046,000 less than the nation's budget of 1911, but it remained for former Speaker Cannon, in behalf of the republican forces of the house to produce figures to show that the present democratic congress had actually appropriated more for general purposes than did the preceding republican congress.

Representative Cannon declared that out of the general total should be taken all expenditures made for the Panama canal. With such deductions, he said, the total appropriations for 1913 would be $990,656,143, as compared with a total of $981,122,881 appropriated for general purposes last year.

POWERS PUT BAN ON LATEST OUTBREAK IN EAST

Cettinje, Montenegro, Aug. 26.—In response to energetic diplomatic intimations that Montenegro must not provoke war with Turkey, King Nicholas and the Montenegrin government today gave the representatives of the great powers assurances that nothing contrary to the wishes of the leading European nations will be done.

At the same time the king and his ministers declared that Montenegro had no aggressive intentions and that she was merely protecting herself against Turkey's attacks on the frontier; but, they added, as an independent state she could no longer tolerate Turkish fortifications on Montenegrin territory. The Montenegrin government also expressed the hope that the powers would settle the dispute.

FORMER WIRELESS HEAD DIES IN FEDERAL PRISON

Atlanta, Ga., Aug. 26.—C. C. Wilson, age sixty-seven, former president of the United Wireless Company, died last night at 10 o'clock at the United States penitentiary here, where he was serving a three-year sentence for using the mails in attempt to defraud. Uraemic poisoning was given as the cause of his death.

Wilson was tried and sentenced in New York. The case attracted wide attention because stock was sold to people in many cities and towns in different parts of the country. Wilson was convicted only after he had fought the prosecution at every turn.

NAVAL STRENGTH ON THE PACIFIC IS CURTAILED

Washington, Aug. 26.—The navy's resources on the Pacific coast have been drawn upon to such an extent that should further trouble be encountered in Nicaragua beyond the power of the present forces now there, or en route, to cope with, or should some of the American lives or interests in other central or south American countries be jeopardized, the army will be called to assist the marines. The tenth infantry, now on the Panama canal zone would be the first called upon to answer the call.

FOREIGN GEOGRAPHERS DECLARE CHICAGO AND NEW YORK UNAMERICAN.

Chicago, Aug. 27.—Forty-four geographers from Europe, viewing the United States as the guests of the American Geographical Society, toured Chicago today and declared: "Chicago is not representative of the United States. It is big, it is wonderful, but it is no more American than is New York. When we get outside of the big cities we hope to see something of the real American people."

AMERICAN VESSELS HAVENS OF REFUGE.

Washington, Aug. 24.—Detachments of bluejackets from the gunboat Annapolis and the collier Justin patroling the city at night; an armed guard of volunteers, made up largely of the foreign element acting as police during the day and all the foreign women and children in the port sleeping on the American naval vessels, describes the situation in Corinto, according to the last report from American Consul Johnson.

The report was dated August 22. Telegraph and rail communication between the port and Managua had then been severed nearly a week by the rebels, who were believd to be in possession of stations on the line of railroad.

The gunboat Denver is due at Corinto today or tomorrow. She probably will be sent immediately to San Juan del Sur and kept there for a while to keep up communication by wireless with the Annapolis and Justin at Corinto. As soon as the Denver's marines are landed in Corinto, probably they will be sent inland to reopen and maintain telegraphic and rail communications with the capitol.

27,000 WORKMEN FILE PAST GEN. BOOTH'S BIER

London, Aug. 24.—No fewer than twenty-seven thousand workmen filed past the bier of General Wm. Booth between 5:30 and 9 o'clock today. The scene was an intensely impressive one as the men marched bareheaded through Congress hall, many of them carrying their tool bags.

A long line of men waited for the opening of the doors of the hall where the body was lying in state. A heavy, cold rain was unheeded by the mourners. Officers of the Salvation Army marshaled them at the doors, and then they passed through the hall in silence. Many thousands were unable to view the body.

There was a moving scene when Mrs. Booth-Hellberg, the chief of the Salvation Army in Denmark, came into the hall with her family, took places beside the catafalque, and sang a consecration hymn.

Emperor William of Germany sent a wreath of white lillies to the funeral.

FIRST AND SECOND CLASS POST OFFICES TO BE CLOSED ON SUNDAY

Washington, Aug. 27.—Postmaster-General Hitchcock said today that under the provision of the postoffice appropriation bill closing postoffices of the first and second classes on Sundays, every postoffice in either of these classes will be closed tight. In answer to the question as to whether this meant that all Sunday newspapers put into the mails would be tied up until Monday, the department said it meant just that. The postmaster-generarl interprets the legislation to mean that in the first and second class postoffices Sunday work shall be restricted to the delivery of special delivery mail. The provision of the postoffice bill is as follows:

"Provided that hereafter postoffices of the first and second classes shall not be open on Sundays for the purpose of delivering mail to the general public, but this provision shall not prevent the prompt delivery of special mail."

CONGRESS FAILS TO ADJOURN; SOLONS DESERT CAPITOL FOR THEIR HOMES.

Washington, Aug. 25.— A few score of weary members of congress, and an impatient president of the United States today confronted an unprecedented governmental situation, following last night's prolonged and fruitless struggle to adjourn the session of congress. The outlook for tomorrow's sessions of house and senate promised an even more chaotic legislative condition than obtained in the fight that began Saturday morning and continued until nearly church time today.

Disgusted with adjournment failure many members of the senate took early trains today for their homes. Senator Penrose predicted there would be much less than a quorum in the senate when it meets at noon tomorrow; and house leaders were satisfied that the body would be nearly forty members short of the number necessary to transact business.

The double filibuster which compelled the abandonment of the plan to end the session of congress, is expected to be renewed when the houses reconvene. Senator LaFollette made known to friends today that he would insist upon a record vote on the adoption of the Penrose resolution for an investigation of campaign contributions of the Standard Oil company in 1904 and of the correspondence between John D. Archbold, George W. Perkins and members of congress.

THE PARCELS POST.

Bill in Congress Regarding Parcels Post Extension is of Great Interest.

Postmasters over the country are receiving notice of the passing of a postoffice bill in congress regarding the extension of parcels post, making it possible to send packages cheaper through the mail than by express. The bill now makes it possible to send packages not to exceed eleven pounds in weight at a rate a great deal less than it can be sent by express.

If the bill becomes a law it will make a large change in the postoffice department in time. When people realize the better facilities offered by the postoffice department they no doubt will adopt the mail service for sending packages instead of the express companies which will necessarily require addition of conveniences to handle packages, and in time, as the business increases, will probably require the services of another clerk in every postoffice to handle it.

6,000 WOMEN MARCH IN SUFFRAGE PARADE

Columbus, O., Aug. 27.—More than 6,000 women, their husbands and friends, today marched through the streets of Columbus advocating the passage of the equal suffrage amendment of Ohio's constitution at the special election next Tuesday.

The suffragists parade was one of the features of the Ohio-Columbus centennial celebration, which is being held here this week to commemorate the 100th anniversary of the founding of Ohio's capital in this city.

Suffragists from every section of the state and many of the other states of the Union marched, carrying "votes for women" banners. Large floats gave color to the procession.

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— BY —

Dr. Philip Vollmer

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, September 5, 1912. No. 35.

THE USELESS WRONG.

Bentztown Bard.

There is no lasting benefit
In anything that's wrong;
It may bring joy a little while,
And cheerfulness and song;
But ever moves the ancient right
T claim its place again,
And down before it in the dust
Must bow the dreams of men.

You cannot plant a system on
The sands of wrong and feel
That underneath its crumbling walls
The waters will not steal.
You cannot hope advantage won
By wrong will last for aye—
It is a shadow in the sun,
The bubble of a day.

Be sure that every victory won
For any cause you fight
By wrong will meet reverse at last
Before the rule of right.
You cannot take a chance with wrong
And think the triumph fixed,
For justice is a thing that yet
With wrong has never mixed.

There is no permanency in
The good that sometimes flows
From triumphs gathered in a test
By foul and outlaw blows.
The temple built on such a dream
Must fall as sure as fate,
The right may all the longer seem,
And yet it pays to wait.
—Baltimore Sun.

NEWS AND COMMENTS.

It is reported that 175,000 persons are enrolled in mission study classes in this country, whereas there were but 10,000 enrolled in 1902.

A few days ago the Chinese of Los Angeles raised $35,000 for the benefit of the republic, some of them pledging their whole wages for a month.

The Northern Presbyterian Board of Foreign Missions has issued a call for one hundred men and women and $700,000 to meet the present missionary crisis in China.

President Harada, of the Doshisha, tells of a home for discharged prisoners established in Tokyo by a Christian, Taneaki Hara, that has cared for 1,117 persons since its establishment thirteen years ago. This number has included 801 burglars, 74 murderers, 40 incendiaries, 140 prostitutes and 73 vagrants. About 500 of these former jailbirds have been restored to a reputable life, 123 have died, and only 113, or about 10 per cent, have returned to a criminal life.—The Missionary Herald.

The Red Cross Society in Japan is one of the largest and most effective organizations of the kind in the world. It has a membership of one and a half millions and property valued at fifteen million dollars, with an annual income of $500,000. It does not limit its interest and efforts to work done where armies are in bloody strife, but in times of peace maintains local stations all over the nation and carries on its ministry of relief. In this way it keeps its medical staff and nurses in active service and ready for emergencies such as come with great catastrophes or war.—United Presbyterian.

From a private letter from Summerfield, Ill., we take the following:

We are now busy wrecking our old church. We find all material in first-class condition. Our fathers had built well. We will have more than enough good brick to complete our tower, which will be 45 feet high, trimmed with rock, dressed.

Our wheat crop this year was not as good as the average, but from present indications, our corn harvest will be better than anything we have had for many a year. So our heavenly Father has again provided for us, for which we ought to be truly thankful.

ONE REASON WHY SO FEW BECOME CHRISTIANS, OPENLY, IN THIS PART OF INDIA.

By M. C. Lapp.

On May 31 about 2 P. M. Bro. Esch phoned to me and asked if I could come in to Dhamtari, as there was a man there from the Rudri Canal works who wanted to see me, I made the excuse that I was so busy, and that it was extremely hot for me to go in at that time, so he told the man. But he was not to be put off with that kind of a reply, but insisted on Bro. Esch telling me that he "Was Charn Sing, Sik and that he wanted to tell me the desire of his heart." He further stated that when the Sahaib hears this he will understand what I want. So Bro. Esch called me again by phone, and within a few minutes I was on the way to Dhamtari, where I met the man Charn Sing (we had met before), a tall, strong looking Punjabi Sik. These men are of the Sik Caste from the Punjabi. It is said that in battle no one can stand before a Sik. This man was educated in Baluchistan, and when a small boy his father sent him to a mission school. His story is that when he became a young man he read from the Christian's Bible, and he was very much impressed that he should become a Christian; but he had never had an opportunity. Among these people it seems they purchase their wives. In many cases the wife has been stolen, and brought to the community and kept in some secluded place, and when it is found out that there is a young girl for sale many men come and try to purchase her; the highest bidder gets her, and she is taken to the home of the buyer and given in marriage to his son or some near relative (it is not the custom to arrange for their own marriage). Charn Sing had been given a wife by his superior, who was a great friend of Charn Sing's father, who is dead for many years. When we met in the bungalow at Sunderganj I asked him what was the desire of his heart, and he said, "I wish to become a Christian." I asked him what had been the cause of his wishing to change his religious views. His reply seemed very satisfactory to Bro. Esch and me, and after talking for some time we were convinced that he was really converted. Two days later he and wife came to the village of Balodgaham to live in seclusion for some days. During this time his wife requested that she be taken "into the Christian religion" as she expressed it. In the mean time they were instructed somewhat daily, and it seems their friends were searching for them during this time. On Sunday, June 16, it was announced in public, in the morning service, that Charn Sing and wife had been baptized and that all should consider them Christians, and should be ready to help them in any way that they might need help. Evidently word was sent to their Punjabi friends at Rudri at once., for in the afternoon, just as Sunday school was opened and all were in their classes, an old white-bearded, tall Punjabi came to the door with a letter in his hand addressed to me. On reading it I found that he had come to take away Charn Sing and wife. I knew that meant trouble. In order to have no disturbance in the church I asked him to step outside and we had quite a long talk. After Sunday school all were dismissed and Bro. Elisha Charn Sing, his friend Hukam Sing (who was now his enemy), and Mr. Cobble and I had quite a lengthy talk. During our talk, we saw a number of long-haired, full-bearded, strong and fierce looking Punjabis looking into the church windows and doors, and they each had heavy clubs. At last we ventured outside of the church, where we saw at once that about 50 of the Balodgahan village men were collected and standing on either side of the street, and about 15 armed men (armed with clubs), Punjabi Sikes in the street. We saw that unless they were handled wisely and the Lord interfered there was going to be serious trouble for I was sure that the village men although not Christians, had come to protect us, and that if the Punjabis laid hands on Charn Sing it would be impossible to prevent bloodshed. So we breathed prayers to the Lord, and kept cool. Old Hukam Sing took hold of Charn Sing and tried to pull him along, and at this the men with clubs started toward us. So I calmly laid my hand on them and said in a kind tone, but with considerable firmness that we want no trouble here. If Sharn Sing wishes to go with you he may go. On this the old man said, "Let me take his wife who is my daughter," (although she was not his daughter). I replied that as Charn Sing wishes so it shall be. We saw that the only way out was to allow them to take her with them, but we knew that they would kill him if we allowed him to go, and he

knew it too; but they would not hurt the woman. By doing this they agreed to leave the village, and not take Charn Sing. She seemed to fear no harm and went with them in a cart. The Christian men took care of Charn Sing for the night. On Tuesday word was sent by the Executive Engineer of the Canal (an Englishman) that Charn Sing should leave the country that day, if he wanted to be safe, so I accompanied him to Raipur, and he is now 500 miles from here. After his friends forget, and get cool, he wants to return. "He who loves his life shall lose it; but he who loseth his life for my sake shall find it." In the letters I receive he seems very happy. Keep praying that more may turn to the Lord.—Gospel Herald

Dhamtari, C. P., India.

GETTING ACQUAINTED.

Too much introspection is not healthy, but a man really ought to be alone with himself once in a while. Much of our busy activity, whether in work or in pleasure seeking, is little else than a cowardly effort to get away from ourselves. But he who has not learned to find rest and satisfaction and the truest kind of enjoyment in the quiet companionship of his own heart has not got into the real secret of happy living. If instead of putting forth the effort we somtimes do to meet and to make new friends and acquaintances in the social world above us, we spent some time making friends with ourselves, it might bring us an incalculable blessing. A man is either his own best friend or his own worst enemy, and he ought to know which.—The Chr. Guardian.

PILOTED.

We set forth upon the stream of life like an oarsman pulling with his back to the course. We cannot see into the future. We cannot anticipate the dangers of the way. We cannot tell where the turns are coming until we get to them. How are we going to reach our goal in safety? We shall be piloted. First, Christ has gone before, and learned the way, and told us of it, just as an experienced riverman goes over the course before a boat race, and finds the safe, deep channel, and sets his flags to mark the way. In the next place, we are going to get to our goal in safety because we have prayer for one oar and God's service for the other; and these are oars that do not break ,or foul, or turn astray. Finally, though we cannot see Him with the eye of flesh we do have a divine helmsman whose hand is on the rudder, and whose all-discerning eye is on the course. If we pull by faith, he will steer by perfect knowledge. Never yet was trust in God misguided. We may fancy that now and then we scrape a rock, but how safely and surely we come to our goal at last!—Zion's Herald.

THE TROUBLE.

Why should but two weeks of idleness plunge thousands of workmen into financial distress? Why should prosperity be separated from suffering by a single case of sickness? Why has every charity house been overtaxed for the last month and hardly half the cases relieved?

Men are living at too rapid a pace. Frequently, they are outstripped by the women. Often, too, the children are more prodigal of things possessed and in faint prospect than either father or mother. The only way to keep from going over the precipice in time of calamity is to keep farther away from the precipice when all things are serene and hopeful.

There is no wisdom in men living to the limit of their salary all the time. Such is utter foolishness. If there is no sickness, and a man has work, he can save a part of his wages if he will—and his wife and children will. A few years ago, in certain parts of the country, a young man while courting a young woman possessed a horse and buggy. After marriage the custom was to dispose of the buggy and procure a farm wagon. Perhaps that plan had some drawbacks, but it also had its specific advantages, chief of which was the spending of money for articles of greatest need at any one time. By changing the terms which need changing with enviroment, the above picture will fit almost any community of our fathers.

But the present times are different. Men no longer are content to live within their means. They reason that they pass through this life but once, and that they are going to get some of the enjoyments and most of the pleasures as they go along. They can curse Carnegie because he is rich, but they would not think of starting where the steel-master started. They berate Senator Lorimer, and perhaps he deserves it, but they would not sell papers on the streets as did Lorimer, or allow their children to do so. In short, they are too proud for their position and are unwilling that others should know their financial standing. Extravagance and waste are the rule in too many homes.

Formerly men asked the price of an article, and then decided about its purchase. Now they make the purchase and then inquire the price. The table of the poor groans more than that of the rich; and the chasm between the two will widen on that acount. The milliner makes most of her money off those who least can afford it. The confectioner, the soda-fountain man, the ten-cent picture man are patronized chiefly by those who lay up no money. A seven-year-old boy said to a companion on the street: "I know what I'd do with a nickel if I had one; I'd go to the picture show." These unnecessary indulgences make necessary hardships as soon as fortune's wheel turns the other rim up.

There is no domestic wisdom in living from hand to mouth. It is both unnecessary and sinful. When the evil day comes these same persons must depend for bread on the generosity of those whom they have envied or cursed. Fortunate for these poor souls other men have better rules for life than they.

The high cost of living has been heralded everywhere. It is time to talk about the high cost of unrestrained appetite and foolish desire. Hard times, barring sickness and similar misfortunes, do not come so much from lack of money as from lack of sane management. Why should a young married couple start domestic life out of sight of where their parents now are? Why ten times the expense necessary to happiness and contentment? Why such a bill at the furniture store that others are asked to go security for pay who never have equipped their own homes at as large an outlay? It is not time to recall ourselves and our children from their insane recklessness and extravagance back to their right minds and corresponding acts?—Rel. Telescope.

DIVIDING LINE.

Some persons are pessimistic who wear the label of the optimist. Still, conditions should be understood thoroughly and cases diagnosed carefully. If anything is wrong with the church, all should understand what the matter is and then set about to apply the remedy. The New York Christian Advocate is responsible for the following:

"The statement has recently been published that conversions are comparatively few in Protestant churches and are becoming fewer still with each passing year. The complaint does not proceed from unreasonable and envious critics, but from the wise and good men whose word is entitled to great weight. This means decay and death to the church and ought to be viewed with alarm. The trouble is the people who ought to be alarmed are asleep or dead, and it is difficult to alarm those who are asleep and impossible to alarm the dead. We are rapidly approaching the crisis."

That few conversions are said to occur is evidence that some one believes that to be the present condition. If so, why? If not, why so assert?

This is not the case. Some local societies may think themselves beyond the need for a revival, and go on for a season filling up their ranks by means of letters granted by churches which are spiritual enough to witness new births. But an end will come. A church which has not virility enough to redeem souls from sin working as an agent of the Almighty, will not long have interest enough to gather letters out of trunks and read them on Sunday. The church which is not evangelistic is such a rare exception that it is worth noting only to call attention to the rule of evangelism.

But the revival is not all that is necessary. The lives of men must be changed. If they are not, what benefit arises from receiving them into the fellowship of the congregation? There must be a dividing line, and the difference between the two sides must be great enough to be noticeable. Men may form wrong judgment occasionally, but in the main they are about correct. Certainly God knows who are for Him and who are against Him. This line of demarkation must be apparent to be of any value.

If the church is to be just like the world, why should there be any cleavage at all? Why not let it all be called world? or, perhaps, all church? No, this will not suffice. Always will there be a world in contradistinction to the church; for the church is formed by cleavage from the world, and by regeneration in the process of cleavage.

If any part of Protestantism is suffering from decreased number of conversions, it is because this line of division is obliterated, the fence taken down, and the sheep of God's pasture permitted to browse at home or in the enemy's pasture according to inclination and taste. A bad man in the church cannot be used to regenerate bad men outside and persuade them to come into the church. Such a step means nothing where the standard of Christian living is low. Into the church must be upward if God will be constrained to pour out His Holy Spirit upon it. A church with the Holy Spirit withdrawn is not a whit better than the world, except in its greater readiness to get back to God.

The dividing line means something. Two young women were converted in a Methodist revival. They had been great dancers; but they would quit. Certainly, it was wrong to dance. All they would do would be to take their fancy work to the hall, sit down in a corner and crochet, and enjoy the associations! After a few dances crocheting became too tame. The devil's broth tempted the two to begin on the old gentleman himself. There was no line, which is tantamount to saying that there was no conviction as to right and wrong. He who is not a better man, who is not less proud and selfish, who is not more liberal, who is not less likely to cheat another out of five hundred dollars even though he has opportunity, who is not more self-sacrificing; in brief, who is not more Christ-like in all he is, says, and does, has no great power to influence other souls, and consequently the converts he makes are few. A man cannot lead others where he never has been. "Come ye out from among them, and be ye separate."—Rel. Telescope.

AGNOSTICISM.

A hundred years ago, Voltaire and other agnostics of the time predicted that the century then about to unfold itself would be one in which men would get away from what they termed the superstitions of religion, and would live by the higher light of science. The century has been one of wonderful development; steam and electricity have been converted to the uses of man; life has become swifter and more full of worldly things and great strides have been made in all the sciences; yet now, in the closing days of the century, we find the gratest minds of the world agreeing that religion is necessary to the human race; that man cannot live by the light of science alone; that agnosticism is hopeless and dark, and without comfort to the soul that is about to enter the portals of another world.

Ask an agnostic for a definition of agnosticism, and he will tell you that it is a school of thought that teaches all that is to be known of man and of the life that is within him. Ask him whence came that life, and he will answer, "I do not know;" ask him if there is a God in heaven, and he will answer, " I do not know;" ask him if there is a life beyond the grave, and he will answer, "I do not know." Agnosticism, then, is not a knowledge, but a lack of knowledge of all that is most vital to human interest. I want knowledge, and you want knowledge, so we turn away from the agnostic in despair. Where, then, shall we find the knowledge that we crave; a knowledge without which we are as the lowest order of animals? In the written word of God, in the life and death of Jesus Christ, is the assurance of a divine origin and of a divine life beyond the grave. There, and there only, may be found the knowledge that will comfort and make bright the hour of death; there the certain promise of a life with God, if we will but obey His commandments and live in His service. What is the agnostic's knowledge of things material compared with such a knowledge as this?—Archbishop Keane.

Home Circle.

LOVE AND PET ME NOW.

Take my withered hand in yours,
Children of my soul:
Mother's heart is craving love,
Mother's growing old.
See the snows of many years
Crown my furrowed brow,
As I have loved and petted you,
Love and pet me now.

Lay your hand upon my head,
Smooth my whitened ha'r;
I've been growing old the while
You've been growing fair.
I have toiled and prayed for you—
Ask not why or how.
As I've loved and petted you,
Love and pet me now.

Take my withered hand in yours,
Children of my heart.
Mother's growing old; your love
Makes life's sweetest part.
Touch with love my faded cheeks,
Kiss my anxious brow.
As I've loved and petted you,
Love and pet me now.

Take my withered hand in yours,
Hold it close and strong;
Cheer me with a fond caress,
'T will not be for long;
Youth immortal soon will crown
With its wreath my brow.
As I've loved and petted you,
Love and pet me now.

Take my withered hand in yours,
This your heart will prove;
If you owe me anything,
Pay the debt with love.
Press me in your strong young arms
Breathe a loving vow—
As I've loved and petted you,
Love and pet me now.

—T. B. Larimore, United Presbyterian.

THE JOB.

By Charles T. White.

"What, you want a job?" Mrs. Mercer was a tall woman, and she looked down not unkindly at the two small applicants. "Well, of all things in this world! Going to buy a bicycle or a sled for next winter—which?"

"We've talked it over—Newcomb and I—if you don't mind waiting till—till it's done." Rennie stammered. "I mean, you know, we can work only Saturdays and after school, and there's a good deal of it, but we'll do it as fast as we can."

"Take all the time you need," Mrs. Mercer said, laughing. "It has been lying there 'most two years, so a few weeks longer won't matter. You wait a minute and I'll get the saw and ax for you." She was back shortly, with the tools required. "And if you should find a stick that's dreadful hard and knotty, you may throw it aside."

"We won't, if we can possibly work it up," Rennie called back. "And thank you ever so much, Mrs. Mercer."

"They'll soon get tired of it," Mrs. Mercer told herself, as she went into the kitchen. "It's nice of them to thing of helping their mother, though. Such little chaps as they are, too!"

Rennie's back ached, after he had sawed pretty steadily for an hour, and the ax was heavy for Newcomb to handle. It was wise for them to sit down for a bit of rest, but Rennie improved the time.

"Quite a start we've got; haven't we, Newcomb? Take the rest of today, and an hour or so every afternooon next week, and the whole of next Saturday, and there won't be much left. And two dollars—just think of it!"

"It's pretty hard work," Newcomb replied reufully, looking down at his reddened hands.

"Just think of mother stooping all day long over a steaming washtub," Rennie exclaimed, jumping up. "Maybe you think that's cool. Maybe her back doesn't ache fit to break many a time. Come on, let's get at it. I'll take a turn at the ax, when you get tired."

Mrs. Mercer was surprised, when she came home from town just about sunset, and found the Judson boys still at work. She was more surprised, when they rushed into the yard a few minutes past four Monday afternoon. It was the same on Tuesday, though nobody knew but Rennie how much he wanted to play ball with the others on the common, in front of the schoolhouse.

"I suppose mother hasn't always done just what she'd like to," he declared stoutly, making the saw buzz in a knotty stick. "If she had, I think there'd be holes in our shoes sometimes, wouldn't there, Newcomb?"

"It's most done," little Newcomb shouted the third Saturday morning." "Hurray! It won't take more than an hour." He caught up the heavy ax. "Lets clean it up."

Yes, that was pay day, and Mrs. Mercer added a bright silver quarter to the two larger coins, because, she said, none of the tough knots were left. But the best pay came, when mother stared at the money, her eyes growing soft and tender as she listened to the story of how it was earned, and then took both of her brave, manly boys in her arms at once.

—Friend for Boys and Girls.

Marriages.

Klassen-Wiens.—August 25, in the Mennonite church, Hague, Sask., by Menno J. Galle, William M. Klassen and Sarah Wiens. Text, Col. 3:16.

Weld-Welty.—On August 29, at the home of the bride's parents, Daniel and Anna Welty, 5317 Granada St., Los Angeles, Ray Arnold Weld and Rose Delilah Welty by Rev. E. F. Grubb.

Contributions.

Foreign Mission.

General Treasury.—P. B. Schmidt, Steinbach, Man., $8; Salem church, Dalton, Ohio, $12.50; Friends from Lowe Farm, Man., $26.15; Tabor church, Goessel, Kan., $25.30; Hugo Witt, Partridge, Kan., $5; John J. Goering, Moundridge, Kan., $50; Bowmannsville church, Pa., $6.65; S. S. Brudertal church, Kan., $27.07; Hillsboro church, Kan., $32.72; Nathan G. Roth, Quakertown, Pa., $25; Catherine Roth, Quakertown, Pa., $25; Christian church, Moundridge, Kan., $14.70; First church, Reedley, Calif., $40.45; West Swamp church, Pa., $39.46; S. S., West Swamp, Pa., $6.90; Flatland church, Pa., $28.16; Bethany church, Quakertown, Pa., $11.76; Missionary society, Pulaski, Iowa, $35.47; Deep Run church, Pa., $2; Menn. church, Herbert, Sask., $61.15; Salems church, Dalton, Ohio, $14; P. J. Boehr's school, Newton, Kan., $21.52; Interest, Gerhard Vogt, legacy, $364.77; Missionbox, Berne church, Ind., $5.98; Tenth, ditto, $15; Birthday gifts, ditto, 10c; Alfred Wiebe, returned $105; Bethesda church, Langham, Sask., $16.55; Waldheim church, Sask., $4.85; Bethel church, Mt. Lake, Minn., $50.

Orphan Treasury.—Y. P. S. Christian church, Moundridge, Kan., $4.50.

Society Treasury.—C. P. Becker, Marion Jct., S. D., Leper Asylum, India, $100; A. D. Hiebert, Goessel, Kan., church in Champa, $7; Halstead church, Kan., ditto, $101; Mission society, Moundridge, Kan., for P. A. Penner, $14; Mission society, Trenton, Ohio, church in Champa, $7.48; Grace church, Pandora, Ohio, ditto, $43.28; S. S. of same church, ditto, $16.28; Donnellson, Iowa, church, ditto, $30.65.

Gratefully acknowledged,
Gustav Harder, Treasurer.
John H. Regier, Asst. Treas.

For Montana.

Missionsfreund of the Emmaus church, Whitewater, Kan., for a tent for two single Christian women, $27.

Gratefully acknowledged.
Alfred Wiebe,
Lame Deer, Mont.

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The Mennonite.

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Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

Editorial.

GOD. 1.

"Blessed is the nation, whose God is the Lord." Ps. 33, 12 says the Psalmist and all who believe in the Lord, whose God the Lord is, fully agree with him. We can only pity those, who do not believe, who did not experience the blessings of Christianity.

Christianity is a religion, is the religion. There are other religions, but they either point to a better, higher, nobler religion, or they are errors and perversions of this one true religion.

We often speak about religion. When we read of another nation, one chapter will be about its religion. What do we mean by this word? Religion is the relation between men and God; or the word "religion" designates the feelings and acts of men, which relate to God. Without God there is no religion, so we will with the blessing of the Lord consider the idea of God.

Is there a God? Ps. 14, 1. "The fool hath said in his heart, there is no God."

Among Christians there is no question, whether there is a God or not; for they experience God in their daily life, they are always in communion and communication with God, whom they love as their Heavenly Father. But it is a different thing, to experience the being of God, and to think about God and His being.

Though we do not suppose, that there are any of our readers, who do not believe in God, yet for the benefit of all of us, we will look upon atheism (godlessness) as every one of us may meet with an apostle of infidelity and atheism, and it is easier to fight against an enemy which we know, than against one, which we do not know, who may use weapons which we are not accustomed to and familiar with, and as it generally is the case, they pretend to be well educated.

The atheist professes not to believe in God, neither in a hereafter. No God, no prayer, no salvation from sin, no hope, no heaven.

But is it not easy to be seen, that there is a God, a creator of all things? Do not all nations believe in God? He who is willing to see it, can see it, but none is as blind as he won't see. The problem of the existence of God can not be solved like a problem in mathematics. You can not demonstrate the existence of God to him, who is not willing to believe it; for in the question, whether there is a God, or not, the heart is more interested than the head, the will as much as the mind.

How do we know, that there is a God? We learn it from nature, from our own conscience and from the word of God.

Nature teaches us, that there is a God, an almighty and wise creator of all things. If there is no God, where did the world come from? The more we study nature, the more it reveals to us an abundance of wisdom and beauty, that fills us with reverence of Him, who manifested Himself in this wonderful book of nature. Whether it is in the surpassing beauty of the flowers, or the vastness of the mountains, which reach with their snowy peaks into the clouds, whether it is the lovely summer morning, or the raging of a thunderstorm, they all are testimonies of God's majesty and love. The heavens declare the glory of God; and the firmament showeth His handiwork. And yet, the book of nature is written in consonants, its language is only understood by him, who has in his heart the vowels for that language, he understands the song of praise nature offers up to its creator.

To him, who does not believe in God, nature is but a dead mechanism, there is no soul, no spirit neither in us, nor in nature. And yet, who made that grand machinery? Oh how poor is he, who does not believe in the almighty creator, whose wisdom and love we can trace everywhere in nature. Oh how many pleasures of the purest kind does he deprive himself.

v. d. S.

ACCUSATIONS AGAINST THE CHRISTIAN CHURCH.

Ever and anon critics of the church hurl their anathemas at this organizations. Sometimes the criticisms may have some foundation in fact, then again they constitute malicious onslaughts. Sometimes, however, the church can learn form its enemies, become more cognizant of her defects and what needs remedying, and find even suggestions of the remedies needed from their adverse statements. However Gamaliel's declaration concerning the church has been verified in all ages. "And now I say unto you, refrain from these men and let them alone; for if this counsel or this work be of men it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." The idea of Gamaliel evidently was that the church of God is its own best witness. Like its head, like the Bible, it has been tested repeatedly, and to its very foundation, and has survived the shock of battle through the centuries.

The prophet of old intimates the same truth and fact when he says: "Their rock is not as our Rock, our enemies being the judges." That the church as an organization has its defects cannot be consistently denied. Some time ago the quatercentenary of the birth of Calvin was observed throughout Christendom by Calvinistic churches. Many beautiful tributes were paid to the rugged scholar and theologian, and the doctrines of which he was the champion. In an address a Frenchman, a man of letters offered a criticism of Calvinism declaring that it had intellectualized Christianity, it had laid stress on clear views of truth, and ot the building up of such systems of theology as are found in catechisms and confessions of faiths, but in doing so it had made Christianity perhaps unconsciously, a thing for men only, and even for educated men in whom the logical faculties are properly developed, having destroyed or impaired its poetry, its power of appeal to children, to the uneducated, to imaginative and emotional natures.

This may be a somewhat extreme criticism, applicable possibly more pertinently in the earlier history of Calvinism. But is it not a fact that such is the case today in the church as a whole, making religion a thing more of the head than of the heart? Intellectual assent to Christianity is frequently taken as the condition of acceptable church membership. Of such material cold, formal and spiritually lifeless churches are composed. An extremely intellectualized Christianity is a misrepresentation of the Christ religion. A clear conception of Christianity is very essential as a means to make an intelligent Christian, but that is but one step toward the desired goal, for the heart needs renewal by grace divine, the nature of man must be changed, his life-habits, trend of thought, purpose and character must be revolutionized. The intellect in grasping truth and the heart in believing unto righteousness must co-operate.

Another accusation brought against the church is that it is too much secularized. This also is only too true. The choir is frequently composed of unconverted persons who do the singing and many of the songs, solos, duets and quartets, are of a secular character. Then much of the devotional service is perfunctory, and the other portion of the hour of worship is a mechanical or rhetorical performance. The spirit has little or no part in it, but is slighted and grieved. Then to many members of the church is largely a business enterprise. The warmth, the spirit of true worship is overshadowed by secularized duties and efforts. The Christian church has come to a sorry pass and to a perilous condition when spirituality has not the right of way when show of numbers, of finances, of social enjoyment usurp the place of divinely kindled enthusiasm, wholehearted service and spirituality of worship.—Evangelical Messenger.

Editorial.

Russellism likes to put on an appearance of non-sectarianism and interdenominationalism, but there is nothing in the Christian world of today more sectarian than it. As for its interdenominationalism there is nothing about it suggesting the interdenominational sense the word would imply. We can see nothing in the use of these words by Pastor Russell and his followers but a bait intended to catch the thoughtless or uninformed. C. T. Russel makes attacks upon churches and their pastors his stock in trade. A sample of the kind of interdenominationalism he holds was to be found in a sermon preached May 5, in which he made the assertion that "the Christian ministry is hiding the key of divine knowledge from the people as did Doctors of Divinity of Jesus' day."

Such an assertion naturally led people to ask Mr. Russell for particulars. A general sweeping statement of this kind usually does lead thoughtful people to ask for the facts upon which the assertion is made, especially when the one making it claims to have a superior knowledge of things. Indeed, the requests for farther particulars came so instantly and from so many people that Mr. Russell found himself in the position of being compelled to "make good". This he tried to do in a circular letter addressed "To Bible Students of all Denominations." After prefacing the letter with the assertion that preachers have lost faith in the inspiration of the Bible and are higher critics and conceal their lack of faith by avoiding Bible discussions he presents his proofs under two heads. Perhaps it would be worth while to quote them. At any rate we feel that any one reading them will be convinced of the weakness of his case. The points he makes are as follows:

1. The preachers know that the only Hebrew word translated hell in our Bibles has no reference whatever to a great torture-chamber such as their people believe contains nearly all humanity. Privately they will admit that "sheol" means the tomb, and that its equivalent in the New Testament Greek is "hades." They will admit, too, that "Gehenna" is the name of a valley outside Jerusalem where rubbish was consumed and explained biblically to symbolize the second death.—Rev. 20:14.

2. I charge Rev. Haldeman, D. D., with attempting to throw dust into the mental eyes of Baptists by horribly misrepresenting my teachings, to hinder his people from studying Bible teachings to which I call attention, by cracking over their heads the whip of fear. When he declared my teachings to be "the blasphemous religion which teaches the annihilation of Jesus Christ" he intended his untruthful words should scare timid "sheep" and hinder Bible study. He not only helped to hide the "key of knowledge," but in this unscrupulous way he tries to keep the word's people from finding it. I am positive he would not think for a moment of defending his own church creed in public. The misrepresentation of my teachings is to rally the old spirit of the "dark ages," the spirit of hatred and sectarianism. His followers will not so closely examine their own creed if they are busy fighting a supposed enemy, and Dr. Haldeman misrepresents me to be that enemy. Alas! what a heavy penalty we may fear at the hands of the Lord upon those who, posing as light-bearers, are serving the cause of darkness—hating the light and misrepresenting it.

The first point he would make is that any one not agreeing with his interpretation of a few words in the original Hebrew and Greek hides the truth. His use "sheol" and "hades" serve to give the appearance of great learning and might catch the thoughtless or the ignorant. But who would think of charging one who honestly differs with another on a certain point with deliberately trying to hide the truth he is trying to defend all the while

Note the loose way in which he uses the word "preachers". It is not some of a few or many, but preachers. We are of the opinion the preachers who know Hebrew and Greek are quite willing to allow that every one who cares to interest himself is welcome to the information that "sheol" may mean tomb and that "Gehenna" was the name of the valley outside of Jerusalem where rubbish was consumed. What has the fact that some people are without this little item of information to do with "hiding the key of divine knowledge"?

In the second item he complains that Dr. Haldeman misrepresents him. Dr. Haldeman's book lies before us. It is a keen analysis of the things that he finds Millennial Dawnism stands for and ends with a summery of 24 non-Christian items which it teaches, among them we find a denial of the Trinity, of the eternal existence of Christ, and of His resurrection in the body in which He died, as well as the teaching of the annihilation of Jesus. If Pastor Russell is misrepresented he has a greater task before him than merely posing as a much abused person or slinging mud at the "creed" of the Baptist church, which, by the way, is a church without a creed in the sense that we understand the word "creed" to mean.

Let him fairly and squarely reply to every one of the 24 articles and show that they deserve consideration as articles of the Christian faith, then we may take him seriously.

THE AUTHORITY OF GOD'S WORD.

Authority does not only claim the right to be obeyed, behind it must be the power to compell obedience. The law that cannot be enforced is a laughing stock before the whole community and is sure to bring other laws into contempt. Whenever laws are disregarded about the healthiest thing that can happen is for some power to appear and compell obedience and respect for law. God's word is a law. True, we are led to believe we are not under the law but under grace. But grace inspires a respect and obedience to the law because it recognizes obedience to God as a cardinal virtue. Someone observed that the laws of Turkey and England were in many particulars very much the same with this difference. The people of Turkey obey because they must, those of England, because they want to. The resulting difference is that in the former country the people are disorderly and unruly while in the latter they are orderly and law-abiding. The laws of God enforced by secular power do not make a better people. The same laws enforced by a sense of duty insure righteousness. True law is a thing to be loved, not hated and feared. The Bible commands the affections of those who obey it and they find that as their affections grow their lives become better and purer and the tone of the community in which they live grows.

To the one then who wants to do right and be right in the community the Bible has authority. It has authority because it compells him to obey God. The attempts to make the Bible ordinary literature, as some scholars would, is a blow at authority. It is anarchy. For when one strips it of the divine authority back of it, he strips it of everything and leaves it but a printed book that may touch the minds of some but cannot reach their souls. The states that forbid the reading of the Bible in public schools and thus deprive the growing generation of the opportunity of familiarizing itself with it are sowing to the winds. The infidelity that they sow are bound in time to bring a whirlwind of crime, disorder and godlessness. The Christian citizen of the state in which the Bible is the subject of attack may feel that the selfish Romanist, the unfriendly Jew and infidel can outvote him at the polls and force laws to banish the Bible but if he is silent just because he thinks he is outvoted he is a poor specimen of a man and a Christian. As a man he will not hold his peace, because unrighteousness is mighty. As a Christian he will have sufficient faith in God to believe that his efforts for right will be crowned with success. This Christian nation of ours is built upon the Bible. It was their love for it that inspired its founders to give us the institutions we love and bless. May the time never come when the American people declare that they are not a Christian people and discard the secret of all true national greatness, the Holy Bible.

THE INSPIRATION OF THE BIBLE.

H. G. Allebach.

This is a subject which, unfortunately, in these days is a matter of controversy. The positions of the various types of disputants are: (1) plenary and verbal inspiration; (2) partial or occasional inspiration; (3) gradations of inspiration; and (4) human inspiration, the inspiration being accepted to mean the same kind of exaltation of the human spirit as that which produced the masterpieces of literature. In other words, the Bible is either the word of God, every jot and tittle, without the smallest interpolation of men's thought, men's commentary, men's vocabulary; or the Bible, among much that is obviously man's work, contains the word of God, e. g. the Sermon on the Mount, the Decalogue: or, while all may be regarded as God's word, some more wonderful or elevated portions are inspired to a greater degree, for instance, Christ's own teachings, or the New Testament compared with the Old; or, under the subtle and blighting influence of the Higher Criticism, the Bible is simply the product of inspired human genius, and thus its testimony for God is on a level with that embodied in the poems of Tennyson or Browning, the Divine Comedy, Emerson Plato; or any other great literary utterances.

But, as said before, this controversy over inspiration is unfortunate, involving as it does a forced resort to the carnel weapons of argument and debate. Moody's answer ought to be final. "I believe in the inspiration of the Bible because it inspires me." My faith in the inspiration of the word is a heart-faith, not intellectual assent, laboriously secured by a series of premises and conclusions, as though God's word could be demonstrated like a proposition in Geometry. If I read the word and feel that God speaks to me, that settles it—it is God's word for me, clothed with unquestioned authority. You may not have this conviction because you have not had the heart-experience. But, then how can I convince you by appeal to your intellect when in such a situation it takes God to appeal to your heart? When the Emmaus disciples were reflecting on the wonderful apocalypse of the risen Lord they naively exclaimed: "Did not our hearts burn within us as he talked with us by the way?" This is what I have to confess whenever I read God's word. It means the self-revelation of God to me. When I read the Sermon on the Mount, Christ speaks to me with authority no less so than he did to his first auditors within the range of his voice.

Some years ago, a celebrated scientist and agnostic delivered a lecture in New York, on his agnostic doctrine. He summed up all by saying, "I will not say there is a God, I will not say there

is not a God, for I do not know." A man arose from the audience and said: "I know there is a God, for He has revealed Himself to me, and if you say He has not, you know more about Him than you have pretended." The very same spiritual experience ought to settle the question of the inspiration of the Bible.

Men differ in their views of inspiration, its nature and extent, in proportion to their spirituality. Spiritual things are spiritually discerned. It is easy to see why some should see very little value in portions of the Old Testament, in sections of the Pentateuch. For one, these portions have not often been read, much less closely studied and prayerfully pondered. The beautiful symbolic foreshadowing of Christ in the ceremonial and historical portions of the Old Testament have never opened up glorious visions to them, and they see in these chapters only the dry records of the crude religious conceptions of one of the many nations of the earth. Or, it may have been God's word once, it is not now. Some of Paul's writings are certainly not God's word (say some), for they show human limitations—a feature entirely contradictory to the perfection of God. When Paul says in Galatians, "I withstood Peter to the face," he betrays obstinacy of temper; when he commands the Corinthian women to keep silence in the churches. He only exhibits the narrowness of his age and race; He says to the high priest, "God shall smite thee, thou whited wall," and, on being rebuked, immediately tries to extenuate his hasty sitting in judgment by pretending ignorance of the man's official position, Paul is simply exposing a fanatic zeal tempered by discretion. But the question for me when I read these opinions, utterances and events is, "Does God speak here?" No great Biblical scholars with their wealth of erudition can answer the question for me—no books of philosophy, no theories of inspiration. I have found by patient waiting that God did speak in cases like these, and that He authorized these things to be written for my learning. Patient waiting, matured meditation, has changed my mind.

(To Be Concluded.)

NOTES ON THE C. E. TOPIC.

September 8.

Why and How to Improve the Mind.

Prov. 9:1-11.

The mind is the one thing about us that does not stop growing. Cato, they say, learned Greek at 80 and none of us ever become too old to learn something. The mind is the talent that is expected to be assisted in its growth and just in proportion to the amount of effort we use to make it grow do we find opportunity for satisfaction or regret in our later years. Physical strength has its advantages, but they are limited. The physically strong man may be the mental weakling. Samson is presented to us as a strong man. He is also the most conspicuous example of the strong weak man. The man mentally strong may be unable physically to lift his own weight while at the same time he is strong enough to move thousands of those stronger than he to do his bidding.

Anything developes by exercise. The mind is no exception to this rule. Weak minds are minds that have not gotten the proper exercise in the proper atmosphere. The exercise of the Christian mind must first of all be along the lines of godliness. St. Paul advises Timothy to exercise himself unto godliness. It is advise that all growing Christians must follow. Half of the secret of the successful development of a strong body is the good fresh air in which the exercise is taken and the atmosphere in which a mind developes has an important bearing upon its usefulness and goodness. Let the growing Christian keep himself close to the things of Christ that he may breathe in the goodness and loveliness of his surroundings. One never becomes a strong Christian who does not break away from unchristly associates and unchristian surroundings. True, many are won from the very first duty after accepting him is to break away from the things and associates of their former wicked life, to leave the atmosphere of sin and get into the atmosphere of godliness.

We grow, also, by imitation. Our very first lessons are lessons in learning to do things by seeing or hearing others do them. It is well to have ideals and work toward them. We have a perfect ideal of character in Christ Jesus. The growing Christian must day by day try more and more to become like Him and test every act of his life by the question, "What would Jesus do?"

The canker at the root keeps the tree from growing, impure blood or an unclean life stunts the growth of the body and nothing is so fatal to the development of the mind as impurity. Keep your mind clean. When impure, unholy things do get into it do not turn them over and over as a child does to enjoy the sugar plum. Eject them as you would poison for they are indeed the seed of poison that kills mind, body and soul.

NOTES ON THE SUNDAY SCHOOL LESSON.

The Mission of the Twelve.

Mat. 9:35-10:15; 10:40-11:1.

Golden Text.—Mat. 10:40.

The Lesson Analysis:

I. Jesus went about, (1) Teaching the synagogues; (2) Preaching the gospel of the kingdom; (3) Healing the sick bodies of men.

II. Jesus had compassion because, (1) They fainted; (2) Were scattered; (3) The harvest fields needed laborers.

III. The remedy Jesus had to offer: (1) Pray for laborers; (2) He gave the twelve power (a) against unclean spirits and (b) to heal deseases; (3) He sent them forth to do their work.

IV. The Twelve were authorized, (1) To go only to the lost sheep of Israel; (2) To heal, raise the dead and cast out devils; (3) To give as freely as they had received.

V. The twelve were (1) cautioned against being burdened with material cares; (2) They were assured of the worth and dignity of their calling; (3) They were commanded to abide in worthy houses and (4) a warning was voiced against those who would not receive them.

The fact that Jesus went about where people were gathered with his help and his message is encouraging. We are to come to Jesus but he comes more than half way. He is come to seek and to save the lost. Men are lost because they want to keep out of the way of Jesus.

Jesus never missed the advantage that preaching in the synagogue gave for announcing His kingdom. Preaching is and always has been the power Jesus uses most for the saving of the world. Sometimes people say they can be just as good and get just as much inspiration by quietly remaining at home in meditation or by going out and communing with God in nature. There is much spiritual benefit to be derived from these two sources but preaching is the method God uses for decreeing the laws of His kingdom. We cannot be a good citizen of the kingdom without hearing its laws and having our duties explained to us.

The compassion of Jesus shows him to be ever sympathetic. There was reason for compassion. The multitude fainted, i. e. they were not nourished on the Word and therefore without strength. They were scattered. Their shepherds were unfaithful and the devil and his evil spirits had them at their mercy. They were like the ungathered harvest, in danger of being alltogether spoiled if not cared for immediately. Weak, scattered and neglected is about the condition of the unsaved world today. God can and will supply their needs if those who are His are anxious to save them and willing to be used. The greatness of the harvest while there is a scarcity of the workers is a condition that must be remedied if the kingdom is to be established. Prayer on the part of the workers will better this condition and raise up men and women willing to go and work.

The twelve who were sent forth came from a variety of places and callings but for each one of them there was a special use. There are always differences in station and ability among those whom the Lord uses in His work but He has special use for their special abilities and training. It is well for the servant to be satisfied with the work God wants Him to do and go forth and do it. Never mind about the superior abilities and opportunities God gives the others. If He wants you to have them He will supply you with them.

Jesus was announcing the kingdom. It was to be for the Jews, the peculiar people of God, but they would shortly reject Him and His kingdom. The Twelve were sent with the announcement of the kingdom to Israel, therefore there was neither the need or the time for going to the Gentile. The Gentile's opportunity was to come when Israel rejected the kingdom. The power to perform miracles were the credentials—the proofs—of their commission. The wonders that the cause of Christ are working today in the hearts and lives of men are the proofs that those who preach it are sent from God.

The twelve were to go forth feeling that God would take care of them. They were not to waste time and energy upon themselves. The preaching of the kingdom was too great a work to be hampered by bodily cares and worries. The kingdom is still the most important concern of the one who proclaims it. God will take care of him and just so far as he devotes his attention to bodily comforts he hinders its progress. Notice that the gospel is never forced upon any one. If he receives it gladly his will be the blessing. If he rejects it, his will be the terrible condemnation.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

News of the Week.

OHIO VOTERS REJECT SUFFRAGE FOR WOMEN

Columbus, O., Sept. 3.—Ohio women today lost their fight to have equal suffrage incorporated in the constitution of the state. Although less than half of the returns in today's election on forty-two proposed amendments to the constitution has been returned, the majority rolled up against suffrage was so great that it was plain the final result could not be changed.

Indications were that all of the other amendments with the possible exception of a $50,000,000 bond issue for good roads, had been carried.

The cities of the state uniformly voted in favor of all amendments except suffrage. The farming communities voted against the amendments as a whole, but there was little likelihood that they could offset the big urban majorities. About half of the state vote was cast.

VERMONT ELECTION RETURNS.

Montpelier, Vt., Sept. 3.—For the first time in the history of Vermont, since the republican party was organized, in 1856, the Green Mountain state today failed to give a plurality vote to the republican nominee for governor.

Under the Vermont law the election will be thrown into the legislature.

The republicans will have a sufficient majority in the legislature to elect Allen M. Fletcher and the remainder of the state ticket.

The vote for the five candidates for governor from all of the six cities and from 196 out of 240 towns was:

Allen M. Fletcher, Rep.	22,366
Harland B. Howe, Dem.	17,504
Rev. Fraser Metzger, Prog.	13,630
Clement F. Smith, Proh.	1,341
Fred W. Suiter, Soc.	976

Returns showed that the next legislature will contain 110 republicans, 36 democrats and 14 progressive members of the lower branch, as well as republican senators.

SIX KILLED IN DERAILMENT AT GREEN BAY, WIS.

Green Bay, Wis., Sept. 1.—One passenger and five trainmen were killed, two other persons were seriously injured and 21 were slightly hurt today, when train No. 112, on the Lake Shore division of the Chicago & Northwestern railway, running thirty miles an hour, was derailed two miles north of Lyndhurst, Wis., as the result of a wash-out caused by a cloudburst. The locomotive, mail car, baggage car, smoker and a day coach left the track and all but the day coach turned over.

STORMS CAUSE MUCH HAVOC IN CHICAGO AND VICINITY.

Chicago, Sept. 3.—While the city was suffering under the intense heat, on account of which five deaths resulted, a blinding rain and electrical storm swept across the city.

In two hours traffic was hampered, telephone and electric light systems were badly damaged and many basements were flooded.

The storm caused considerable damage and loss of life in the surrounding country. Reports from northern Wisconsin and western Michigan tell of teriffic storms and great damage to crops and railroad property.

LOS ANGELES HAS FIRE LOSS REACHING TWO MILLION.

Los Angeles, Sept. 3.—Fire which started in the Casino cafe at Ocean park, a beach resort, twenty miles from Los Angeles, this afternoon destroyed the center of the Ocean park concession and the business district. The Decatur hotel, Frazier pier and Casino and Auditorium are among the buildings burned and the loss will approach $1,000,000.

Before the fire was brought under control the damage to property amounted to $2,300,000. E. W. Leach, chief at the Casino cafe, penned in at one end of the Frazier pier, jumped into the ocean and was drowned.

Heroic rescues of women were made at the Decatur hotel.

Seven men were caught on the Frazier pier on which the Casino was located. All jumped into the breakers, but all were rescued except Leach.

TRAIN FALLS IN RIVER, KILLING 4, HURTING 26

Camp Douglas, Wis., Sept 2.—Four persons were killed in the wreck of passenger train No. 10 on the Chicago, St. Paul, Minneapolis and Omaha railroad, which plunged into the Lemonweir river today near Camp Douglas while on the run to Chicago. Twenty-six persons were injured, six seriously.

Every car, including the sleeping cars, with passengers in the berths, was hurled into the stream, whose waters had been swollen to a torrent by the cloudburst of last night. Panic-stricken occupants of the sleeping cars, clad in night clothes, struggled through broken windows to escape.

STATE WITNESSES AGAINST BECKER ARE DISAPPEARING.

New York, Aug 31.—Another witness for the state in the Rosenthal murder case has mysteriously disappeared, according to information obtained today at the office of District Attorney Whitman. The man's indentity was not revealed, but the value of his testimony to the prosecution is of such importance that detectives were dispatched to-night to Philadelphia on a tip that he had gone there, with instruction to bring him back if they located him. The man has been missing for several days and his absence appears to have caused considerable anxiety at the district attorney's office as he is said to be in a position to give sensational evidence bearing upon the alleged gambling graft operations of Lieutenant Charles Becker, accused of instigating the murder of Herman Rosenthal.

TWO MARINES KILLED; 800 TO BE DISEMBARKED.

Panama, Aug. 31.—Reliable information from Managua received here today to the effect that two American marines have been killed there.

The 800 marines sent from Philadelphia on board the transport Prairie for service in Nicaragua, arrived at Balbao from Colon this afternoon, and to-night are camping on the docks there. They will transfer their equipment to the cruiser California by tug and lighters to-morrow. The California arrived today but is remaining outside the bay as her captain, after a consultation with the port and canal zone authorities, decided not to dock the vessel in the fear that she might touch bottom.

WILD SOLDIER SHOOTS PEOPLE RIGHT AND LEFT.

Bern, Switzerland, August 31.—A frenzied Swiss soldier ran amuck last evening and transformed the little town of Romanshorn on Lake Constance into a miniature battlefield strewn with dead and dying. The soldier is a native of the town and is named Schwartz. Suddenly in a fit of madness he seized his rifle and shot every one within range of the windows of his house, killing four and wounding six men in a few moments. He then barricaded himself in his home.

When night fell the house was surrounded by armed police and citizens, among whom an hour or so later a panic broke out when they heard a shot. The besiegers under the impression that Schwartz had come among them, started firing and shot one another down until a dozen of them lay badly wounded on the ground. During the scare the mad soldier escaped from his house and fled to the forest, where he still is at large and armed.

NICARAGUA NOW UNDER CONTROL OF U. S. FORCES.

Washington, Aug. 29.—Rear Admiral W. H. H. Southerland, commander in chief of the Pacific fleet, is now in supreme command of the situation in Nicaragua. He arrived there yesterday aboard the California and remained while that vessel proceeded direct to Panama to embark the marines from the transport Prairie.

Admiral Southerland has deployed the forces along the railway line between Corinto and Managua and he reported to the Navey Department that he intended to keep railway communication open between the capital and the seaport. The general tone of his telegrams to the Navey Department is that the situation is less alarming.

He said that the situation necessitates forces of marines at Leon and other intermediate places along the railway line. They will aggregate about 5,000 bluejackets and marines under commander Terhune. Admiral Southerland has shifted his flag to the gunboat Annapolis.

POWERS PUT BAN ON LATEST OUTBREAK IN EAST

Cettinje, Montenegro, Aug. 26.—In response to energetic diplomatic intimations that Montenegro must not provoke war with Turkey, King Nicholas and the Montenegrin government today gave the representatives of the great powers assurances that nothing contrary to the wishes of the leading European nations will be done.

At the same time the king and his ministers declared that Montenegro had no aggressive intentions and that she was merely protecting herself against Turkey's attacks on the frontier; but, they added, as an independent state she could no longer tolerate Turkish fortifications on Montenegrin territory. The Montenegrin government also expressed the hope that the powers would settle the dispute.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

NEW PARCELS POST SYSTEM EXPLAINED.

Washington, Aug. 29.—Announcement was made by Postmaster General Hitchcock to-night that the Postoffice Department would be in readiness on Jan. 1, 1913, to put into general operation the recently authorized parcels post system.

The postal express business, which must be organized within the next four months, will extend over more than a million miles of rural delivery and star routes, and will cover in its various ramifications all systems of transportation of parcels now utilized by private express companies.

Classification is Puzzle.

"First of all," said Mr. Hitchcock, "must be prepared a classification of the articles that can be accepted for transportation by parcels post. The law admits to the mails practically all kinds of merchandise that can be transported safely, including products of the farm and garden, as well as factory products, provided such articles do not weigh more than eleven pounds nor exceed seventy-two inches in combined length and girth.

"The law provides that postage on all parcels shall be prepaid by affixing distinctive stamps. This will necessitate the designing and printing of at least a dozen denominations of special stamps, ranging in value from 1 cent to $1. Provisions for the collection on delivery of the price of a parcel must be made. Regulations governing this phase of the system already are being prepared.

The charge for carrying a parcel will be according to weight and distance. It is provided as a basis for the schedule of rates that, "on all matters mailed at the postoffice from which a rural route starts, for delivery on such route, or mailed at any point on such route for delivery at any other point thereon, or at the office from which the route starts, or on any rural route started therefrom, and on all matter mailed at a city carrier office, or at any point within its delivery limits, for delivery by carriers from that office, or at any for local delivery, 5 cents for the first pound or fraction of a pound and 1 cent for each additional pound or fraction of a pound.

For delivery within the first zone, 5 cents for the first pound or fraction of a pound and 3 cents for each additional pound or fraction of a pound.

For delivery within the second zone, 6 cents for the first pound or fraction of a pound and 4 cents for each additional pound or fraction of a pound.

For delivery within the third zone, 7 cents for the first pound or fraction of a pound and 5 cents for each additional pound or fraction of a pound.

For delivery within the fourth zone, 8 cents for the first pound or fraction of a pound and 5 cents for each additional pounds or fraction of a pound.

For delivery within the fifth zone, 9 cents for the first pound or fraction of a pound and 7 cents for each additional pound or fraction of a pound.

For delivery within the sixth zone, 10 cents for the first pound or fraction of a pound and 7 cents for each additional pound or fraction of a pound.

For delivery within the seventh zone, 11 cents for the first pound or fraction of a pound and 10 cents for each additional pound or fraction of a pound.

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— BY —

Dr. Philip Vollmer

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, September 12, 1912. No. 36.

A SONG OF COURAGE.

By Mary B. Willey.

Cheer up, though the shadows now darken,
And no rifts in the dark cloud you see;
For the bright sun is still shining somewhere,
And doubtless it shineth for thee.

The darkness may be but the testing
Of feet that are falt'ring and weak;
And the way that yo go may need courage,
Which you have not the wisdom to seek.

Then take not the shadows unkindly,
But study their purport and see
If they mean not some good for the future,
Which the Master is holding for thee.

For often light comes through the darkness,
Like that from the Pillar of Fire,
Which guided God's people through danger,
Beyond their expectant desire.

INVITATION.

When the Mennonite was about ready to go to the press we received the news from the president of the conference, that he has succeeded in inducing Bro. J. B. Epp, former missionary in Arizona, to attend the Middle District Conference. Bro. Musselman thinks, and I agree with him, that as many as possibly can should attend the conference, even if Iowa is a little far to the West, as Bro. Musselman says, "geographically on the border line." This will probably be the only opportunity for the churches of the Middle District to hear Bro. Epp, so we urge all to come.

The Officers.

NEWS AND COMMENTS.

Bro. P. A. Penner writes from Champa: "All is well in Champa. Plenty of rain and good prospects for a crop."

The epidemic of infantile paralysis has abated in Los Angeles and our mission will begin services again on September 15.

This is to remind you that the Second Quadrennial of the Federal Council will convene at Chicago, December 4 to 10. With it, several important departmental conferences will be associated.

The Bolivian government is so pleased with the success of Protestant mission schools in that country that it has promised to give them free school material in the future.

Bro. P. I. Wiens writes from Mauhadei, India: "We are in the rainy season. There has been plenty of rain so far. We are all well. The school on our station is prospering. The prospects for a good rich harvest are favorable."

The English Church Missionary Society closed its fiscal year with the splendid total receipts of £400,000. The actual contributions from the churches and from living individuals are larger than the Society has received in any year, and this without any special appeal.

The Rhenish mission reports a record year (1911), 15,492 persons having been baptized on its foreign fields. This, with 21,478 under instruction for baptism, brings up its constituency abroad to about 200,000. "Most delightful," continues the report "is the fact that in some regions, especially in Sumatra and Nias, tribes and peoples are turning in a body to the gospel."

Prof. David W. Bixler and Miss Dora Tschantz were quietly married at the home of Mr. J. H. Tschantz, father of the bride, on September 4. In the evening a short program was carried out in which Rev. and Mrs. S. P. Priehem, Sylvia Tschantz, J. H. Tschantz and Bro. Bixler himself took part. Both Mr. and Mrs. Bixler are members of the Salem Mennonite church near Dalton, Ohio, but will be located at Bluffton, Ohio, where Prof. Bixler is the head of the Commercial department of the Bluffton college.

The missionary uses many and various methods for presenting the gospel. Mr. Ratham writes: "A new feature is the Kalakshepam or Hindu pastime at which the evangelist preaches the gospel in song and story in Indian style with accompaniment of violin, drum, flute and cymbals. A missionary in China on winter nights stretches a sheet across the main street of the village and throws on it pictures illustrating the Life of Christ and the Pilgrim's Progress.' Four thousand people of all classes listen attentively in spite of the cold."

It is now officially announced that the Third International Prohibition Conference will be held at Milan, Italy, September 22-28 of next year. These dates coincide with the XIVth International Congress Against Alcoholism for which the Italian government is issuing official invitations to all of the governments of the world to appoint accredited delegates to attend. A representative of the International Prohibition Confederation of London purposes visiting Milan early this month to arrange for prohibition headquarters, hotels, etc. It is expected that the railways etc., will quote advantageous rates for the special party which the confederation expects to conduct from London, Paris, and other points en route as well as for those attending the congress generally. Prohibitionists from many countries will be present.

INVITATION TO A GENERAL CONVENTION OF ALL MENNONITES IN AMERICA,

With a Programm For the Same.

This invitation may be said to have originated in a discussion about two years ago carried on by the "Gospel Herald" and the "Mennonite" on the question: "In what fundamentals do Mennonites agree?" This led to an article on "Mennonite unity" by Prof. N. E. Byers, in which he moves that a representative committee of different bodies be selected by the editor of the "Mennonite", I. A. Sommer, who did so about a year later. Thus a committee of eight was formed, representing as many different Mennonite Conferences. This committee did, however, not find it possible to meet before Aug. 26 a. c., when it held its first session at Winona Lake, Ind. It is composed of the following members who were all represented either personally or by proxy, except Bro. I. R. Detweiler, who could not come:

Daniel Brenneman, Goshen, Ind., (Menn. Brethren in Chirst.)

J. E. Hartzler, Elkhart, Ind., (General Conference-O. M.)

C. R. Egle, Gridley, Ill., (Defenseless Menn.)

Val. Strubhar, Washington, Ill., (Central Ill. Conf. Menn.)

P. C. Hiebert, Hillsboro, Kan., (Menn. Brethren-Bundes-Conference) Bro. J. H. Pankratz served as his substitute.

D. E. Harder, Hillsboro Kan., (Menn. Brethren-Krimean) (not present.)

I. R. Detweiler, Goshen, Ind. (Amish Mennonites,) (not present.)

P. H. Richert, Goessel, Kan. (General Conference-A.)

The session was opened with prayer by a dear old Bro. Good, who was also present during the session.

I. The temporary officers of the committee (J. E. Hartzler, chairman P. H. Richert, secretary) were made permanent and Bro. Strubhar elected treasurer, as there are some expenses connected with such a meeting for which free will contributions can now be sent to him.

II. Resolved to call the proposed gathering a "General Convention of All Mennonites in America," which is to be held, if possible during the last week in Aug. 1913.

III. Programm for this first general convention:

1. The blessing of Christian unity John 17, 21-23. Dan. Brenneman.

2. Menno Simon as reformer.—C. v. d. Smissen.

3. Review of the history of the American Mennonites.—C. H. Smith.

4. What contribution have we as Mennonites to make to American Christianity?—J. W. Kliewer.

5. In what fundamentals do Mennonites agree?—Dan. Kauffman.

6. What is the Bible doctrine of non-resistance?—P. C. Hiebert.

7. In what branches of Christian work can we co-operate?—Bro. Schultz (City missionary in Chicago.)

8. "What think ye of Christ."—Emanuel Troyer.

9. Christian Separation from the world, John 17:15-17.—J. K. Gerig.

10. (To be supplied later.)

It will be seen from this program that the chief purpose of this convention is a better mutual acquaintance and understanding, a closer spiritual union, and edification in the faith according to Jude 20: "Build up your selves in your most holy faith, praying in the Holy Ghost."

Should any one question the necessity or, perhaps, possibility of a closer union, his attention is herewith called to the Lord's last long prayer before His death, in which He four times prays for His disciples "That they all may be one." John 17. Though we are fundamentally one in Christ inasmuch as we all still held high Menno Simon's motto. "Other foundation can no man lay than that is laid, which is Jesus Christ," I. Cor. 3, 11; there is yet much room to grow in this unity. We therefore commend the above to the prayerful consideration of everyone and give also a few quotations from history on this subject:

I. "Churches seldom divide on Bible doctrine. Zealous brethren often differ in their views; but as long as they are knit together by the "bond of perfectness," they bear with one another. . . . Our prayer is, that some day there may be union, real union; our fathers were separated under circumstances over which we have no control. We are kinsmen and agree upon many points of doctrine. We long to see the time when, after we have measured our relations and see how we stand, there may be two series of conferences: First, conferences between bodies to see how they may be united in faith and practice; second, conferences within one united body to further the interests of the kingdom. . . . Had there been more general conferences as the one at Dort in 1632, our history might have been different. A general conference is a powerful factor in promoting and maintaining a uniformity of doctrine and sympathy and life and discipline" (Hartzler & Kauffman, Menn. Church History, pp.239, 319, and 320.)

II. "The purpose of these meetings in the early history of the church, both in Europe and America, was merely advisory, with no thought of passing regulations binding on the various congregations" (The Mennonites of America, by C. H. Smith, p. 392).

We as an unofficial committee believe the time has come for such a convention and hope that some church or Conference will find it possible to invite the same. If, however, no invitation should reach the committee by Jan. 1913, we can perhaps all agree to meet at Winona Lake, Ind., which place with its complete facilities can be had in the middle of June and September when no other meetings are held there. Besides board and lodging, which is not high, the place would cost about $15.00 a day. Our programm is supposed to fill two days (not counting the evenings which might be used for prayer meetings etc.) so that each subject will receive enough time for a free discussion.

Though this report will be published through our church papers as widely as possible each conference is herewith asked to devote a little time to this subject so as to bring it home to the congregations urging them all to be represented by at least one of her members, whether such member be an elected delegate or not. This convention is altogether a volunteer movement and not binding on any one. Should any papers be overlooked in sending out this report, will they kindly copy it from other papers?

We fondly hope and fervently pray that all our dear congregations and conferences may accept this inofficial invitation in the same spirit of love in which it is sent out.

J. E. Hartzler, Chairman.
P. H. Richert, Secretary

A BRAHMIN INQUIRER.

Some time ago when returning from a meeting, in India, a well-dressed native entered the same railway carriage where I was sitting.

"Can you tell me, sir, where I can buy a copy of the Shastras?"*

When I told him that I knew of no translation into English he said:

"I am sorry, for I have read carefully over the Koran and your Christian Bible twice and I want to compare them with the great Bible of my own land. May I ask if you think the Shastras all wrong?"

"No," I replied, "there is much in them both that is both beautiful and true, but much also that is deceptive, and so the light it gives is not a safe guide."

"Do you think God has ever spoken to man through any other book than your Christian Bible?" he again asked.

"He may have so spoken," I answered, "but the Christian Bible, at least, is the fullest and truest, and therefore is the only safe guide to the man who seeks to know God."

"You think so," he said. and relapsed into a long silence.

I waited patiently, for there are times when to force speech is foolish. At length he looked up and said:

"Sir, you are a Christian guru (i. e., minister). If you would answer me a few more questions you would please me much, and if you are not willing you will pardon my asking and I will still thank you for the help you have already given me."

"Speak freely," I replied; "if I can answer you, I will."

"Tell me," he said with great earnestness, "how can I get what your Bible calls 'Eternal Life?"

"Tell me first" I replied, "what you are yourself in India."

"I would rather not" he said, "and other Christians when I ask this question always answer me at once without asking what I am at all."

"Yes" I replied, "but despite their answers you are still groping in darkness. If I am to give you any real help, I must first know your religious standpoint."

He hesitated a little, and then said, "I feel you are right, sir; know, then, that I am a pure Brahmin."

"I judged so," I replied; "now let me ask you. 'What think ye of Christ?'"

"I believe," he answered, "that He is a God and a great guru. and the 'Eternal life' he promises a thing much to be desired, I have talked with many Christians about it. Some tell me if I only say that I believe in Jesus I will get eternal life, but my heart can not rest in this teaching; others say that I can only get eternal life through your Christian sacraments. Others again insist that I cannot get it without being baptized in water first; but what is that better than bathing in the sacred River Ganges, as my religion teaches? So many ways, so many teachings about 'Eternal life' confuse me. Can not you, a Christian guru, show me a wonder sign to help me to believe in your Christ; like those that the gurus of my own land show their followers?"

"Your gurus," I said, "do their signs by hypnotism or trickery, and we Christian gurus could do as great wonders by the same means, but our God has forbidden us to trick anyone into believing in Jesus. We must teach the truth to your reason and heart and God gives you the power to accept and rest in Christ."

We had a long talk after that, and with some result for finally he brought forward his last, and I could see, his supreme, difficulty. "Can I become a Christian and yet remain a Brahmin, except in religious belief? You have been in India, know what this means to me in my family and social life."

He was asking the ever pressing question, "What is my religion going to cost me?" We had some further talk on this. We were now nearing the station where I must leave; and he grew more earnest and intense in his questions.

"Can you give me," he at length asked, "a simple rule to guide my life if I become a Christian, something that will not perplex me?"

"Yes," I replied "the answer of a great prophet of God to an Eastern king who asked him the same question you have just done. ,He hath shewed thee, O man, that which is good, and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

"Do justly love mercy, and walk humbly with thy God," he slowly repeated. "Yes. I can understand and do that. Will you please write these words down for me?" I did so, and immediately after the train drew into the station. We parted, probably never again to meet on this earth; but I shall ever remember that Brahmin's parting words: "Sir, I may die to-night, but I shall try not to sleep until I find 'Eternal life."

Four years after writing the foregoing notes of my strange conversation, I met a missionary on furlough from the Punjab, who showed me the photo of a Brahmin convert whose testimony for Christ is being greatly blest. It was that of my unknown inquirer, and beneath his signature the young Brahmin had written and underlined the words of John 3: 16.—Rev. I. S. Ponder, New Zealand, in the Missionary Review.

*The Shastras play the same part in the Vedas, or Hindu Bible, that the Gospels do in our Christian one.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

PRACTICAL HOLINESS.

Holiness is the most practical thing in the world. The terms "holiness," and "sanctification" have often suffered by their improper use.

Holiness is a beautiful word. It stands for something heavenly. It is descriptive of a well-rounded character, simmetrically balanced.

Holiness bears fruit—"love, joy, gentleness." A person who is holy loves God with all his heart. There is no room for carnality or worldly conformity—nothing but love. He is true to God and true to man—he is free from selfishness. anger, revenge, impurity. He is "blameless and harmless, the son of God." He is the sweetest and kindest being in the world. He is daily thinking upon "whatsoever things are pure, honest, just, lovely, and of good report." In his intercourse with the world he is all patience, meekness, goodness, love. He is abounding in the work of the Lord; striving to bring about the best possible results in the Master's vineyard.

He tries to win souls to Jesus. It is his meat and drink to show a sinner the "way to God." One of the highest evidences of sanctification is a willingness to work for God. So many in our churches are content to sit with folded hands, taking more delight in pointing out the defects of others, than in winning souls for Jesus. Such are always telling what the church needs. forgetting their own need.

May our blessed Lord deliver us from professors of holiness by working to save the perishing masses around them.

May the good Lord assist us to see that "practical holiness" consists in being lovely, noble, sweet-tempered, but above all, "not slothful in business, fervent in spirit, serving the Lord."—Michigan Christian Advocate.

HOLY LIVING.

No one can estimate the power of holy Christian character and living. It is the only genuine chivalry. It is the greatest argument for Christ. A witness for Christ is on the right side, the logical side, the winning side. God the Father bears witness to Christ, God the Holy Ghost bears witness to Christ and the best and noblest people bear witness to Christ. There are multitudes whose character and life reveal Christ and are luminous illustrations of the power of Christ their Lord and Master. In interpreting the character of God, in revealing the power of Christ they stand as object lessons of what God can do with human hearts and lives. Day by day they grow in faith and wisdom, in dominion and power, in purity and peace, and by and by they shall shine as the lightness of the firmament; and as the stars forever and ever.—Ex.

One of the deepest desires of the human heart is to live forever. Why did our Creator put in such a longing if it could never be realized?

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

Home Circle.

THE POWER OF A SMILE.

There's a wondrous lot of power
In an honest, wholesome smile;
It often starts a blessing
That will travel for a mile.
Why, when hearts are sad and heavy
And the days are dark and while,
You can notice that things brighten
From the moment that you smile.

What the rose is to the bower,
What the jewel to the ring,
What the song is to the robin
In the gladsome days of spring,
What the gold is to the sunsets
That oft our souls beguile,
All this, and more, to people
Is the blessing of a smile.

When you see a face that's saddened
By the cruelty of strife,
Into which have come the wrinkles
From the toils and cares of life,
Just send a ray of sunshine
To smooth its brow awhile,
And bestow a passing blessing
By the giving of a smile.

B. W. Burleigh, in Advance.—

A WYOMING SNOWSTORM.

By Hope Daring.

"I am going to ride over and see if herd number six is all right, mother."

There was a puzzled look upon Mrs. Smith's face as she said, "This is a severe storm, Gardner. I know you will be safe, but why are you going to do it?"

"Because I am afraid that stupid Lester will not get the herd safely through the storm. I don't suppose I ought to care after the way Mr. Tyler discharged me, but I do."

"You ought to care, my son Take Ponto and Bruce both with you. You will be careful?"

The tall youth stooped and kissed her cheek. "Yes, I will be careful. I'm glad you don't fuss, mother. If I have to stay all night I'll send one of the dogs back with a note. Good-by, mother."

She held him closely for a moment. It cost her a pang to let him go, but fifteen years among the foothills of Wyoming had strengthened Margaret Smith's faith in God and taught her not to "fuss" when duty called her loved ones into what might be danger. As her son left the house, she knelt for a few moments in prayer, and then arose and resumed her duties.

Early that spring Gardner had hired out to Mr. Tyler, the manager of Willow Ranch, where 20-000 sheep were kept. For four months the boy had charge of "herd number six."

Mr. Tyler had been most friendly, promising Gardner that, after a year's time, he should have the position of camp tender. Then he would visit the various heads belonging to the ranch every fortnight, take the herders' orders for supplies, consult with them about changes of location, and look over the flocks. It would be a position of responsibility for one of Gardner's years, but he knew that part of the country well and had worked with sheep all his life.

Suddenly, and without any explanation, he had been discharged. His position was given to Adam Lester, a middle-aged man whom Gardner's father had discharged for drunkenness a few months before.

The boy thought of all this as he rode on in the cold storm. The feeding-place at Clear Creek was seven miles from Smith's Ranch. Gardner halted on the top of a hill and, looking down to where the creek's narrow course was marked by a struggling growth of cottonwoods and willows, he could see a sheep defending her lambs against a wolf.

Gardner sent out a peculiar whisle. His own dogs quickly responded, and they were soon joined by Vic and Tom, two of the dogs that had been with the herd when Gardner had had charge of it.

After petting them for a moment the youth circled the flock. They were in an exposed position. and, if left, there for the night. they would perish in the storm and be carried off and devoured by the wolves.

"Where can Lester be?" Gardner asked himself. "Well, I've no time to hunt him up. There's a scant two hours of daylight left. If I and these dogs don't get the herd moved, Willow Ranch will be $2,000 to the bad tomorrow morning."

That was the hardest two hours' work that Gardner Smith had ever done. He did not mind the cold; his exertion kept him warm. The wind took his breath, the snow clogged his feet and the roaring of the storm drowned his shouted directions to the dogs.

He was obliged to tread a path in the snow for the sheep. Sometimes he was obliged to lift a struggling animal to its feet. Without the aid of the dog the task that he had set himself would have been an impossible one. As it was, just as darkness fell Gardners aid to himself.

"They will be all right for tonight. And at this time of the year the snow will go before they will starve.

Under the cottonwoods and protected from the wind by a rocky ledge the sheep lay down in the snow. Gardner and Nero, accompanied by the dogs, went to where. in the shelter of another group of trees, the "sheep-wagon" stood.

Gardner decided he would stay in the wagon all night; there must be some one there to look after the sheep in the morning. The team used to move the wagon had been taken to the ranch the week before. A nook among the rocks had been used as a stable, and there he could make Nero comfortable.

When the tired boy reached the wagon he stumbled over something. Reaching down he found lying in the snow, the form of a man.

"It is Adam Lester, and he is drunk. But there is something wrong with that leg."

That last was proved by the unconscious man's groans when the limb was touched. Gardner dragged Mr. Lester into the canvas-covered wagon, and hunted round till he found a match and a lantern.

(To be concluded.)

Correction:—In our last week's list of contributions for foreign mission, Deep Run congregation was credited with $2. which ought to be $26.

Marriages.

Bixler—Tschantz.—At the home of the bride's parents, J. H. Tschantz's on Sept. 4, 1912, by Rev. S. P. Prieheim, David W. Bixler and Dora Tschantz, Dalton, Ohio.

Deaths.

Fink.—On August 20, 1912, died in Allentown, Pa., Elmer, son of William and Sevilla (Greist) Fink, aged 17 years, 10 months and 20 days. Funeral services were held Friday evening 23, at the home of the family by A. M. Fretz; interment the next day at Bechtelsville, Pa. The deceased was a member of the Allentown congregation.

Contributions.

HOME MISSION.

A. General Treasury:

Bethel College church, Newton, Kan., $15; interest on note in the possession of the General Conference, $35.

B. City Mission Treasury:

Salems-Zions church, Marion, S. D. $15.63; Anna Albrecht, Pasadena, Cal. $5; Y. P. S. of Johannestal church, Kan. $7.82; Bethel College church, Newton, Kan. $20; Hereford, Bally, Pa. $27.75; E. P. Goering, Upland, Calif. $5; Legacy from Chr. Ortmann, Marion S. D. $15; Y. P. S. Zions church, Elbing Kan. $7.50; Missionbox, Berne, Ind. $7.76, Tenth, ditto $2.75.

Gratefully aknowledged,
M. Horsch, Treas.

FOR INDIA.

Hebron S. S. first payment for the sustenance of an Evangelist at Mauhadei, $30.

Gratefully acknowledged,
P. J. Wiens.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter

Editorial.

GOD.
II.

Conscience teaches us: There is a God. Wherever we may go, in every tribe and nation, there is the belief in God in a supernatural being, though this belief may be perverted to the utmost, yet it is existing, and though the atheist have a special interest in finding a people without the belief in God yet they have not succeeded. There is a law in the heart of every one, that tells him of good and evil, of right and wrong, though this internal law is often perverted and misled often seems to sleep, yet it is existing, and at one time or other will manifest itself.

Atheism says: "Conscience is only a habit brought about by education." There must be a very strong habit, that makes us starve rather than to steal. This law is stronger than the law of nature: we all feel its power, we feel there is a moral power that wants us to obey a law which is contrary to our own will, our own wishes.

Where there is a law, there must be a lawgiver, a will that enforces this law, as it is not our own will, neither the will of another man, where do we find it? It is so evident that there is a God, because He manifests Himself in this moral law of our conscience, that every human being believes in God. And what about the atheists, do not they profess not to believe in God? Yes they do profess so, they do not want to believe in God, they may even curse and blaspheme Him, and yet they can not help but believe in God though they may try hard to quench conscience and the voice of their own heart crying out: "There is a God in spite af all thy efforts to annihilate Him." Here is the point of the infidel and if we touch this point in love, not in anger, then we will find at close observation a hesitation, perhaps even a blushing, a shock, after which he may try to laugh, mock or ridicule away this impression.

In the Bible the atheist does not believe, so he can not be convinced by the revelation of God in His holy word. The atheist, if he takes up the Bible at all, he does not do it to receive a benefit, to be blessed by it but to find fault with it. Thomas Paine while writing his book: "The Age of Reason" against Christianity and the Bible confessed that he had not read the Bible for years.

Here we might make a suggestion to believers also. It often occurs that we do not understand a passage of the scripture, then we should not be offended by it, should not dwell on it, but take up another passage, which we can understand, and out of which there may flow a rich blessing. If we do so, we will grow in faith and grow in understanding, till we also understand that which at first was difficult to us. The development of our understanding is gradual not spasmodic.

We must judge the tree by its fruit; let us judge atheism by its consequences. Why does an atheist live at all? There is no reason why he should live for one of their own philosophers says: "Life is a business that does not pay the expenses." It is inconsequent that an atheist is living a moment longer for there is more trouble and pain in this world, than there is joy and pleasure. One of the leading atheists of this country lying on his sickbed proposed to have a state institution for suicide, so that every one by this institution could find the best way to death after having made known his willingness and determination to die. The natural consequence of atheism is suicide, this we see in the ever increasing number of suicides. There would be more yet, if not in the ear of the atheist sounded the word: "It is appointed unto men once to die but after this the judgment." Hebr. 9, 27.

What means does atheism afford for the education of children? No mother kneels at the cradle pleading in earnest prayer for the beloved child, that it may become a child of God. No blessing hand of the father rests on the head of the dear child. No one tells the child of a Father in Heaven, who is present everywhere, and whose loving eye is resting upon it. They are not told of Jesus and His love They do not learn to pray, neither do they learn to obey, where it is not for their own profit. Why should they obey, when disobedience is more profitable? In education principles are implanted into the hearts of the children, but what principles has an atheist? He is his own, his only lawgiver, for he does not recognize any being superior to himself.

Very often the atheist shows his distrust in atheism by sending his children to a Christian school where they are under the influence of Christianity **v. d.S.**

Correspondence.

Donnellson, Iowa, Sept. 9, 1912.

Dear Mennonite:—The past ten days have been extremely hot and dry, the ground is too dry and hard for any farm work. The large corn crop is ripening nicely.

Our congregation celebrated the Lord's Supper yesterday. Three young daughters and two sons who were baptized last Sunday joined us for the first time in communion. We look forward with pleasant anticipation to the convening of conference in our midst. Several meetings have been held and the various committees appointed to prepare for the guests and we take pleasure in extending a hearty invitation to those far and near who may be interested in this good work, for we can truly say, at every conference which we have attended we returned strengthened and benefited. Come, you are all welcome.

F. H. Krebill.

Deer Creek, Okla., Sept. 2, 1912.

A rain would be very welcome here at present, as we have had about a week of south wind. Because of a lack of moisture all the crops are rather light in this vicinity this year, however we should be thankful that we have this much.

On Sunday, August 11, we had the pleasure of having Dr. Otto Lichti of Connecticut preach for us.

About two months ago the "Men's Forward Movement" of Medford a neighboring town, held a meeting in Deer Creek in the town hall. The result was, several conversions and a thorough waking up of those who were already church members. Several weeks later they held another meeting at which five men were converted. The men of the different churches of Deer Creek then, feeling that they should and could do more for their Lord and Master, also organized a "Men's Forward Movement" and have since held services three times in the country and a near by town. At their first meeting ten confessed Christ. This work is carried on not by the ministers but by the lay members off all the churches working together. We pray the Lord that He may bless this work still more in the future.

Bally, Pa., Sept. 7, 1912.—A unique service was held in our church on Sunday evening, Aug. 25th. It was in the nature of a C. E. reunion. All who had at anytime been members of the C. E. society at this place were invited to assemble once again for a renewing of the Christian fellowship, and to call to mind some of the blessings enjoyed in those years of united endeavor "for Christ and the church." Only a few of these former members are now living in this vicinity, the society in consequence not having been in active existance for several years. Several were spending their summer in the neighborhood and others came here for the occasion while a number more sent responses to the invitation through the mails. One of these mail responses came from Berne, Ind., from Editor van der Smissen whose name stands first on the original roll of members. One from Denver, Col., from Frederick Yeakel, one from Germany from Rev. E. S. Johnson, and many others from nearer points. Besides an address by the leader of the meeting, Mr. A. S. Berky and one by Jos. B. Bechtel both whose names are on the original roll, the exercises of the evening consisted by the calling of the roll with oral responses by those present and the reading of those received from others not present interspersed with singing of hymns suggested, and a quartet reminding one of the special music which used to be such an acceptable feature of C. E. programs in the past.

In many of the responses the hope was expressed of a reviving of the society and many encouraging words were spoken for the realization of this hope. That it may be even so is the ardent wish of your correspondent.

Miss Agnes Williams, one of our Missionaries in Oklahoma, was spending the day with the pastor in his congregations. She had spoken in the morning to the little ones in the Primary Department of the Sunday school and to the congregation in the service following the school session. In the afternoon she spoke in the Boyertown church. It had been expected to give her also a period of half an hour or more in the evening meeting, but to the regret of all the lateness of the hour after the C. E. roll call and responses caused her to speak more briefly at that time. However, on the day before she left for Ohio she returned and met the Ladies' Mission Society where she had opportunity to speak at greater length of the camp work and other features of her labor among the Indians in which the society can give her material assistance. This was the more appreciated by the ladies because in the distribution of the ladie's work among the different mission stations this society has for the present year been assigned to Miss Williams. It can be said that in every way her visit with our people has been a blessing and is sure to result in increased and more intelligent interest in the cause of missions in general and in particular. It is a wise move for the Mission Board to have the missionaries go out occassionally into the congregations and thus bring to the people first-hand information from the field.

Editorial.

IS CHRISTIANITY A FAILURE.

Two men were passing a little church one Sunday evening just as the people were leaving the building. One of them was heard to say, "Christianity is a failure, nobody goes to church just now with plenty of more interesting things going on on Sunday." To be sure such a statement has a depressing effect upon some, especially those who are much alarmed by the many empty benches in nearly every church which seem to be crying out against the neglect of those who should be occupying them.

The comment by the unknown critic contains a statement of four things which even the most careless observer is sure to see. (1) There is a falling off in churchgoing. (2) People are running after amusements. (3) The Sabbath is being desecrated more now than it ever was before in Christian countries. (4) There exists a contempt for the church in the minds of a great number of persons.

Why should there be a falling off in the habit of church-going? Churches are doing more in the way of helping the unfortunate and sending the gospel to heathen lands than ever before. There does not exist the bitter denominational spirit that once was so common among all Christians. They are equipping their buildings with greater comforts and now as never before are they devoting great energies toward training and equipping an efficient ministry. One would think that with these advances the support of the church service would be greater than ever before—but it isn't, it seems.

Church-going as a habit, we believe, has gone into disuse only among the non-Christian. In past years the church was the only social center in the community. The devout went, of course, to worship but those who were not so devout went too, because the public service offered them the only chance they had to meet their neighbors and friends and to get close to those with whom they were not so friendly. Before and after service they had ample opportunity for discussing the events of the day. Church today is not the only opportunity one has to get next to people. There are places of recreation, places of business, etc., where the free exchange of ideas and the gossip of the week may be indulged in. These the non-Christian finds more to his taste and follows them and neglects the sanctuary. The faithful keep on church-going just the same if anything, there is a greater proportion of converted men and women in the church service today than ever before. The fact that Christianity is accomplishing more than it ever did certainly does not spell failure. Instead of waiting for the sinner to come to church and be led to the knowledge of salvation there the Christian worker finds it worth while to carry the gospel out into the highways and byways of life where sin is boldest and worst. The hundreds who are won from the slums to a better and useful life through the efforts of earnest Christian men and women are a testimony to the power and worth of the gospel as well as to its success.

Places of amusements are in a measure responsible for the small gatherings in churches. With moving picture shows running every night, parks in full swing and excursion trains running to dozens of places each Sabbath it is no wonder that those who love the world better than the house of God should run after them. Indeed it would be an unheard thing if they would not run after them. We grant that the attractions of the world are an ever present temptation and that sometimes does cause the faithful to lapse. But such conditions have always existed. Godless people always preferred to run to godless places. The cheapness and the handiness of such places today make a noticeable difference in churchgoing. But does the fact that those who have no use for Christianity do not run after it argue that it is a failure? We think it does not. We believe that the fact that there are thousands of devout men and women everywhere who are faithful to the demands of religion inspite of the attractions the world has to offer is a proof that Christianity is a tremendous success and not a failure.

The Sabbath is not regarded today as it once was. There is not enough sentiment among Christian people, even, to enforce the laws protecting the Sabbath that still stand on the statute books. Is this an evidence of a Christianity that is a failure? It surely is a proof that an enforced Sabbath is a failure, but, we have found out that you cannot make men good by law making. An effort to force a Sabbath upon those who have no love for the God of the Sabbath is the wrong way to go about making men Christians. Those who live close to God keep His Sabbath. It is only when they do not keep it that we can say a broken Sabbath is a sign of a decaying Christianity. So long as we know that there are God-fearing church-going, Sabbath-keeping Christians on the rolls of the church, we need not fear the criticisms and contempt of the world. The world does not love Jesus and it is not reasonable to expect that it should hold His bride, the church in honor. The world hates Christ and therefore is bound to hate his people.

THE INSPIRATION OF THE BIBLE.

H. G. Allebach.
(Concluded.)

If any one makes this spiritual discernment of things spiritual his test, any other proposed touchstone of inspiration is superfluous. It may be urged that we dare not believe in verbal inspiration innumerable copyists' errors have crept into the sacred pages, and what we have taken to be God's own word, may prove to be a human blunder. But if I believe that God intended to reveal His will to me through human instrumentality, I must also believe that He would also guard His precious revelation against all perils of human fallibility and human interference. That He has done so and is continually doing so, is shown by the extraordinary zeal for the word His people have always shown in jealously guarding the integrity of the canon, in the almost superstitious care taken by copyists to produce every jot and tittle, accent and particle, and in the great mass of texts and quotations which God has seen fit to hand down to us. And so since I see that God is taking care to preserve His word, even down to the minutiae, I can afford to believe in the inspiration or God-breathed origin of every word. And to share this belief I have Paul himself, who commended to the Corinthians "the words the Holy Gost teacheth, comparing spiritual things with spiritual."

It has happened in the history of the text of the Bible that among many variant readings devout scholars have often had to select the proper one. This would have been a perilous undertaking had not God ruled and overruled the judgment of men. Wherever these men have made their selection, the finest spiritual sense of Christ's people has justified the choice. In these very delicate matters spiritual discernment is the only reliable criterion. It reminds one of the habit of the learned minister who always went to his pious mother with any critical passage to learn her impression before he accepted either his commentaries or his own opinion, and very often her opinion preponderated. It seems to be true now, as in Christ's time, that "Whoever will do His will shall know of the doctrine, whether it be true."

I must personally believe in verbal inspiration, notwithstanding the difficulties often involved in such an attitude. Human language is a very delicate instrument, very sensitive to even the slightest variations or vacillations of thought and feeling. Style in literature is a most vital organism, comparable to the spirit of man which animates and vitalizes his spoken utterance. There are depth of meaning and infinities of suggestion in single words. Carlyle says of Dante that he put worlds of meaning into the past tense of a verb. We know that the sinple device of changing the position of a word in a sentence, or even the position of a comma or any other punctuation mark may very materially change the meaning, the import of the sentence. What—do—you—think—you —can —be —saved —and —keep—on—sinning. This set of words by mere punctuation may be made to mean diametrically opposite things. Here is one rendering: What do you think! you can be saved and keep on sinning. Here is the other: What! do you think you can be saved and keep on sinning? The introduction of a preposition where there was none may alter the significance of a passage. There is such a thing as ambiguity, as all students of rhetoric know, whereby a word may have either one of two meanings. And so I might multiply remarks on the delicate machinery of language. But it suffices to say that if God would speak to me and convey His meaning clearly, definitely, precisely, so there can be no evasion, no chance for misconstruction on my part, He should superintend down to the smallest vital detail, the machinery of His vehicle of communication. It is easy to

imagine the confusion that would otherwise result. It would mean a human tampering with the Divine word similar in its results to Satan's quoting of Scripture to our Saviour, when He said, "He shall give his angels charge concerning thee." purposely leaving out, "to keep thee in all thy ways", the omission being very important to the quoter.

When a man once allows that some parts of the word may be inspired and others may not, his theory may eventually take the whole Bible away from him and destroy every basis for his faith. Canon Cheyne started out on this assumption, and by a merciless consistency of gratuitous criticism he eliminated from the God-breathed portion everything in the New Testament (to say nothing of the Old) except seven sayings of Christ, which alone remained authentic. It is better to assume that all is God's, and the result of close study of the word will be to substantiate and verify this assumption.

The unity of the word of God, so impressive, so wonderful, can be likened to the unity of the design of nature or the manifold harmony of the human body. The God that created nature and stamped plan and order and completeness upon every leaf and blade, crystal molecule, and atom, so that not even the highest power of the microscope can detect anything accidental or aimless or formless—is the God that called into being the organism of the word, which cannot be dissociated and wrenched apart without bleeding. The God that sent Himself in the person of Christ into the world and called the Christ the word in whom dwelt all the fulness of the Godhead bodily, is the God who sent the written word into the world to accomplish a work which has been the greatest miracle of the ages, the virtual transformation of individual character and well-nigh universal civilization.

The Bible is inspired because of its intimate connection with the Christ. If you read Christ into any passage, from that moment that passage is inspired. God is its author. And no one who is at all led by the Holy Spirit can make the mistake of putting Christ where He does not belong.

Horace Howard Furness the great Shakesperean scholar who passed away a few weeks ago, devoted his life to the study of Shakespeare, and certainly no contemporary had a better insight into the mind and meaning of the great poet. The secret of this mastery was the simple motto, Interpret Shakespeare by Shakespeare. By this method of internal evidence he was generally able to decide whether a given disputed passage was or was not written by Shakespeare. He was able to detect a wonderful unity in the work of Shakespeare and was at utter variance with those who held that Shakespeare did not write Shakespeare.

It is thus the word of God must be studied. Interpret the word by the word and presently God's hallmark on His own word will be unmistakable, patent to every close student who does His will.

NOTES ON THE C. E. TOPIC.

Sept. 15.

Getting the Most from Prayer.

Ps. 34:1-22.

Prayer is the Christians communication with God. By its exercise he grows day by day as God would have him grow. A prayerless Christian is impossible. He must breathe the atmosphere of prayer who would want to receive God's blessings.

Prayer is the Christians duty. He is to pray continually and under every circumstance and condition in life but, if he prays only because it is a duty he misses the blessings that come from praying We can only think of prayer as a privilege. The more we meditate upon man's littleness and God's greatness and might the more does it convince us that it is a glorious privilege given to one who does not deserve it and has not the right to demand it. Unlike most privileges that are conferred upon us by the grace of some one else we cannot abuse prayer by an over-indulgence in it. God expects us to use the power of prayer for all that we can get from Him.

In prayer we must learn to wait upon God. His leading is always in the right direction, therefore we ought ever to ask Him to teach us how to pray and bestow upon us the spirit of prayer. We must have a proper sense of our unworthiness and a consciousness of the greatness of God's love and His willingness to bestow that which is good for us upon us.

It is well to study the prayers of the saints and let them teach their lessons to us. The Bible contains the prayers of many pious men which are dear to the hearts of praying people. They are preserved for our inspiration and instruction. Let us benefit by them. It presents to us the prayers of our Lord and a form of prayer which He gave to His disciples. We cannot truly realize the meaning and power of prayer until we have studied them. The praying Christian is sure ever to find suggestions for his own devotions in the prayers of his Lord.

There are two kinds of prayer secret and open. Both are necessary. Without secret prayer one is unfit for public prayer; without an interest in public prayer one gives evidence of a neglect of secret prayer. Secret prayer may be expressed in words or desire, but most desires are sure to find expression in words. Public prayers take place in the family, in assemblies of prayerful-minded brethren and in the sanctuary. They give opportunity for the expression of common praises and desires. The delight of the saint is the gathering in which God's people come together for prayer because he knows it is to his edification.

Self and others get the benefit of our prayers. Prayer nourishes our personal Christian life and gives strength to those for whom we pray. The one who is prayed for is stronger and gets greater blessings for having been the subject of some one's prayer.

What shall we ask for in prayer? Everything that the Spirit leads us to ask. True prayer can only be made in Jesus' name, so our petitions cannot be contrary to the spirit of Jesus. Ask for material things if you need them. but plead for the better things, the things that make Christian character and strengthen faith.

The prayer that means most to us is not merely asking God for things. He regards us as more than beggars and we ought not always to come to Him with a beggar's spirit. In our prayers we have blessed opportunity for confession, thanksgiving and adoring praise. They are indeed a necessary part of our petitions and the cultivation of their exercise adds more and more to the blessedness we get out of our praying.

NOTES ON THE SUNDAY SCHOOL LESSON.

Sept. 15.

Judgment and Mercy.

Matt. 11:20-30.

Golden Text—Matt. 11:21. . .

Lesson Analysis.

I. An indictment against the cities Chorazin, Bethsaida and Capernaum with special reference to Capernaum, the city particularly blessed and particularly neglectful.

II. A reference to ancient history, Tyre. Sidon and Sodom, cities condemned without special opportunities who might have gladly benefitted by the chances to accept the Christ.

III. A promise to such who would come to Jesus prefaced by a prayer.

The lesson is a message to cities. God deals with cities as He does with nations. Those that stand for righteousness are blessed; those that don't, suffer punishment. In scripture there are numerous examples of cities to which God spake, such as Jerusalem, Samaria and Nineveh. When they listened to Him they enjoyed special benefits and protection. Ours is an age of great cities. These cities enjoy the special privileges of wealth, education art and culture. They may become mighty powers for righteousness and offer particular opportunities for bringing the advantage of the gospel to great masses of humanity. They also offer satan a great field to work upon. The miseries of sin, poverty, impurity and suffering exist in them to an alarming degree. In proportion the efforts they make to banish iniquity and relieve suffering are they "exalted unto heaven." In proportion to the encouragement they give to iniquity are they "brought down to hell." A day of judgment is coming for cities, destruction or blessedness awaits them, according to the way they accept or reject Jesus. It is the mission of the church of today to save the city as much as it is to send the light of the gospel to heathen lands. Sometimes men speculate on what would happen if Christ came to Boston or if Christ came to Chicago. The very same thing would happen that happened in Capernaum and the other cities. Those that accepted Christ would get His blessing; those that rejected Him, His condemnation.

It was Jesus, the manifestation of God to humanity, who uttered these terrible warnings. Only a divine person could "exalt to heaven" or "cast down to hell." There are those who would credit Jesus with everything but divinity. If He was not divine He could not have truthfully made the statement, "no man knoweth the Son but the Father; neither knoweth any man the Father save the Son und he to whomsoever the Son will reveal Him."

Wherever there is a condemnation for sin there is an invitation to repent, forsake sin and come to Jesus. Note that the invitation here is from the divine Jesus; that all who labor and are heavy laden are invited. The invitation is broad enough to include everybody. The offer is rest, the thing everyone craves and the condition is simply, Come. A thing any one can do. Come to Jesus means surrender to Him. It is not, come to a creed or to a philosophy or to an ecclesiastical authority. It is, come to Jesus.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

News of the Week.

UNITED STATES ARMY READY FOR MEXICO.

Marfa, Tex., Sept. 9.—Ojinaga, Mexico, opposite Presidio, Tex., is being attacked from two sides by 400 Mexican rebels. The battle commenced at 3 o'clock this afternoon. A bullet from the Mexican side struck an American at Presidio, piercing his hip. A party of United States officers left Marfa for the scene of the engagement early tonight. Marfa is fifty miles from the border. Gen. Sanchez is in command of the Federals defending Ojinaga.

Washington, Sept. 9. — The war department has completed plans to raise the American flag over the City of Mexico within two months from the time the president gives the order for a movement of troops across the Rio Grande. It is figured by the minutest sort of calculation that two months would be all the time required to drive an army across Mexico and capture the capital.

It develops that detailed plans of the most elaborate and complete character have been perfected for the subjugation of Mexico. These plans include both land and sea operations, though it is obvious that the most important movement would be by the land forces.

At the war college in this city the finishing touches have been put on a set of plans for the proposed Mexican campaign that is pronounced by military authorities as nearly perfect as the plans prepared in advance by the great German field marshal, Von Moltke, in 1870 for the subjugation of France. On the war map, not only every railroad in Mexico, but every highway that may be utilized for the movement of troops is accurately noted.

Officers Ready for Fray.

As far as the war department is concerned, "everything is set," to use a slang expression, for a war with Mexico, and army officers, from Gen. Leonard Wood, chief of staff, down the line, are simply pawing the air in their eagerness to plunge into the fray.

OSCAR S. STRAUS FOR GOVERNOR.

New York, Sept. 5.—Oscar S. Straus, who was today nominated by the progressive party for governor of New York has never been a strong party man. He was the first Jew to be a member of the president's cabinet, having been made secretary of commerce and labor by President Roosevelt. Mr. Straus has been twice appointed minister to Turkey and has also been twice made ambassador to that country, having been named by democratic and republican presidents. He was born in 1850 and is an attorney.

THIRTY-FIVE ARE CRUSHED IN A TROLLEY WRECK

Cleveland, Ohio, Sept. 8. — Thirty-five people were injured, five of them fatally, when a special Lake Shore electric car, with a trailer attached, crashed into a brewery truck at stop thirteen, four miles west of Rocky river near here today. The cars were crowded with a party bound to a clam brake.

Ambulances and physicians were rushed to the scene from Cleveland. The injured were conveyed to local hospitals.

MEXICAN TROOPS TO ENTER UNITED STATES.

Washington, Sept. 10. — Permission given to move 1,200 Mexican troops through United States territory to attack the Mexican rebels in the state of Sonora, and the reported repulse and retreat from the border of the rebel leader, General Salazer, and his men combined today to bring satisfaction to government officials here. The permission to move troops was granted Mexico without hesitation and everything will be done to insure the careful transportation of the federals.

While a certain amount of unrest will exist on the international boundary line as long as the trouble in Mexico continues, officials here are deeply satisfied that the scene of hostilities apparently is being removed from the border. With a considerable force of federals already garrisoned in Sonora, it is expected that the 1,200 additional men will be sufficient either to subdue the malcontents or force them farther south.

The Mexican troops will entrain at El Paso, Texas, and be transported to Nogales, Ariz. Their arms and ammunition will be carefully sealed in express cars so they will go through American territory safely. In addition they will be guarded by a detachment of U. S. regulars. The date for the movement has not been set.

FRENCH CHAMPION, WINS AEROPLANE HONORS

Chicago, Sept. 9.—France won today the world's aviation championship.

Jules Vedrines, champion of France driving a De Perdussin monaplane, took from America the James Gordon Bennett silver trophy without a contest. Not an American aeroplane rose from the ground in defense of the cup, won by this country from England last year. De Lloyd Thompson, the only American aviator who had not withdrawn from the race up to the last hour, took a final glimpse at Vedrine's record and walked off the field.

Officials of the Aero Club of America explained their concession of the trophy to France at the outcome by saying in point of speed this country had not the "ghost of a chance."

Vedrines' time for completing the 124.8 miles over the 4.14 mile course was one hour, ten minutes and 56.85 seconds. His average time was 105.5 miles an hour. His only competitors were two Frenchmen—Maurice Prevost, also in a De Perdussin, who made the course in one hour, thirteen minutes and 10.82 seconds, and Andre Frey, in a Hanrio monoplane, who came down after making 23 of the thirty laps of the course, because of engine trouble.

BRITISH ARMY OFFICERS ARE KILLED IN BIPLANE.

Stevenage, England, September 9.—Two more British army officers lost their lives while flying last Thursday.

Captain Patrick Hamilton had taken Lieutenant Stewart with him as a passenger in his biplane. The two officers had flown for a considerable time when a strong wind suddenly sprang up and in endeavoring to make headway against it one of the wings of the aeroplane collapsed. The machine fell to the ground from an altitude of 250 feet and was destroyed

The bodies of the two officers were found in the wreck.

75,000 REPORTED DEAD IN CHEKIANG TYPHOON

Shanghai Sept. 10.—That the number of deaths in the typhoon which swept Chekiang province August 29, was nearer seventy-five thousand than forty thousand, as at first reported was indicated by messages received today from Hanchow, the provincial capital.

The number of homeless and destitute is said, runs into the millions. Unless aid is immediately forthcoming, hundreds of thousands will die of starvation. Local relief committees are doing their best to relieve the situation, but the magnitude of the disaster has overwhelmed them. The government lacks funds.

Missionaries Reported Drowned.

Several foreign missionaries are reported to have been drowned. The catastrophe's suddenness was appalling. The storm began in the early morning and during the forenoon the wind attained hurricane violence. About the time for high tide there came a sudden torrential downpour of rain which overflowed the numerous streams emptying into the Yellow sea along the Chekiang coast. With the rivers already over their shallow banks the incoming tide rushed up their estuaries to an alarming height.

The water rose faster than a man could run and almost in an instant the coast towns were inundated. Then the tide receded with a rush, carrying several towns with all their inhabitants to sea, leaving scarcely a trace of them behind. Wenchow, with a population of eighty thousand, was among the cities practically destroyed. Chu Chow and Tientsin are in ruins and Koneo was completely destroyed.

TO BUILD AUTO ROAD ACROSS CONTINENT.

Indianapolis, Sept. 11.—More than $300,000 was subscribed to a movement, national in scope, for the building of a highway from the Atlantic to the Pacific, to be completed by Jan. 1, 1915, at a banquet tendered the automobile men and the manufacturers of accessories of various kinds by Carl G. Fisher and James A. Allison at the German House last night.

The hearty indorsement given by those present leaves no doubt that the enterprise will be a success.

It is the plan of those interested in the movement to ask every manufacturer of automobiles and sundries of every kind to subscribe one-third of 1 per cent of their gross receipts for three years, to be paid at the rate of one-third of 1 per cent a year in quarterly installments, or at the rate of one-fifth of 1 per cent a year for the period of five years.

The road is to be built of stone and the cost of material will be paid from the fund to be raised according to the plan as presented. Each county through which the road will pass will do the work of construction and bear the expense thus incurred under the direction of engineers furnished by the war department of the United States government.

SPEEDING CYCLE KILLS SIX.

Newark, N. J., Sept. 8.—Eddie Hasha of Waco, Tex., holder of several world's records for motorcycle racing, plunged over the rail of the course at the Newark motordrome into a crowd late this afternoon, causing the death of six persons, including himself, while six are dying and thirteen are badly injured.

The only two of the six dead positive identified up to a late hour tonight were Hasha and Johnny Albright, a Denver motorcyclist, who was riding third in the race. The other four dead were boys and young men among the spectators.

Five thousand spectators were witnessing the finish of a four-mile free-for-all race when the daring Texan rider ,doing ninety-two miles an hour, took his fateful plunge. He was riding high on the bank of the track, when the wheel of his heavy machine swerved and struck the upper rail. He was pitched headlong fifty feet into the air. He must have been instantly killed. His body was shapeless from broken bones when it was picked up almost at the feet of his wife, seated among men and boys in the bleachers.

Thrown Into Inclosure.

Albright was thrown headfirst in the other direction into the inclosure of the track, when the champion's wheel came sliding down the steep bank and struck him. He was picked up for dead, but he lived, in an unconscious state for more than two hours after removal to a hospital. He finally succombed to hemorrhage of the lungs.

The spectators injured were mainly the men and boys who were leaning over the rail yelling encouragement to the riders when Hasha came tearing into their midst. Some of the spectators were hurled high into the air and landed in the laps of those seated behind. A scene of panic among the spectators followed the tragedy.

THE MAINE ELECTION.

Portland, Me., Sept. 10. — Maine emerged from the state election of yesterday, in which the republicans were victorious, to find herself facing another political contest with five parties instead of four in the race for the six presidential electoral votes.

The progressive party whose leaders had joined with the republicans in yesterday's election, came into being today, after the announcement of the election of William T. Haines for governor, three out of four representatives to congress and a majority in the legislature which will choose a United States senator. Former Congressman Edwin C. Burleigh received the republican preferential vote for senator at the recent primaries.

Revised returns today for governor, with only five small plantations missing, which in 1910 cast fifty-six republican votes and forty-four democratic, give Haines (rep.) 70,880; Plaisted (dem.), 67,848.

Haines' plurality, 3,022; Plaisted's plurality in 1910 was 8,660.

O sunbeam glad, may I like thee
Give all my cheer and brightness free,
And help through all life's cloud and cold
Some drooping heart unfurl its gold.

—Lydia M. Millard.

Look up and not down;
Look forward and not back;
Look out and not in;
And lend a hand.

—Edward E. Hale.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, September 19, 1912. No. 37.

CONFERENCE NOTES

Providence willing, the session of the 21. Western District Conference will commence on October 23, 1912 in the Emmaus church near Whitewater, Kansas. The conference will be opened as usual with a service at 9:30 a. m. Let us pray for God's richest blessing upon the work of the conference.

P. H. Richert, Pres.
J. C. Peters, Sec'y.

NEWS AND COMMENTS.

Five hundred negro boys and girls are in training at the St. Paul's Normal and Industrial School, Lawrenceville, Va., under the efficient care of Archdeacon Russell.

A wealthy Hindu farmer in Moorland, Calif., has provided scholarships in the University of California for Hindus from India, the only condition stipulated being that they return to India on the completion of their course as sort of unofficial progagandists of American culture. If they but returned as Christians also!

Mexican immigrants into Texas are reported to be accessible to the Gospel as never before. Large numbers of young men among them are ready to enter the ministry. For their training the Texas-Mexican Institute has been opened by Southern Presbyterians on a donated tract of 700 acres in "the artesian belt." Agricultural work will go hand in hand with Biblical training and Christian teachers as well as preachers will be educated for work among the 200,000 Texan-Mexicans.

There are 367 Presbyterian churches and missions in the United States (not including the islands) in which some other language than English is used. Three hundred of these report a membership of 24,400 with 27,400 in Sunday schools. The contributions from these churches for parish expenses and missions amounted last year to $312,000—$242,000 of this having been raised in German churches. There are 68 Italian Presbyterian churches and missions, the largest being in Philadelphia and having a membership of 490 and a Sunday school of 400. In the New York Bohemian Presbyterian Sunday school there are 800 children enrolled. The Pittsburg presbytery has developed Slavic work especially. Forty Bohemian churches report a membership of 1900 with 2300 in the Sunday schools.

For the World's Seventh Sunday School Convention, which is to be held in Zurich, Switzerland, July 8-15, 1913, nearly 500 reservations are now made with the Transportation Committee, and thousands of the Sunday school leaders of the country are deeply interested in the development of the convention program. 2000 delegates are expected from North America, and 1000 more from other parts of the world.

GOD.

3.

What strength does atheism afford to bear and endure the afflictions and troubles of life? When the atheist stands at the ruins of all his earthly fortunes and happiness, when his friends forsake him, what has he left? Nothing but despair; no friend in heaven, who does not forsake him, no hope of a better world to come, of happiness that will not vanish.

There he stands at the deathbed of a beloved child, his heart seems to break, yet there is no comfort of ever meeting again in a world of bliss. And when he approaches death what comfort does atheism afford? None at all. This I, this spirit with all its plans and grand ideas, is annihilated. No heaven, no home, no Saviour, is waiting for him.

That is atheism, living on negation, tearing down, without ever building up any thing. Having no principles, no hopes, it is a cold, heartless, unreasonable system. Robert Hall says: "Atheism is a ferocious system, that leaves nothing above us to excite awe, nor around us to awaken tenderness."

Deism, of which there was spoken very much at the end of the eighteenth and the beginning of the nineteenth century, has almost died out. The deist believes in God as the creator of the world, but his God does not care about the world, He made it, like the watchmaker makes the watch, now it runs like a machinery is running, He can not change it any more.

Pantheism is another system of infidelity, though the pantheist is sometimes offended by being called an infidel, for he believes in God, yes he professes to believe more in God than we do. His God is nature, in everything existing there is God, but this God to which the horse and the tree and men belong alike, does not know anything about His existence except in the mind of man. If we think Him, He thinks Himself, so we are really God himself. Either He is said to be the absolute idea that governs the world, (but how and wherefrom did the world come then?) or He is the substance of the world, (and wherefrom then came the laws, that govern the world?). Pantheism is just as irrational as atheism, for both leave the problem of the world and its phases of existence unsolved.

What are the consequences of phantheism? Is there no personal God to whom I can pray, who can hear and help me, is all governed by an unchangeable law, then my thoughts and impulses are governed by unchangeable laws also, then there is no sin anymore, for in sinning I follow that law, I can not help it. Thus morality is destroyed.

Death ends all, here just as well as in atheism, whether I use other phrases for it or not. In death this "I", this person ends.

But if we say "I", we want a "thou" for this "I", one who is worthy of our love and the end of our strivings. That is God.

v. d. S.

OUR MISSION.

A paper read by A. B. Shelly on the Mission day of the Bible Conference, held under the auspices of our Eastern Conference and, by request of the editor, forwarded for publication in the Mennonite.

The spreading of the Gospel of **Jesus Christ is the** mission of the church. When Jesus said to His disciples, ye are the light of the world, and when He afterwards, before His departure gave them the command: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things which I have commanded you, He through them commissioned the church, whose representatives the apostles were, to this great work. Missions, therefore, belong to the church in general as well as to every individual denomination as a branch of the church.

Thus, in speaking of our mission, we may either have reference to the mission of the Christian church in general or to the mission of the particular branch of the Christian church to which one belongs. Undoubtedly the committee in arranging the programme for this conference and in putting my name down for a brief talk on **Our Missions,** expects me to treat this subject in its narrower sense and speak of the missions of the Mennonite church.

Mennonite missions are of a comparatively late origin. In this, as in many other church enterprises, the Mennonite church has shown its proverbial conservatism, or as one might say, its criminal tardiness in not entering upon the work in a hasty manner. While many other denominations were actively engaged in the spreading of the gospel among those who were living in darkness, both at home and abroad, the Mennonite church for a long while remained inactive in this line of church work. This may have been in part due to the peculiar circumstances into which our church was placed. As the Mennonite church has been exposed to prolonged, severe and cruel persecutions by which its members were driven from place to place where they did not have permanent homes and firmly established churches, they were put in a defensive position and did neither have the courage nor the opportunity for aggressive church work away from home. Furthermore the number of Mennonite church members never was very large in comparison to other ecclesiastical church bodies and as

a consequence its power and ability for mission work was necessarily limited.

While these and other reasons may have been the cause why our people for a long while neglected the great command of our Master we make mention of them not by way of justification for their neglect. While they have not been able to do as much as larger and more favorably situated churches were doing, they undoubtedly might have done more and would have done more had they been more enlightened on the subject. The tardiness and inactivity was thus due more to a lack of leaders than to the want of willingness on the part of the people. There was a time when our Mennonite people knew but very little about missions, of the immensity of the field and the great spiritual need of the heathen.

But during the middle of the past century a great change set in. About this time our Brethren in Holland organized a society for the propagation of the gospel among the people of the dependent provinces of Holland. This "Doopgezinnte Societaet," as it is called, at first established a mission upon the island of Java, with Rev. Janz as missionary and Mr. Schurmanns as teacher. Subsequently a mission was started by them among the Battas upon the island of Sumatra. Both these missions have been successful and are still in existence, employing a number of missionaries and teachers.

Simultaneous with this the missionary spirit awoke among our churches in America, in Germany and in southern Russia Contributions began to flow for the mission of our Holland brethren from the two last named countries and some even from our own country. The religious paper started about this time by the late J. H. Oberholzer at Milford Square, Pa., and the Mennonitische Blaetter started a few years later at Danzig, Germany, did much in fostering the missionary spirit just awakened among our Mennonite people.

It was this awakened missionary spirit that led to the organization of our Mennonite General Conference in 1860. As the latter had its inception at a joint missionary meeting, held by two congregations in south-eastern Iowa as a means to unite the scattered Mennonite churches in America for the purpose of carrying on mission work more effectually, it remains a question whether the Mennonite General Conference is the mother or the daughter of Mennonite Missions in America. Let it suffice today, that missions have from the beginning been the chief enterprise of our General conference to which all other objects were made subservient.

The question early arose whether we should act in concert with our European brethren in this all important work or whether we should establish a mission of our own, independent of our brethren beyond the sea? Both sides had their advocates. Those better acquainted with mission work and the expense connected therewith in view of the small number of churches then belonging to General Conference, advocated a concerted action with our brethren in Europe. Others, believing that by the establishing of a mission of our own, our people in general would be more interested in the work, advocated an opposite course. Finally overtures were made by our Mission Board to the Board at Amsterdam looking towards a united enterprise. After a somewhat lengthy deliberation on the part of the Board at Amsterdam the answer came, that they would gladly and willingly accept our missionaries upon their missionfield and also material offerings for their support but that they could not see their way clear to receive representatives from our General Conference as members of their Board.

This decision of the Board at Amsterdam, which on its face seems somewhat selfish, was no doubt providential. It was the means by which our General Conference was led to the decision to start a mission of its own independent from others, and we have reason to believe that a joint mission with our brethren in Holland would never have aroused the interest in missions and hence would not have made our people as liberal in giving for this cause as the establishing of our own independent mission has done.

Our Mission Board, first elected at the session of General Conference in 1872, was consequently instructed to look around for a missionfield of our own. Different fields were suggested and examined. Among others the field among the Indians in Alaska. But as the Presbyterian church had shortly before commenced missionwork there this field, although it seemed a promising one, was abandoned and mission work was begun in 1880 among the Arapahoe Indians in what is now the state of Oklahoma. This work was soon extended to the Cheyenne Indians living on the same reservation. Originally our work among the Indians bore more of an educational character. Boarding schools were established for the education of the young Indians, in which besides the secular instruction given them they also received instruction from the Bible. The idea prevailed that by winning the children we might win the parents for Christ. This idea, however, was not verified according to our expectations. For a number of years the field seemed to be an unfruitful one. It was only after eight years' hard and incessant labors that the first convert could be baptized in June 1888, from among those who attended our schools. During the following years a number of others attending the different schools were baptized, some of whom are still living and are faithful members of Christ's church, but by far the greater number of them have become the victims of the so-called "white plague" so prevalent among the Indians.

In view of the fact that the work did not produce more visible fruit some thought that a mistake had been made in the selection of the field, and that instead of beginning work here at home among the Indians we should have gone to some foreign country, as India, China etc. Others felt convinced that the method of carrying on missionwork by means of boarding schools was not the proper one but that more evangelistic work should be done among the older Indians in their own vernacular. The Mission Board, as well as the General Conference, were thus in a quandary not knowing what to do. But as later the government made more ample provision for the education of the young Indians by establishing boarding and day-schools of its own for all the young Indians, the boarding school system was finally abolished and greater efforts for the evangelizing of all classes of Indians were substituted. Missionaries were appointed whose first duty was the study of the language of the people among whom they were to work in order to be able to preach the gospel to them in their own tongue. Until they are able to do this they are allowed to use interpreters. This method has from the beginning proved to be a more successful one. Indians both young and old have since been won for Christ.

We must, however, not overlook the fact that the training received at the boarding schools may have been a factor in preparing the way for the gospel to the hearts of the young Indians. So that, although one did not see much fruit at the time, the seed, which was lying dormant for a time, at last sprung up and is now bearing fruit. Thus while we do not regard exclusive schoolwork as the best means of winning souls for Christ yet we would not discard the influence which our schools had upon some of those at least who attended them. If it were not that the government had made provisions for the secular education of the Indian children and if our missionaries did not now have access to these schools at times to give religious instruction we would still advocate schoolwork in addition to our religious work. The gospel is the power of salvation for the Indian as well as for the white man. And the gospel must be given him in his own language in order to exercise its greatest power. Even for those Indians who understand and speak the English language the gospel seems to have a greater power when presented to them in their own vernacular, than if presented to them in a language foreign to their mother tongue.

Later as more workers and more means were available our work was extended to the Hopi Indians in Arizona and to the Northern Cheyennes in Montana. As we will no doubt hear something of the field among the Hopis from a member of our Mission Board who has recently visited this field I will pass it by with the remark, that this field has hitherto proven to be a very hard one. The field in Montana with its three stations and the one in Oklahoma with three stations and an outstation among the Cheyennes and one station among the Arapahoes have not altogether proved unfruitful. At every station except one recently erected in Montana, we have organized congregations of Indian Christians ranging from perhaps a dozen to upwards of fifty members each. But the influence of the gospel is not limited to the members of these congregations. Like a leaven it is leavening the community and its influence is manifested in the life of the Indians in general.

As stated above, from an early period it was the impression of some that instead of starting missionwork at home we should have gone to some foreign country. This sentiment seemed to grow in some parts and it became a vital question with our Board whether it should not extend its work so as to include the heathen of some other country also. The Board knowing that such an extension would necessarily demand an increase of money and workers it hesitated in taking this step. But as the demand became more general and more urgent and as several workers offered their service for a mission field in India the Board recommended to General Conference that a mission be started in India. The Conference gave its consent to this proposal and accordingly two missionaries and their wives went to India in the fall of 1899, where they opened a mission in the Central Provinces in 1900.

A few years previous to this the Mennonite Board of Missions and Charities had opened a mission at Dhamtari, India. At this mission our missionaries tarried for the first year, studying the language and looking around for a suitable place for our mission, They finally found a place about 75 miles to the north of Dhamtari where they erected two stations about eight miles apart, one at Champa and another at Janjgir. Here our missionaries are actively engaged in preaching the gospel to the people, attending to their sick, visiting them in their houses and making tours through the surrounding villages, bringing them the good tidings of salvation besides administering temporal and spiritual help to upwards of 150 lepers in a leper asylum at Champa. A number of schools have also been established and the work in general seems to be prosperous and being crowned with success, especially so among the inmates of the leper asylum, the greater number of whom have been baptized.

During the past years a new station has been erected at Mauhadei, about 25 miles to the southeast of Champa. Nine white workers are at present engaged in our field in India who are assisted by a number of native assistants. Our work in America employs twenty-one white people with several Indian helpers.

The demand for workers and for means has been greatly increased during the past years. But the Lord has graciously provided us with both workers and means so that there has been no lack of either. Thus while the results of the work have remained below our desires and expectations we have sufficient testimony of the approval of the Lord so as to find no reason to be discouraged. All we have to do is to be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

PROGRAM

Of the 25th Session of the Middle District Conference, to be held at Donnellson, Ia., Sept. 23-24.

I. Sunday evening, Sept. 22,
Conference sermon, by the President.

II. Monday Morning, Sept. 23.

1. Opening exercises.
2. Organization.
   a) Reception of delegate's certificates.
   b) Minutes of the last conference.
   c) Admission of new churches.
   d) Reports of churches.
   e) Order of the day.
   f) Granting of complimentary votes to visitors.
   g) Appointment of temporary committees.
3. Report of the treasurer of the conference trustees.
4. Bible study. Rom. 12—W. W. Miller.

III. Monday Afternoon.

1. Report of the college trustees.
   a) Discussion.
   b) Resolutions.
   c) Election of three college trustees.
2. Topic: The Need of an Adequate Endowment Fund for Central Mennonite College.
   Discussion.
3. Topic: What Education Should a Minister have in our day in order to Meet the Needs of our Church?
   Discussion.

IV. Tuesday Morning, Sept. 24.

1. Topic: Favorable and Unfavorable Aspects of Present Day Church Activity.—P. P. Hilty.
   Discussion.
2. Report of the evangelization committee.
   a) Discussion.
   b) Resolutions.
   c) Election of one member of committee.
3. Topic: What should be the Work of an Evangelist and How do the Methods of Modern Evangelists Agree with Scripture?
   Discussion.

V. Tuesday Afternoon.

1. How can the Country Church best Minister to the Needs of the Community?
   Discussion.—P. R. Schroeder.
2. Transaction of necessary business.
   a) Determination of place of meeting of next conference.
   b) Election of following officers: (1) President; (2) Secretary; (3) One Trustee; (4) One member of program committee.
3. Question box.
4. Report of committee on resolutions.
5 Concluding remarks and adjournment.

E. J. Hirschler,
W. W. Miller,
Albert Schumacher,
Program Com.

PROGRAM

Of the Sunday School Convention, to be held at Donellson, Iowa, September 25th.

1. Song service.
2. Devotional Exercises.
3. Special singing.
4. We as Sunday school workers should urge our young people to take up religious work as a life's work. How can we accomplish this best?
5. Discussion.
6. Our Sunday school and all the modern methods to influence pupils to attend Sunday school: such as organized classes, giving entertainments, Sunday school picnics and class outings. Are they beneficial in furthering God's kingdom?
7. Discussion.
8. Round Table.
9. Decision Day. Should we annually have one? What preparations should be made for it? How conducted?
10. Discussion.
11. Graded work and its benefits to a Sunday school.
12. Discussion.
    Benediction.

Deaths.

Neuenschwander.—On Sept. 13, 1912, at her home, northeast of Berne, Ind., Mrs. Eliza A. Neuenschwander, wife of Adam Neuenschwander, died, leaving her husband and five little children to mourn her departure. She was 35 years and 23 days old when she died. The funeral services were held in the home at 8 o'clock A. M. and in the First Mennonite church in Berne at 10 A. M. Rev. S. F. Sprunger preached in German and Rev. P. R. Schroeder in English. The remains were interred at the cemetery west of Berne after the service. The deceased was a faithful member of the First Mennonite church at Berne since her baptism in 1892.

Yeakel.—On Aug. 16, 1912, in Richland, Bucks county, Pa., Rey Edward, son of Harvey H. and Anna (Ahlum) Yeakel, aged 3 years, 6 months, 6 days. Funeral services were held and interment made at the Flatland Mennonite church on August 20. A. B. Shelly spoke at the house of mourning and N. Y. Ritter at the church.

Weiss.—On September 4, 1912, in Quakertown, Pa., Rebecca, wife of Samuel L. Weiss, (nee Lewis) aged 69 years, 3 months, 8 days. Funeral services were conducted at the house of mourning on September 9th, by Revs. Hilligass and Woodring and at the West Swamp church, where interment was made, by Elder H. B. Musselman and A. B. Shelly. The deceased was a consistent member of the Mennonite Brethren in Christ church. She leaves her husband, two sons, one of them, Henry L. Weiss, a missionary in Chile, So. America, and five daughters, two of whom are engaged in Home mission work in Pittsburg, Pa.

Contributions.

FOR INDIA.

Mauhadei, India.

Mr. and Mrs. Johann Ediger, Buhler, Kan., $30, of which $25 are for a teacher's salary.

Gratefully acknowledged,
P. J. Wiens.

Champa, India.

B. F. Welty for General Mission purposes Rs. 30-11-0; Mrs. M. Woelk, Beatrice, Nebr., for widows and poor, Rs. 11-8-0.

Gratefully acknowledged,
P. A. Penner.

Statistics of the Middle District Conference 1911

Congregations.	Elders & Preachers.	Membership: Increase: Baptism	Increase: Letter	Decrease: Death	Decrease: Removed	Decrease: Withdrawn	Decrease: Expelled	Total Membership	Services: Preaching	C. E. Meeting	Prayer Meeting	Missionary Society	Sunday School: How often?	Teachers	Scholars	Teachers' Meetings	Normal Class	Contributions: Congregational.	Foreign Missions	Home Mission	Schools	Sunday-schools	Other Purposes
Berne, Indiana (1)	S. F. Sprunger, P. R. Schroeder*	34	13	5	18	26		776	weekly	3 Sundays in the mo.	3 times in a month	monthly	weekly	55	853	weekly	1	$1839.49	$2498.22	$471.40		$401.43	256.32
Clarence Center, N. Y.	Jacob Krehbiel				1			30	bi-weekly				"	5	45		1	34.00	94.50			19.84	8.00
Dalton, Ohio	A. A. Sommer (now S. P. Prieheim)	2		1	5	3		143	3 times a month	weekly	irregul'ly	"	"	15	160	"		581.50	141.12	39.00		120.98	9.70
Donnellson, Iowa	P. P. Hilty	5		2		1		155	G. weekly E. bi-weekly	bi-monthly		bi-monthly	"	8	100								
Fortuna, Mo	D. D. King		1	2	2	1		138	twice weekly	weekly		monthly	"	19	183	"		718.10	158.69	72.96	$48.99	36.39	
Noble, Iowa	S. M. Musselman	10	3			3		247	weekly	"		"	"	15	175	"	1	4890.92	187.97			90.31	
Pandora, Ohio	Albert Schumacher	13	5 (2)	1		2		291	weekly	"	weekly	"	"	25	313	"		1163.25	817.14	277.94		226.97	392.22
Pulaski, Iowa	W. W. Miller	30				1		228	monthly eve. weekly	"		"	"	16	175	"		740.00	50.00	58.30	86.25	90.00	541.30
Sterling, Ohio	W. S. Shelly			1				41	12 times				36 times	4	27			186.87		12.12		20.86	
Stevensville, Ontario	Jacob Krehbiel.							33	bi-monthly		monthly							18.00	2.00				
Summerfield, Ill.	J. B. Baer	2	2		6		14	125	weekly	bi-m'nthly		"	weekly	7	55	"		700.00	179.00	33.50		55.36	134.09
Swiss congr. near Pandora & Bluffton O	W. S. Gottschalk and Ben Diller	63	11	8	10			(3) 796	2 and 3 times weekly	3 Seniors 1 Intermed 1 Juniors	weekly	"	"	56	870	"							
Trenton, Ohio	T. J. Simpson	13		5		2		165	twice weekly			"	"	8	90	occ'sion'ly		1000.00	7.00			125.08	220.00
Wadsworth, Ohio	W. S. Shelly		6	3				156	78 times	bi-m'nthly	weekly	"	"	9	125	weekly		930.61	50.00		34.00	118.07	74.61
Wayland, Iowa	S. M. Musselman	8	12	3				193	weekly	weekly		"	"	14	185	"	1	3028.00	75.00	35.00		120.00 (4)	

*Inactive Joel Lebman, I. A. Sommer, S. v. d. Smissen.

REMARKS

(1) Every month once the Temperance Society has a meeting. (2) Two on Confession. (3) Now 823 members. (4) This sum was contributed by the Sundayschool, not by the church for the Sundayschool.

The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

Correspondence.

Bluffton, Ohio, Sept. 16, 1912. Mr. John Lauby and family will move to Ft. Wayne this week. Mr. Lauby will attend the Ft. Wayne Bible school.

Prof. and Mrs. D. W. Bixler who were married in Wayne Co. recently will make Bluffton their future home, having located on College avenue.

Quite a few students are expectted to attend college which opens on Wednesday of this week. Rev. Gottshall attended the Central Illinois Conference, held at Carlock, Ill., last week. This week he will attend the Middle District Conference at Donnellson, Iowa. During his absence Dr. Edison Mosiman will have charge of the services.

Mr. Jacob Snyder and family and Mr. Lewis Shaw from Pennsylvania, visited with Rev. Gottshall and family over Sunday. Sunday. Sunday morning Mr. Shaw preached at the Ebenezer and Mr. Snyder at the St. John's church. In the evening Mr. Snyder preached at the First Mennonite church. He spoke on the text. "And it came to pass, as they went in the way, a certain man said unto Him, Lord, I will follow Thee withersoever Thou goest." Luke 9:57.

Mrs. D. S. Beeshy and daughter Florence returned home last Saturday after a four weeks' vacation visiting relatives and friends in Canada and Pontiac, Mich.

Willis L. Neuenschwander, who taught school and had charge of the Mennonite church in Waldheim, Sask., returned home last week. He will attend Oberlin college this year.

Quakertown, Pa., September 10, 1912.—Our churches in this vicinity were highly favored during the past month by ministering visitors. On Sunday, August 11. we had the pleasure of having with us brother Jacob Snyder of Roaring Springs, Pa., who preached able and forceful sermons, in the morning at East Swamp and in the afternoon at West Swamp. It was expected that he would preach in our church here in town in the evening, but as his business called him to be at home early the following morning he was obliged to leave us immediately after the afternoon service.

On Sunday, August 25, we had the pleasure of having with us brother Albert Claasen, of Beatrice Nebraska, who during the past two years attended school here in the east, the first year at the Union Missionary Training Institute at Brooklyn and during the last year at the White's Bible Training School in New York. Bro. Claasen had just returned from a three months' tour through Germany, Switzerland, etc., which he made subsequent to his graduation at the last named institution. He preached very ably for us at our Flatland church in the morning, at West Swamp in the afternoon, at Quakertown in the evening. He remained, as the guest of brother A. B. Shelly, during the greater part of the week, at the same time attending the sessions of our Bible Conference at Saucon. He left here on Friday morning for his home at Beatrice, stopping on his way over Sunday at Berne, Ind.

On the following Sunday, September 1, we enjoyed a visit from our missionary sister, Agnes Williams of Cantonment, Oklahoma. She gave several interesting and instructive talks on our work among the Cheyenne Indians to appreciative audiences at the East Swamp church in the morning, at West Swamp in the afternoon and at Quakertown in the evening. Sister Williams also attended the Bible Conference during the previous week where she gave several talks in reference to our mission work among the Indians. Our people were much pleased by these visits and no doubt some of the seed sown by them, at least, will bear fruit.

Quite a number of our people attended the Bible Conference at times and all seemed to be pleased with the exercises. The attendance in general was fairly good and all the exercises were of an encouraging, enlivening and instructive character.

Communion services will be held in the different churches composing the charge under the eldership of A. B. Shelly as follows: West Swamp, September 29, Saucon, October 6, Quakertown, October 13, and Flatland, October 22.

With Christian greetings to the editor and readers the correspondent of the Mennonite,

Sigma.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Editorial.

One of the distinguishing items of difference between the Mennonite church and other confessions is its denial of the doctrine of infant baptism. It was because our fathers could not consent to the practice of administering the rite to babies that they were classed with the Anabaptists. Radical as were many of the differences distinguishing the followers of Mennonites from the rest of Protestant Christendom they would in all likelihood have enjoyed comparative ease instead of the severe persecutions to which they were subjected had they been willing to let go the doctrine of believer's baptism and submitted their little ones to baptism.

The question of baptism was one upon which the church thought strongly in reformation times. There were two reasons for this. The one, perhaps the most influencing, was the fact that the many shades of belief included under the general term Anabaptist were opposed to infant baptism. Anabaptists were in disrepute everywhere. They included every class of dissent from the fanatical parties who tried to establish the kingdom of God on earth by the use of force and violent seizure of the government, to the non-resistant parties who would have nothing at all to do with worldly rule and were orthodox in their theology. The mild and defenseless had to bear the brunt of hatred and persecution simply because it happened that a general term applied in derision applied to them as well as to the fanatical and disorderly. The other reason why people were led to regard the teaching of believers' baptism was the fact that the most prominent reformers such as Luther and Calvin accepted infant baptism and used all their influence to compel it. When we think of the radical changes that the reformation brought about in the change from the teaching of Rome to Protestantism it amazes us to observe that in so few years a large body of the population of Europe could so easily discard so much of the superstition bred into it during the many centuries in which Rome enjoyed undisputed rule. It is a marvel to us indeed in this late day, that the reformers got rid of so much in so short a time. We can hardly blame some of them for holding to time honored institutions which in our day under a similar stress of feeling might be discarded altogether.

Infant baptism was a subject to be fought out with dissenters alone and that in a way that people of that time were accustomed to deal with dissenters. The subject did not become a great national or political issue like the withholding of the cup from the laity in the communion, nor was it the subject of demoralizing abuse like the selling of indulgences, neither did it touch the stomachs or the pockets of the common people like the growing wealth and consequent arrogance of the monastic orders. It lacked the political motive that called for a mass movement in the direction of believer's baptism. And therefore great national leaders did not rise to condemn infant baptism and advocate the believer's baptism. The question of a departure from the traditional baptism rather remained a question to which a few thoughtful persons gave their attention. These, as they became convinced of the truth of their doctrine, gathered together their little followings here and there, of course, but the movement missed the backing of a nation rising up in its might and demanding its right. Perhaps it was good for the cause that it did not have such a backing. The independent thinkers who renounced infant baptism and fearlesly committed themselves to the persecution and ridicule that became the lot of those to whom the term anabaptist might be applied, laid the foundations for the purest and most independent forms of Ecclesiastical organization. On the continent this movement took the form of Mennoniteism from whence its influences reached England and appeared in the various types of the Baptist movement. The English form became the narrowest in that its development excluded every form of baptism but one. Believer's baptism, however, was the germ from which both movements grew.

Our church being a church largely confined to rural districts and our people having carefully kept themselves from public notice by refusing to have anything to do with public affairs, make the doctrine of the Mennonite church a matter of which, even today, the world knows little or nothing. The ordinary reader of today seldom knows the Mennonites except by a certain book of fiction which mis-states and mis-represents the people who go to make up the membership of the Mennonite churches! The student of theology is apt to know but a little about Menno and his followers by the scant notices appearing here and there in theological literature; the traveller may occasionally be informed that the quaintly garbed prosperous individuals he meets here and there are Mennonites, but that is about all the general information the world gets about the Mennonites. Our church has a rich literature, although it seems to have been created more for the edification of its members than for the information of those not within its fold. On account of this lack of information we are often compelled to hear otherwise well informed people ask, "Who are the Mennonites and what do they teach?" We must begin our answer by informing them that we differ from other churches in that we do not teach infant baptism. But to tell one accustomed to believe that the baptism of infants is a duty plainly taught by Scripture and insisted upon by the church as a thing necessary for the salvation of the child begins an argument immediately or at least it brings out a call for us to defend the things we teach. "Why do you not baptize your babies?" is the most natural question in the world for one to ask who is not familiar with the church and its doctrines which say, "Only the baptism of believers is permitted."

We believe that every member of the Mennonite church ought to be well enough grounded in this item of our belief to meet the counter arguments presented against it. He ought, at least, to be able to show that the New Testament no-where gives a single example of the baptism of infants and no-where teaches that they should be baptized. This involves on his part a study of the passages that have to do with baptism. We would suggest an occasional Bible study in the home, Sunday school and prayer meeting on this subject. Such a study, we believe would be profitable and make us more certain of the ground upon which we stand as a church. An article in the "Gospel Advocate" by G. B. Hancock treats the matter of infant baptism so convincingly and completely that we herewith present it to our readers trusting that it will add a valuable store of information to the reader's mind from which he may draw in defense of the precious doctrine whenever he is placed under the necessity of doing so. **G.**

INFANT BAPTISM.

By G. B. Hancock.

We will notice the question: Who, by the authority of the Christ, can be baptized? That the Savior commissioned the apostles to baptize is a conceded fact, and that He commissioned them to baptize certain characters must be conceded; for it would be unreasonable to conclude that they were to baptize individuals irrespective of character.

In commissioning the apostles, Matthew says that He said them: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Mark says: "And He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Luke says: "Then opened He their mind, that they might understand the scriptures; and He said unto them Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." John says: "Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit: whosesoever sins ye forgive, they are forgiven unto them; whosesoever sins ye retain, they are retained."

Such is the commission as recorded by the four evangelists. What that commission authorized they could do in the name of Jesus but nothing more. In laboring under that commission, they were to address themselves to those that were capable of being disciples; but those capable of being disciples are such as are capable of being taught. Mark informs us that those capable of being disciples are such as are capable of believing and disbelieving. Luke informs us that in their efforts to make disciples they were to require repentance of all that would become disciples. Then their mind was opened to understand the Scriptures and their proclamation began. According to the command of Christ, they required repentance of each one that would be a disciple. This discipling was to be in order to the remission of sins and citizenship in the kingdom of God. The apostles were, therefore, commissioned to baptize the believing penitent.

Applying the laws and rules of language to the commission, the apostles were prohibited from baptizing those not capable of believing and repenting. Faith comes by hearing the word of God. (Rom. 10:17.) Repentance is a change of will, consequent upon sorrow of sin, that leads to reformation of life. The Gospel order is, according to the commission, hearing, believing, sorrow for sin, reformation of life, baptism.

Syllogism 1: (1) The commission requires those who are capable of complying with the Gospel order as subjects of baptism. (2) Infants are not capable of complying with the gospel order. (3) Therefore infants are not, according to the commission, subjects of baptism.

Syllogism 2: (1) The gospel order is in order to the remission of sins. (2) Infants have no sins to remit. (3) Therefore infants are not subjects of gospel order.

Syllogism 3: (1) The baptism ordained by Jesus Christ is for subjects of gospel order. (2) Infants are not subjects of gospel order. (3) Therefore the baptism ordained by Jesus Christ is for infants.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, for His name's sake." (Rom. 1:1-5.) "Now to Him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." (Rom. 16:25, 26.)

Syllogism 4: (1) The apostles were commissioned to those capable of rendering obedience to the faith. (2) Infants are not capable of rendering the obedience of faith. (3) Therefore the apostles were not commissioned to infants.

Syllogism 5: (1) The apostles were authorized to baptize, upon certain conditions, those to whom they were commissioned. (2) They were not commissioned to infants. (3) Therefore they were not authorized to baptize infants.

(To Be Concluded.)

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

REPORT OF THE BIBLE CONFERENCE

Of the Eastern District Mennonite Conference.

Reported by Wm. Geissinger.

The Bible Conference which met in the Saucon Mennonite church near Coopersburg, Pa., during the last week of August, was the first of its kind ever held under the auspices of the Eastern District Conference. During the last few years several individuals had expressed their desire for such a conference, but nothing seemed to materialize until this year. The conference grew out of a resolution adopted a year ago at the annual Sunday school convention held at Deep Run, Pa., which asked that the next Sunday school convention be held in connection with a Bible Conference.

The first day (Tuesday) was devoted to the annual Sunday school convention which held two sessions. Both during the morning and afternoon live and interesting topics were discussed and a good Sunday school spirit prevailed. The Bible conference proper was opened in the evening of the first day by the chairman, Rev. A. M. Fretz, who after a spirited song service led by Rev. A. S. Shelly, sounded the key note of the conference. He read for the Gospel lesson St. Luke 24:13-32, designating as the crowning thought a portion of the thirty second verse, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures." Then Dr. E. B. Turner, field secretary of White's Bible school of New York, delivered his first lecture on the Gospel according to St. Matthew. Dr. Turner here gave a general outline of the work to be done during the week and laid especial stress upon the fact that Matthew's Gospel was the good news to the Jews, or the Jewish king rejected.

On Wednesday morning after the devotional exercises were conducted, Rev. J. W. Schantz addressed the conference on the "Study of the word." tracing Christ through the Old and New

Testament. In a considerably short address he followed the story of redemption and gave a short outline on how the Bible might be studied systematically and profitably. This was followed by the second lesson on Matthew by Dr. Turner where he took up that part of the Gospel which proves that Christ was the Son of David and therefore the king of the Jews—genealogy of Jesus. In the afternoon Rev. W. S. Pettingill of Wilmington, Del., gave the principal address and again in the evening spoke on the second coming of Christ. Rev. Pettingill is a Baptist minister and is connected with the publishing house of that church in Philadelphia.

Thursday was Mission day and after Dr. Turner had given his third lecture on Matthew, Rev. A. B. Shelly read a paper on "Our Missions." The paper was a rather exhaustive treatise on the mission work of the Mennonite church and was highly appreciated by all. The fact that Rev. A. B. Shelly is the oldest member of our Foreign Mission Board now living, being an honary member of the Board, made his discussion all the more interesting.

On Thursday afternoon Miss Agnes Williams addressed a full house on the work done among the Cheyenne Indians, and so well was her talk appreciated that requests were made that she address the conference again some time later. Rev. A. S. Shelly who was recently elected a member of our Foreign Mission Board and who has during the last summer spent some time in Arizona, spoke on the outlook among the Hopi Indians there.

In the evening Dr. Turner gave a Missionary address on the subject "Service."

On Friday morning Rev. N. B. Grubb addressed the conference on the thirty-fourth Psalm laying especial emphasis on the sixth verse. All felt much impressed with the brief address given by Brother Grubb. Then followed the fourth lesson on Matthew by Dr. Turner on the proclamation of Christ's Messiahship by the works and words of Jesus.

The Friday afternoon session was unfortunately the most poorly attended of all the sessions. During the afternoon Rev. S. M. Grubb spoke on "Our church—its Present Day Needs and Opportunity" which it was thought by those present should be published in the "Mennonite." Then Rev. H. G. Allebach read a paper on "The Inspiration of the Bible" which now appears in a separate column of this paper. In the evening Dr. Turner gave the fifth and last lecture on "The Passion."

Saturday morning was Young Peoples' Day and Dr. Wm. S. Moyer presided. In the absence of Maxwell H. Kratz who was to give an address, A. A. Moyer of Philadelphia, gave an address on "The Proper Attitude of an ideal Christian Endeavor" and Mr. Howard Moyer spoke on "Co-operation."

The afternoon session on Saturday was a platform meeting where all who felt could take part. A number of those present gave short talks. Miss Williams on request gave another interesting talk, Rev. A. S. Shelly gave a brief review of the work done during the week. Rev. A. M. Fretz and a number of the S. S. and Young Peoples' Society workers. gave short addresses. The spirit manifested seemed to indicate that all felt that it was good to have been there.

NOTES ON THE C. E. TOPIC.

Sept. 22.

Believe! Believe Much! Believe Strongly!

John 11:17-27, 41-46.

Our subject emphasizes the all important thing in man's relation to his maker. Our Scripture selection is one of the most striking reasons why we should believe on the Lord Jesus Christ. Man can't live without believing somebody and believing in somebody. We must take the words of many people for what they mean and we cannot do without hoping in and otherwise having confidence in what people are to do for us. If it be true that we must believe fellow man in order to live how much more is it so in our relations with the Supreme Being who controls every power?

God wants us to believe in Him. It is reasonable to believe in God. The Psalmist declares that the man who doubts God is a fool. He is a fool because he refuses to accept the testimony of his senses.

We are to believe in Jesus in a particular way. He is the author and finisher of our faith. Faith in Him is our only possible chance to secure salvation. "Believe on the Lord Jesus Christ and thou shalt be saved." Believing on Jesus involves absolute confidence in Him. We must trust Him without question. Trust Him for directions how to live, trust Him for grace to serve Him right and trust Him for the enlightenment that gives us the assurance that we are the children of God. Believing demands obedience. Without an army of saints obeying Him without question the victories over sin and the devil are impossible. His word can mean the mightiest factors in our life and in the progress that moves for righteousness and salvation or it may mean nothing at all. All depends upon wether we believe Him or not. Man is confronted with some mighty problems such as the problems of life, of death of peace of soul, of the certainty or uncertainty of heaven as well as the problems of sin and evil in this world. The solution of these problems can never be successfully worked out without the assistance of the Supreme Power of God. This Jesus reveals to the believer. When it comes to wether or not to do this or that which the world or the flesh would suggest, as Christians we must consult the assurance or the warnings and promises of our Lord. Those who disregard His word have no future but to perish miserably.

Believing in the Lord is the secret of prayer. Unless there is an accompanying faith prayer becomes mere words and nothing more. Belief in the Lord Jesus Christ robs death of its terrors for through Him death is only a way that leads ot the better world. Believing on Him in trouble may make trouble a blessing and believing on the one "who was a man of sorrow and acquainted with grief" bring us through our sorrows safely to the possession of these blessings which even sorrow may bring.

NOTES ON THE S. S. LESSON.

Sept. 22.

The Feeding of the Five Thousand. Mark 6:30-44.

Golden Text: John 6:35.

Analysis. I. The disciples return and report to Jesus. II. They retire with Him to rest. III. The multitude follows Jesus. IV. He feeds them. This is one of the most important miracles. All the gospels contain accounts of it. Jesus makes it teach a most important lesson.

The disciples had just returned from the mission on which they were sent in our last lesson to report the things they had done and taught. The most blessed part of our work for Him is the pleasure we have in sharing with Him the joys it brings us.

After the task was over Jesus would have His disciples rest with Him. There is joy in serving Him under any condition but there is also a sweet satisfaction in the rest He gives.

Note how much Scripture has to say about rest. Jesus invites the wearied and heavy laden to come for rest. He has provided a heavenly rest for those whose earthly struggle is over. It will be a sweet eternal rest because they shall be eternally with Him free from earth's tasks and trials.

The multitude which followed Jesus and His disciples was religiously inclined. They were on their way to Jerusalem to the Passover. It is a mistake to suppose that the great mass of people are not interested in spiritual things. They are always interested when given proper encouragement. They are hungry for the truth. What they require is leaders who will direct and feed them.

Jesus is always compassionate. He wants His wandering sheep cared for. Observe how often men are spoken of as sheep in Scripture. He is ever ready to shepherd them.

The helplessness of the disciples when confronted with the duties of hospitality was no reason for them to be discouraged. They had One with them who had limitless resources at His command. They had often seen demonstrations of His power and He was now about to give a greater evidence of what He would do. Our limitations should not drive us to despair. They should drive us to Jesus who can supply that which we lack. When we are hungry and without resources He is willing to feed us and supply our necessities.

Jesus had a three-fold purpose in mind when He supplied the multitude with food. (1) The miracle was designed to supply a text for the sermon He was to deliver later, in which He would proclaim Himself the bread of life. (2) The miracle was to be a sign of His divinity. Only God could exercise the creative power it demonstrated. (3) It was to be a test. The feeding brought to the surface the carnal cravings of the crowd. It was to be followed by the announcement of the doctrine of eating His flesh which would lead the carnally minded to desert Him and the spiritually minded to cast their lot with Him. Jesus is the bread of life. Bread is man's most perfect food for the building up of his natural body. Jesus is the perfect food sustaining the soul. Without food there can be no growth or energy. Without Jesus spiritual activity is impossible. As our bodies assimulate bread in eating it and it becomes a part of ourselves so by prayer and spiritual exercise we take Christ to ourselves and He becomes a part of us.

We see in this incident how God lavishes His gifts upon man. Enough for 5000 and still twelve baskets full left. A basketful for each disciple though they had scarcely enough for one in the beginning. The more we give the more we are sure to have, is the rule in God's service.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

News of the Week.

JAPAN PAYS A LAST TRIBUTE TO OLD EMPEROR.

Offerings of Rice, Light and Trees Laid on Coffin of Mikado—Yoshihito Frees Prisoners.

Tokio, Sept. 13. — Through packed ranks of his former subjects the body of the mikado, Mutsuhito, was borne tonight, from the imperial palace to the Aoyama parade ground, for the ceremonials, which immediately preceded its removel to Kioto for burial. The line was so long that when the head of the procession reached its destination the rear was just starting from the palace gate.

As soon as the coffin was in the proper position in the place especially erected for the obseques at Aoyama, the offerings of rice, light, trees, were laid in accordance with the Shinto rites, and the address specially prepared by the court ritualist and approved by the emperor was read.

Emperor Kneels Before Coffin.

Emperor Yoshihito knelt before the coffin and paid his respects to his father. He was followed by the empress. Forty thousand persons were in the inclosure where the funeral services were conducted. The monotonous throb of Japenese music and the sound of the burial chants in the ancient language of Nippon continued throughout the services.

Imposing as had been th ceremonial attended by the great dignitaries in the palace earlier in the day, when the funeral service, serving to emphasize the contrast between the ancient Shinto rites and the twentieth century militarism, was conducted, the passage of the funeral car through the streets of the capital tonight was even more impressive. It afforded the populace of the capital an opportunity to display sorrow at the nation's bereavement, and hundreds of thousands stood for hours waiting for the procession to pass.

Sacred Trees Erected.

The streets and boulevards were brilliantly lighted by torches and arc lights on both sides of the road. Intersecting the torches and electric lamps, were placed large sacred trees and at frequent intervals black and white cloth-covered poles, surmounted by wreaths of evergreen, had been erected.

Freee Hundreds of Prisoners.

The mikado issued a proclamation of amnesty tonight, freeing hundreds of his subjects, imprisoned, either following conviction or awaiting trial. Certain anarchists were specifically excepted. It is not yet known whether the 123 Koreans, accused of complicity in a plot to assassinate Count Terauchi, Japanese governor-general, of Korea, were included.

GEN. NOGI AND WIFE COMMIT HARI-KARI TO FOLLOW MIKADO

Tokio, Sept. 13.—General Count Marasuke Nogi, supreme military councilor, and his wife, the Countess Nogi, committed suicide tonight following the religious exercises in connection with the death of the emperor, Mutsuhito.

According to the meagre information available, General Nogi and his wife died by hari-kari, the old Samurai form of suicide by the sword. Both were descendants of the old clans of two-sword men, and belonged to the old school of philosophy, in spite of their adoption of modern ways.

There is much speculation as to whether the act was merely one of personal devotion or whether the distinguished couple had been chosen to follow the spirit of the emperor as attendants.

U. S. TO INTERVENE IN SANTO DOMINGO

Washington, Sept. 13.—The United States is about to intervene in Santo Domingo for the protection of foreign lives and property.

A fresh revolution believed to be in part a renewal of the recent one thought to have been squelched, is threatening American and other interests.

The gunboat Wheeling, at Guantanamo; the gunboat Tacoma, at Bluefields, Nicaragua, and the protected cruiser Des Moines, at Key West, each carrying a complement of marines and a full crew of bluejackets, are the most available forces for the work. None is more than three days away from the island. The gunboat Petrel is already in Santo Domingan waters.

Was Never Suppressed.

The customs houses of the island controlled by the United States by treaty must be protected against seizure by the revolutionists. Further than that, advices today contained news of so serious a nature that the state department began preparations for immediate activity.

The latest outbreak is believed to be promoted by the prime movers in the recent insurrection, which culminated in the battle of Dajabon, August 4-6, when that place was taken by the revolutionists.

Latest reports to the state department indicate that notwithstanding reassuring promises from the Dominican government that revolution never has been completely suppressed, but smoldered only to break out fresh and with greater intensity.

UTAH MINERS FIRE ON DEPUTIES WHO CLOSE PLANTS.

Bingham, Utah, Sept. 18.—Bullets greeted thirty-five deputy sheriffs who attempted to draw the fires under the boilers of the great copper mines here today. From behind breastworks they had thrown up since morning, striking miners who quit work today because the Utah Copper company and several other concerns refused them an increase in wages fired upon the officers and drove them from the mine works. None was injured.

Earlier in the day, however, while armed strike pickets stood guard at the approach of the various properties firing shots into the air, one of their number was wounded by Theodore Schweitzer, a deputy. The deputy had ordered the picket to cease firing. Upon his refusal Schweitzer shot the miner in the wrist.

Four thousand man, mostly foreigners, were idle and almost every idle man bore a weapon of some sort. They gathered in sulky little groups discussing their grievances.

The Bingham miners made an informal demand several weeks ago for a flat increase of wages in all departments of 50 cents a day. On Sept. 1 the Utah Copper company announced a horizontal increase of 25 cents a day for all labor and the other employers adopted the same scale. This was not satisfactory to a majority of the men and agitation for the full 50 cent raise continued.

EL TIGRE IS IN HANDS OF THE FEDERALS

Douglas, Ariz., Sept. 16.—El Tigre, one of the richest mining camps in northern Mexico, was retaken by federals at 4:30 o'clock this afternoon after having been in the hands of the rebel band of Inez Salazar for two days.

Telephone communication with the camp was restored just as the federal troops were moving in and Supt. L. R. Burrow telegraphed that the rebels were still in sight, going over the hills. Not a shot was fired in the recapture of the town.

A hundred federals, chiefly Yaqui Indians, marched into the town and the small band of rebels that had remained to await the reply to the demand for $100,000 ransom took to the hills.

Several hundred additional federals are encamped in the vicinity of the town.

The rebels are reported to have taken with them $20,000 worth of gold and silver bullion.

News of the relief of El Tigre was received here with much rejoicing. There had been disquieting rumors all day of mistreatment of Americans by rebels.

THIRTEEN DIE IN TRAIN WRECK AT LIVERPOOL

Liverpool, England, Sept. 17. — Thirteen persons were killed and fifty injured by the derailing tonight of the express from Chester to Liverpool at Ditton junction, eight miles from Liverpool. The train had passed over the long bridge spanning the Merzy, and was running down the incline rapidly to the junction, when at the crossover, the engine jumped the rails and jumped into the buttress of a bridge spanning the line.

The coupling of the car next to the engine parted and the train of nine cars sped onto the station. The leading cars crushed into the platform with terrific force and were wrecked. One car was over turned and caught fire and was soon consumed.

Several bodies in this car were cremated. Some of the injured were rescued from windows.

The engine driver was crushed to death and the fireman had both legs broken. He was pinned under the locomotive for two hours.

U. S. SAILORS FIRED ON BY NICARAGUANS.

Bluefields, Nicaragua, September 16.—American sailors from the gunboat Tacoma were fired on in the streets here last night during an anti-American demonstration incident to the celebration of the anniversary of Central American independence. A mob of excited Nicaraguans was formed immediately and for a moment bloodshed was threatened.

Prompt action by Lieutenant Lowell, in command of the landing force of sixty marines, undoubtedly prevented more serious results. He rushed the marines to the scene of the trouble and dispersed the mob.

Americans Patrol Streets.

The entire force of Americans patrolled the streets of the city throughout the night and prevented the assembling of natives in groups.

The sailors who were fired on by the Nicaraguans were not hurt. Quiet prevailed here today, but it was realized that the situation is critical. A strong anti- American feeling exists here and in other parts of Nicaragua and the action of the mob last night did not come altogether unexpectedly.

HAZING PRANK PROVES FATAL TO THE VICTIM

Chapel Hill, N. C., Sept. 13.—Isaac William Rand, of Smithfield, N. C., a freshman at the University of North Carolina, was killed today while being put through a hazing prank. Four sophomore students were held by the coroner in $5,000 bail each for causing his death. Governor Kitchin had called upon President Francis P. Venable of the university, to make a complete investigation of the affair and report to him.

At the coroner's inquest the evidence showed that Rand had been taken out by the second year classmen and forced to mount a barrel. He was ordered by them to sing and dance, and while carrying out the order the barrel either was kicked from under him or he fell. Just which occurred has not been definitely determined, as the evidence was contradictory.

When he dropped to the ground he struck some glass which pierced his neck, severing the jugular vein and carotid artery. Blood gushed profusely from the wounds. Rand's wound was so severe he bled to death in a few minutes.

THREE KILLED IN TORNADO IN NEW YORK STATE

Syracuse, N. Y., Sept. 15. — Three persons were killed and 50 injured by a tornado which worked a ten-mile train of destruction across the northern part of Onondaga county late today. The property loss is estimated at $250,000.

Without any warning of its approach, the black, funnel-shaped cloud first appeared near Longbranch, a pleasure resort ten miles from this city. About 400 persons were there and panic followed when building after building toppled over and two massive interurban trolley cars were hurled into a ditch.

RELIGIOUS ZEALOTS IN OUTBREAK AT BELFAST

Belfast, Ireland, September 16.—Queen's Island shipyard was the scene today of another fierce outbreak of sectarianism. Several artisans were attacked, one of them so severely that he was carried out of the yard unconscious. Excitement at both of the big shipyards, which are the largest employers of labor in Belfast, has risen to fever pitch. Many men refused to go to work today at Harland and Wolff's plant and only a very few Catholics were working at the other yard, as the manager last week advised against their return to work on account of the feeling shown by the Protestants against them.

FIVE ARE DROWNED AS THEIR BOAT CAPSIZES

Chicago, Sept. 15.—Five naval apprentices were drowned and five are missing as the result of the capsizing of a cutter from the United States Naval Training Station at North Chicago, Ill., late this afternoon. The bodies of five of the victims were recovered and identified and it is believed that the five boys unaccounted for were drowned.

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— BY —

Dr. Philip Vollmer

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4. What a Man of 45 Ought to Know.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, September 26, 1912. No. 38.

GOOD MISSIONARY HYMNS are none too common. That of Bishop Heber ("From Greenland's Icy Mountains") has been of immeasurable service for a century. Dr. Reginald H. Howe of All Saints. Longwood, Mass., who himself bears the name of the great Calcutta bishop, has recently given us a new and admirable one. It is to be sung to Haydn's Austrian Hymn.

What these sounds from every quarter,
Gathering strength as on they roll?
'Tis the tread of many nations
Hasting to a common goal.
What the power that spurs them onward,
As resistless as the sea?
His who said, "If I be lifted
I will draw all men to Me."

Now at last the Savior seeth
Of the travail of His soul
And the cross its might extendeth
East to west, from pole to pole.
Afric, first to hear the message,
Turns from darkness to the light,
Fetish fear and spirit worship
Flee like spectres of the night.

India, the land of spirit,
Mystic seeker after truth,
Heareth now a voice proclaiming
I am Way and Life, the Truth.
Late the ancient Mongol Empires
And the Islands of the Sea,
Futile self-endeaver leaving,
Learn to lean, O Christ, on Thee.

Let the mighty host go onward,
Over plain and desert sand,
Till they reach the land, the holy,
Like the Magi, gifts in hand,
T'll they come to David's city,
To the foot of Calvary,
Then all kneeling, all adore Him,
Jesus "reigning from the tree."

—Record of Chr. Work.

NOTICE AND INVITATIONS.

All our dear congregations are herewith notified that Bro. and Sister C. J. Frey have not yet been ordained in Oraibi as formerly planned, but shall, Providence willing, be ordained in their home congregation, Alexanderwohl, on October 6. May the Lord give us all a heart and mind to pray for a rich blessing for them that they may become efficient and faithful missionaries as they have already served faithfully as assistants on the mission field.

P. H. Richert, Sec.

There are 47 Chinese temples in the United States.

NEWS AND COMMENTS.

On Wednesday, Sept. 25, Bro. S. K. Mosiman of Bluffton, Ohio, is expected to give an English lecture in Bethel College, Newton, Kansas, on "The Authority of Faith."

Bro. J. W. Kliewer, of Bethel College, is afflicted with a throat trouble which necessitates absolute rest for the throat. This, just at the opening of the school year at the college, is very inconvenient for himself and for the college.

The committee for school and education of the General Conference, consisting of the brethren J. W. Kliewer, S. M. Grubb, S. S. Haury, S. K. Mosiman and J. H. Langenwalter, is having a meeting in Newton, Kan., on Thursday, Sept. 26.

The Bethel College congregation will hold every other Tuesday evening a prayer meeting alternately at the house of a member in town and near the college. Once a month there will be English service on Sunday morning. On September 8 the congregation celebrated the Lord's supper. For the first time individual cups were used.

Bro. Herman Snyder, of Roaring Spring, Pa., has had in charge for some time the new work, opened at Napier, Bedford Co., Pa. After the close of a series of meetings two weeks ago, which was conducted under his direction, ten of the twenty who confessed Christ as their Savior at that time were received into church membership.

Bro. P. A. Penner, Champa, India, writes: "All is well in Champa, though this is a very unhealthy month. We returned from Wiens' yesterday where Bro. Suckau, Wiens and I worked on church rules for our Indian church. Went down by boat 25 miles in 3¾ hours, but returning went by oxomobile, 25 mlies in one day. How's that? Greetings."

October 1st it will be just thirty years that Bro. N. B. Grubb assumed his duties as pastor of the Philadelphia church, promising to serve six months. Sixty times six months have since gone by. At that time the congregation numbered about 75 members, of that number 36 members have died, and 23 still remain 10 are members of the Second church, Quakertown and Springfield churches, one in Wayland, Iowa, and several have moved away and united with other churches. Of the original membership when the church was organized in 1865, two are still with us and two are members of the East Swamp church. During the thirty years just closing the pastor officiated at 180 funerals of members, having officiated in all during the time between 900 and 1000 funerals. During the thirty years nearly 800 members were received into church membership. The membership today numbers 460. Some 70 have moved away and united with our other congregations. Thirty years ago all the members with several exceptions lived within walking distance of the church. Today the largest number live at a greater distance from the church.

Two hundred Daily Vacation Bible Schools and two hundred and twelve Associated Kindergartens opened July 8-10 in twenty-four cities, closed their sessions August 20th. In these over 50,000 boys and girls, chiefly from congested and foreign communities have been enrolled and 904 student teachers and volunteers have been employed as their friends and leaders. One hundred and sixty of these schools and Kindergartens are conducted by the association and its local affiliated committees in twenty-four cities. In these 38,306 boys and girls were enrolled, and 707 student teachers and volunteers employed. 4,080 sessions of worship and Bible story were conducted, and as many sessions devoted to manual work and play.

The Forest Avenue Church, Buffalo, N. Y., has only 250 members, all working people, very few of whom own their own homes and many of whom are young people, yet they support Mr. H. A. Baker and wife as their own representatives on the mission field. These missionaries are stationed in Thibet and over a hundred persons in the church have pledged themselves to pray daily for them. This church does Christian work in the neighboring penitentiary and conducts rescue meetings. Mr. Baker, their foreign missionary, says of its members: "You do not need to go to Korea to find men carrying their New Testaments or giving a tenth of their time to the Lord's work. Their feeling on the pipe organ question is that they hope never to have one while multitudes are perishing without God."

A MEMORIAL FOP SISTER A. C. FUNK IN INDIA.

Janjgir, C. P. India, Aug. 22, '12.

Dear Brother:—In the Bundesbote and Mennonite you added to the request for gifts for a church in Champa, that it might be a memorial for Sister A. C. Funk

Before Sister Funk started for her trip home, she took among other recommendations of the missionaries here in India the following resolution: "That we need very much a 'girls' boarding school' if we want to educate the children of our native Christians for our work." Sister Funk was very enthusiastic for the school, and we all are of the opinion, that if she could speak to us now, she surely would say: "If you want to erect a memorial for me, let it be a girls' boarding school."

With best wishes.

P. W. Penner.

The mission board has to give their consent to this proposal, but if friends of the mission and of Sister Funk will furnish the money, our mission board will not object to such a useful memorial.—Ed.

FIRST ANNUAL BIBLE CONFERENCE,

Held at Richfield, Pa., September 7 and 8.

The following subjects were discussed: Alone with God; The Worker—His Call, His Work and His Reward; The Home; Prayer and Missions.

A good interest was manifested all through the meetings and the attendance was all that could be desired. Those taking part were,

Rev. Abram, Herman and Jacob Snyder. S. S. and E. W. Grabill, Rev. Phil. Apple, Rev. J. F. Weil and S. S. Snyder. The organization consisted of moderator, H. G. Snyder; asst. moderator, Rev. J. F. Weil; secretary, Mrs. J. G. Shelly; treasurer, T. P. Derr.

It was decided that the Mennonite churches of Richfield and Roaring Springs support a Bible woman as missionary on the foreign fields in India. Meetings continued the following week, Rev. H. G. Snyder remaining. There were received eight confessions four of whom were baptized Sunday. We were indebted to our kind heavenly Father and those aiding in making this conference an uplift to the cause. Also decided that another conference should be held one year hence, the first Saturday and Sunday of Sept. We ask an interest in the prayers of the brotherhood of the work and invite any of our ministering brothers who are traveling east or west to stop with us and engage in our services by notifying Rev. E. W. Grabill, of Richfield, Juniata County, Pa.

Bakkoshath Elohim.

Mr. Landsman, a missionary to the Jews in Poland, tells of a remarkable movement among Russian Jews called "Bakkoshath Elohim," "Seeking after God," which is especially strong among the educated. In a Hebrew daily, Hazephira, these people are described as actually caring more for the gospels than for the Old Testament.

"The former constitute for them the Holy of Holies, the words of Jesus being the pearls of great price, unique in moral value and beauty. The character of Jesus exercises upon them the greatest attraction. While Christianity in western Europe is being subjected to searching criticism, Jews of eastern Europe are becoming enthusiastic about the truth of this religion." In the Hebrew monthly, Hashiloah, a Jewish writer actually puts the Gospel above the law. "Law concerns itself with outward conduct, regulating actions step by step; it is unable to touch the motives underlying man's actions, to promote spiritual and moral growth. Not so the Gospel. This puts before us the highest moral ideals — invested with Divine sanction for the refashioning of our inner life. Only the moral ideal of the Gospel possesses the power to counteract and combat the evil tendencies of the human heart and especially selfishness, the root of all our evils."

"Such a pronouncement," says Mr. Landsman, "in a journal read by the most thoughtful and enlightened among the Russian Jews, has never before been made. Its importance is not to be overestimated."

THE VOICE OF NAPOLEON.

On the kingdom and reign of Christ, I copy the following from the Emperor Napoleon, which, for loftiness of thought and granduer of expression, has seldom been equaled:

"Alexander, Caeser, Charlemagne and myself founded empires. But upon what did we rest the creations of our genius. Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for Him. . . Christ speaks, and at once generations become His by stricter, closer ties then those of blood; by the most sacred, the most indissoluble of all unions. He lights up the flame of love, which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to effect this thing, namely, to make himself be loved, man deply feels his own impotence. So that Christ's greatest miracle undoubtedly is the reign of charity.

" I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier and Christian charity, which are as unlike as their cause.

"But, after all, my presence was necessary; the lightning of my eyes, my voice, a word from me; then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power which lifts the soul, but I could never impart it to any one. None of my generals ever learned it from me. Nor have I the means of perpetuating my name and love for me in the hearts of men, and to effect these things without physical means.

"Now that I am at St. Helena; now that I am alone, chained upon this rock, who fight and win empires for me? Who are the courtiers of my misfortune? Who thinks of me? Who makes efforts for me in Europe? Where are my friends? Yes, two or three, whom your fidelity immortalizes; you share, you console, my exile.

"Yes, our life once shone with all the brilliance of the diadem and the throne; and yours, Bertrand, reflected that splendor, as the dome of the Invalids, built up us, reflects the rays of the sun. But disaster came; the gold gradually became dim. The rain of misfortune and outrage with which I am daily deluged has effaced all the brightness. We are mere lead now, General Bertrand, and soon I shall be in my grave.

"Such is the fate of great men! So it was with Caesar and Alexander. And I, too, am forgotten. And the name of a conqueror and an emperor is a college theme! Our exploits are tasks given to pupils by their tutors, who sit in judgment upon us, awarding us censure or praise. And mark what is soon to become of me; assassinated by the English oligarchy, I die before my time; and my dead body, too, must return to the earth, to become food for worms. Behold the destiny, near at hand, of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth."

WHAT ONE WOMAN DID.

Just now some of the United States papers are giving no little prominence to the story of how Miss Virginia Brooks "cleaned-up" West Hammond. West Hammond is a small town near Chicago, which had 55 saloons and 750 voters. The population is mostly Polish. Miss Brooks and her mother owned a few vacant lots in the place, and about two years ago they received an assessment bill for $2,000. This was an outrageous figure for the property, and Miss Brooks grew suspicious and began to inquire into matters generally. She found that the officials were dishonest, and that the town was being run wide open, with the officials deriving large financial benefit from the dens of vice. Then Miss Brooks made up her mind that she would take a hand in the game. She knew nothing of Polish, but she studied it until she could address the voters in their own tongue. Then things began to happen. She went to mass meetings where she was the only woman present: she pointed out the abuses which existed: she read out the names of the property owners whose property was being rented for purposes of vice: she got a newspaper started, which made it hot for the grafting officials; and finally she got large red posters printed and pasted on the front of every dive in the community, which bore these words:

"Warning To Dive.
Thirty Days to Vacate.
Virginia Brooks."

The dive keepers were furious and threatened all manner of retaliation, but Miss Brooks kept on. She tried to get the prosecuting attorney and the courts to act, but they were immoveable. Finally, however, the citizens were thoroughly aroused, and the corrupt ring which had dominated the public life of the town was hopelessly defeated. Now the dives have disappeared, the Poles have been saved $21,000 in reduction on overcharged assessments, and Miss Brooks is president of the new school board, and is planning better things for the children of the town.—Chr. Guardian.

BISHOP BEVERIDGE'S RESOLUTION CONCERNING THE CHOICE OF A WIFE.

"Although it be not necessary for me to resolve on marrying, yet it may not be improper to resolve, in case I should, to follow these rules of duty: First, in the choice of a wife; secondly, in the affection that I ought to bear her. As for the first, I shall always endeavor to make choice of such a woman for my spouse who has first made choice of Christ for a spouse to herself; that none will be made one flesh with me who is not made one spirit with Christ, my Savior. For I look upon the image of Christ as the greatest mark of beauty I can behold in her, and the grace of God as the best portion that I can receive with her. These are excellencies, which, though not visible to the carnal eye, are nevertheless agreeable to a spiritual heart, and such as all good and wise men can not choose but be enamored with. For my own part, they seem to me such necessary qualifications that my heart trembles at the thought of ever having a wife without them. What! Shall I marry one who is already wedded to her sins? or have possession of her body only, when the devil has possession of her soul? Shall such a one be united to me here, who shall be separated from me forever hereafter? No! If ever it may be my lot to enter into that state, I beg of God that He would direct me in the choice of such a wife only, to lie in my bosom here, as may afterwards be admitted to rest in Abraham's bosom to all eternity; such a one as will so live, and pray, and converse with me on earth, that we may be both entitled to sing, to rejoice and be blessed together forever in heaven. That this, therefore, may be my portion and my felicity, I firmly resolve never to set upon such a design before I earnestly solicited the throne of grace, and begged of my heavenly Father to honor me with the partnership of one of His beloved children, and shall afterwards be as careful and as cautious as I can, never to fix my affection upon any woman for a wife until I am thoroughly convinced of the grounds I have to

love her as a true Christian. If I could be thus happy to meet with a wife of these qualities and accomplishments, it would be impossible for me not to be hearty in loving, and sincere in my affections toward her, even although I had the greatest temptations to place them upon another; for how could I choose but love her who had God for her father, the church for her mother and heaven for her portion—who loves God and is beloved by Him; especially when I consider that thus to love her is not only my duty, but my happiness, too?"—Herald and Presbyter.

Home Circle.

WEATHER TALK.

Two small heathen folk met each other one day,
On the shore of the Indian Sea,
And one was a Hottentot, so I've heard say—
The other, a little Coolie.

They both bowed politely, as good people do;
Said the Hottentot, "What a cold land!"
The Coolie made answer, "That fact is not true—
Such a warm atmosphere I can't stand."

And since neither varied his statement one jot
It's no wonder they could not agree;
Yet—the little Coolie was so hot an tot
And the Hottentot, very cool, he.
—Boys and Girls.

SCHOOLGIRLS ALL.

Little Miss McAlpine sat beaming over her desk after school, chatting with a former pupil about the days gone by.

"It seems years ago since I sat at one of the desks," the little girl said, "and sometimes I wonder if I am the same person I was then. I am so ashamed of the foolish things I did, and the awful mistakes I made. I blush all to myself when I remember them."

"But you were only child then," answered Miss McAlpine, laying her hand gently on the gloved one before her, "and you were learning. Doing foolish things is just as much a part of learning to live, as missing problems is of learning algebra. You may be very thankful if you don't miss twice in the same way."

The girl's eyes glowed gratefully. "Oh," she cried, "if some one had only told me that when I was in school. How many hours of torture I'd have been spared! I was impulsive, but I was sensitive, too, and every time I was laughed at or criticised it seemed to me that the words had been written against me for life, and would follow me wherever I went."

"Poor child," said the teacher softly. "And we sometimes felt that you were thoughtless and didn't care! But you surely have made good use of your lessons, for you have changed wonderfully."

"Oh, no," protested the girl "I'm still impulsive, and still have terrible times cudgeling myself for the things I wish I hadn't done."

"Yes, I guess we're more or less school-girls, all of us, all of our lives," was the gentle answer, "and always learning."

Many girls and older folks, too, would be happier if they could understand this truth, for often the people who would be least willing to admit it suffer most deeply from shame and regret over their own mistaken actions. This feeling is good so far as it helps them never to fall into the same error again but there is no need to feel that it must follow them all their lives. It is often the scholar who makes most mistakes that learns the most, and proves the strongest in his later life. If only we keep on learning, there is mercy for all our shortcomings, both with the great Teacher and with the best of our fellow-students.—Friend for Boys and Girls.

A WYOMING SNOWSTORM.

By Hope Daring.

(Concluded.)

In an hour's time Gardner had a good fire in the stove and a cold compress upon Lester's swollen and sprained ankle. He had fed the dogs, found a blanket for Nero, and had a note ready to fasten to Bruce's collar, as soon as the dog had rested a little longer. Next he put the coffee pot on the stove and brought from the various lockers bread, butter, canned beans, cold meat, crackers, and cheese.

Just then Adam Lester struggled up on his elbow. "I say, where be I? What's happened?"

"Several things," Gardner replied, "A blizzard, a sprained ankle, and a drunk."

The man tried in vain to rise. Gardner explained, at the same time holding to his lips a cup of warm coffee.

'The sheep would have all been dead if it hadn't been for you. And me, too."

"See here, Lester; I should think such a lesson as this would teach you to let drink alone."

Lester was too stupid to talk. Gardner helped him up on the bunk, and soon he fell asleep.

Then the trusty Bruce was prepared for his journey. In obedience to his young master's command, the faithful collie started off through the storm and darkness.

Not until then did Gardner eat his supper. The hot coffee and food gave him fresh courage. After a little he lay down by the stove and soon fell asleep. It was two hours later when he was roused by hearing his name called.

"What is it, Lester?"

"I want to tell you how it happened. The camp tender wouldn't bring me any drink, so I got Jimmie Stearns, two miles down the creek, to bring me out some from town. I went over and got it and stayed and drank a spell with Jimmie. When I was a comin' back I stepped into a hole and twisted my ankle. I couldn't walk, so I jest crawled 'long. Even then I didn't know 'nough to let the whisky alone. I knowed I was most to the wagon and then I forgot."

Gardner made no response. The man sat up.

"To think it was you that saved me! I was mad at your pa, and I struck him through you."

"What do you mean, Lester?"

"It was me that got Tyler to bounce you."

"Are you telling me the truth?"

"Do you suppose I'd lie to you now? I told Tyler you was a-neglectin' the sheep, and havin' a lot o' roughs out here to play cards. I got 'nother man to tell Tyler the same story. I'll make it all right with the boss, if I live. And I say, Gardner?"

"What is it?"

The voice was not quite steady. The boy was making an effort to conquer the fierce anger that had possession of him.

"I don't suppose you'll care, 'cause I say I'm sorry, but I be. And I'm 'shamed of my life, when I measure it up 'long side of a boy's like you."

Gardner threw back his head. Why should he harbor resentment?

"I forgive you, Lester. If you would only quit the drink! I believe God sent me here tonight not only to safe your life, but also to give you one more chance."

"Do you 'spose He did? Well, Gardner, if you'll help me, I'll try."

They talked for an hour. Then Gardner again lay down on the floor, wrapped in a blanket. In ten minutes he was sleeping the sleep of healthy, tired youth.

When he awoke the sun was shining. He sprang up and opened the door.

The wind had gone down. The air was warm, and already the snow was beginning to melt.

Gardner refilled the stove. Then, as he chanced to glance out of the tiny window, he started.

Outlined against the blue sky, on the crest of a near-by hill, he saw horses. It was easy to recognize Mr. Tyler on his handsome black horse.

"They are coming out to see how the herd weathered the storm," Gardner thought. "I will go; Lester can tell his story better if I am not here."

He hurried out and saddled Nero. As he rode along he sang for pure glee. The night, the storm, and his trouble had passed —passed while he was toiling at the task of another.—Junior Herald.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

Marriages.

Stauffer—Frey.—On Saturday Sept. 14, 1912 by Rev. A. S. Shelly at his home in Bally, Pa., Francis W. Stauffer and Susan S. Frey, both of East Greenville, Pa.

Deaths.

Musselman.—On Aug. 28, 1912, near Bowmansville, Pa., Jacob Musselman aged 75 years, 7 months, 26 days. His six children, three sons and three daughters, survive him. The mother, Elizabeth nee Brubaker died in 1903. The funeral services of Monday, Sept. 2, were conducted by A. S. Shelly and Solomon Ott. Interment in the Union cemetery.

Schantz.—On Sept. 4, 1912 near Bally, Pa., Mrs. Barbara Schantz, widow of Christian Schantz who died in 1904. Deceased was a daughter of Peter and Anna Stauffer of Kraussdale, Pa., and was born Dec. 5, 1834. Her life span therefore, was 77 years, 8 months, 30 days Three children preceded both father and mother in death. The surviving children are three sons and one daughter. Funeral services were held at the house on Sunday evening, Sept. 8, and the following day in the Zionsville Mennonite church. Rev. A. S. Shelly spoke from the texts Ps. 91:16 and 1 Thess. 5:8.

Contributions.

FOR INDIA.

Janjgir, India.
From the Altona Sunday school festival for an outstation, $13.75.
Gratefully acknowledged,
P. W. Penner.

Birra, via Janjgir P. O., C. P., India.
From the sisters Maria and Magdalena von Steen for the sustenance of an evangelist for half a year, $30
Gratefully acknowledged,
P. J. Wiens.

Champa, India.
Miss Maria Richert, Canton, Kan., for the new church in Champa, $50.
Gratefully acknowledged,
P. A. Penner.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

Editorial.

GOD.

4.

What are we to think of God? We learn from nature, that He is the Almighty and Wise, and His word says: "In the beginning God created the heaven and the earth." "With God nothing shall be impossible." Therefore we can safely trust in Him, He knows the way to help us in all distress and trouble, and He has the power to help us. Nature impresses us with the majesty and sublimity of God, and yet nature impresses us more with awe and fear. This feeling is enlarged by our conscience, here God reveals Himself as the Holy One, who dwells in the light, which no man can approach unto. Our conscience condemns us as trangressors of the holy law, written in our hearts. When we hear the thunders of Mt. Sinai when He reveals to us His will, "thou shalt" or "thou shalt not," when He says: "Be ye holy for I am holy," then we are humbled into the dust before the Holy One, then we learn to know what it means to be a sinner, a sinner who has deserved eternal death and punishment, then we learn to cry for mercy.

God is love. Love only made Him create a world, made Him create personal beings, whose destination was to share His happiness. He created men to be free beings and He wanted them to become free, by obeying His will for that is real freedom, that our will is in full harmony with the will of God.

When men misused their freedom and preferred sin and darkness, to holiness and light, even then the God of love manifested Himself in the salvation, in the sending of His only begotten Son, Christ is the only one, who reveals to us God as He really is, as Love, as our loving Father.

So we have come to see God, the eternal, almighty, wise and holy creator of the world, the lawmaker for the world and for mankind, who manifested Himself in nature and our conscience) to see and respect Him not only, but to love Him as our Heavenly Father, who has not only love, but who is love, to whom we can bring in prayer all our wants and wishes, all our sorrows and cares, all our afflictions and distresses; who wants us to become His children, who gives us life, eternal life, in the communion with Him, who is life and the creator of all life, whom we shall, after the trials and temptations of this life meet in the heavenly home in the world to come, where we will find all those who believed in Christ Jesus, all our loved ones, with whom we rejoiced over a salvation offered so full and free.

The belief in a personal God and especially Christianity, solves the problem of an existing world of nature, its laws, beauties and blessings, of conscience's powerful influence, and reveals us God by His word. God's word teaches us to see God and His guiding hand in the scenes of history and in our own life; it opens to us a way of salvation, of holiness and hapiness, gives us the hope in a life to come, where we shall show, what we have become here, whether useful members of His kingdom, or useless, wretched enemies of Him, who created us for eternal happiness, but wanted us to use our freedom in selecting our own way upward or downward.

Great responsibility rests upon every one of us, we have to decide, either to serve Him, the omnipotent, loving God, then we have to strive for holiness, because He is holy, and we as His children have to represent the image of our Heavenly Father, or to serve ourselves, or rather God's enemy, Satan, denying God, fighting against Him, fighting against conscience, neglecting with inexcusable indifference the chief object of our life, to live for God and humanity. There we will reap what we sow here.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

THE CURE FOR DOUBT.

One conspicuous truth illustrated by the recent sea tragedy needs to be reiterated o'er and o'er, and that is the deep hold which Christianity really has upon the universal heart of man, and that too despite the many defects in Christian teaching and practice in all generations past.

When enlightened men are entering eternity they are very apt to think of God. They can think of almost nothing else for the reason that there is nothing else so great to think of. God is great, and it is God as revealed by Christianity whose greatness is conceded.

What if Christianity through the past nineteen centuries had been constantly, faithfully and universally represented by its adherents? What if there had been no defects in practice, no breaks in association, but just one vast, true, continuous living of truth and light and love? How benign and glorious would have been the effect upon the present age!

And here is the clue to Christianity's future progress; let it be lived.

Its credentials are satisfying. Wise men have gone through them again and again and not found them wanting. Its doctrines and precepts are pure and elevating, as their general influence upon the lives of men abundantly proves. The only real difficulty has been and is of a moral nature, and this lies, first, in Christianity's antagonism to human depravity; and, second, in the lack of spiritual fruit with the widespread acceptance of Christianity ought already to have borne.

In other words, professed Christians are not and never have been as Christ-like as they should be in order to satisfy unbelieving minds that Christianity, which in theory is so unlike themselves, is really a happy provision for man's spiritual nature. There is too much wickedness — war, corruption, strife, injustice—in Christian nations so-called. There is too much inconsistency among believers—divisions, contentions, jealousies, proselyting—to awaken all men to the conviction that a power is among them working for righteousness.

Canon Wescott once set forth this idea in a paragraph of great strength and force. He says: "It is, I believe, a superficial view to refer the popular disparagement of Christianity either to critical objections to its documents or to objections to its creed drawn from physical science. It springs in the last resort from moral causes. Men can see that if our faith is true, we ought to have the remedy for the great sorrows of the world, and to show openly that we believe in its efficacy. They ask for great deeds, and not only for great words. The claim is reasonable, and we must satisfy it or accept defeat. No unanswerable subtilties of literary or metaphysical argument will bring assurance to those who long passionately for the revelation of a living Lord. But if we are enabled to show that we have as Christians that which inspires us to work unfalteringly for a noble end I believe that many who now range themselves against us will be ready to do homage to the truth which they have misinterpreted through our past faithfulness."

This is true. Christians hold the key to the situation. By their principles and practice they much more fully prove to the world that they have the true remedy for its giant woes, the complete panacea for its terrible ills. Men long for revelation, for a knowledge of God, for a taste of His love and a realization of His power to save. They must be more practically shown that Christianity is the power of God and the wisdom of God, capable of alleviating the sorrows of life and redeeming men from the low pits into which their sins have involved them. Christianity has a good start in the world and a fine chance to demonstrate its divinity. Let the church draw nearer together, agree among themselves more fully in all essential particulars, exemplify more perfectly the doctrines of the cross, exalt Christ, preach His truth, practice charity, live to save, and glory in redemption alone, and the day is not distant when Christianity will have no enemies and the world will know no doubters. Christ-like living is the surest antidote to popular skepticism.—Michigan Christian Advocate.

THE COST OF SYMPATHY AND THE MEANING OF SACRIFICE.

By W. J. Fiddes.

No thoughtful man or woman can quietly look upon Calvary without feeling something of the spirit of those words which have won their way to the hearts of all devout worshippers:

"When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

But I have sometimes wondered, as I have looked into the recesses of my own heart and saw there its love of ease and self-indulgence, whether we as followers of Him who "Himself took our infirmities and bare our sicknesses," have really grasped all that the cross means to us apart from its actual redemptional value, and if sometimes we do grasp that larger meaning of daily sacrifice, are we brave enough to go forth and live the life of the Cross as He lived it?

Perhaps one reason for our seeming failure to hold this other meaning in consciousness is owing to the fact that we have become accustomed to hear the Cross preached and spoken about as though it were an isolated instance of heroic sacrifice in the life of Christ, when in reality it was but the consummation of a life that continually gave itself for others. As we read the story of that matchless life we become vividly impressed with the fact that that gentle Galilean actually bore in his soul and on His heart the woes and sorrows of his fellowmen. How frequently do we notice that virtue goes forth from Him; who can read the account of that evening, when, in the glow of the setting sun he healed all their diseases and later slept peacefully through the raging storm that He actually gave of His life, or as we seem to stand beside Him at the grave of Lazarus, how intensely He seems to feel it all, or when on the mountain side he wept over the city that He loved so dearly. We feel as we see Him in these attitudes that He is indeed the truth giving Himself for men and all this far from detracting from the meaning of His divinity is the one thing in all His life-work before which we stand most amazed. That He who was divine, holding in His hands all power should yet be willing for our sakes to take upon Himself all the mental stress, the physical exhaustion and the intense travail of soul which we see revealed.

But my aim is not to dwell so much upon the fact of His ceaseless sacrifice, a fact which we all realize, but to ask: What meaning has that life of heroic giving for us? What does it cost us to take His yoke? what do we pay for following Him over the earth —path to glory? And surely these questions are an imperative for each of us. We let the words, sympathy, sacrifice, altruism, love, slip glibly from our lips, are they mere words or are they the expression of a life that has left its lessons deeply impressed on our characters? What does it cost us in phyiscal, mental, spiritual strength? Have we learned to keenly feel for the woes of those about us? Have we known it is to deny ourselves the luxury of grief in order that we might let our hearts ache for others' sorrows and distresses!

Some of these questions will find their answers not in mere mass socialistic endeavours. We hear so much now-a-days of socialistic efforts that while we believe in them as agencies for incalculable good, we yet wonder whether we are not in danger of losing our centre of contact with Christ and allowing Christianity to degenerate into a mere benevolent organization. Social Christianity is certainly worthy of our support, but, let us not lose sight of the fact that there is also a certain and clear call to individual sympathetic intercourse with our fellow-men and if we fail here shall we not fail in the great essential? What will it avail if we educate but do no save, if we moralize but do not lead to Christ, if we refine without leading men on to that soul refinement that comes by the breath of the Spirit. Christianity is not mere almsgiving, we need to distinguish between benevolence and sacrifice. A Rockefeller or a Carnegie may be benevolent and perhaps Dives was benevolent in the eyes of some of the Jews who knew him personally but whether their lives reveal the spirit of Christ must be left for those who are personally acquainted with them to answer. The call of Christ is to men who, in a thousand details where no external glory can be promised for reward are willing to lay down their lives that other lives shall thereby be blessed and saved.—The Evangelical Messenger.

A CLEVER RETORT.

The New York Christian Advocate states that a business man of New York City, who is today one of the stanchest support of the church, came one evening during his boyhood from a place of amusement, where he had been entertained by a friend, to the latter's club. Here he found a group of men playing cards for money. When they were invited to take a hand, the lad refused; whereupon a famous military man, who also became a conspicuous political figure, being one of the party engaged in gambling, said with a sneer, "Perhaps your mother doesn't know you'r out." The bright boy, his face mantling with a blush of indignation, instantly retorted: "Yes, she knows I am out. She supposes that I am in the company of gentlemen. I see I am not, so I will go home to my mother." Here was a combination of courage and wit which stood the lad in good stead. Not every young person would be so readily in speech under a similar trial, but every one may be equally brave in turning from solicitations to evil.

INFANT BAPTISM.

By G. B. Hancock.

(Concluded)

Baptism is a positive institution, and submission to it is a surrender of the human to the divine will; an act of obedience, hence of the creature to the Creator. In order, however, to its being an acceptable obedience, it must be of choice and prompted wholly by a desire to honor the Lord Jesus Christ. Infants cannot have any will, choice, or desire in this matter, and cannot, therefore, be baptized as required in the commission. The commission reached the nations, and reaches one and all today in the light of an amnesty proclamation. All amnesty proclamations are issued to parties that are recognized as in a state of rebellion against the proper authority, and invariably recognizes the individual responsibility of the parties addressed.

Syllogism 6: (1) The commission was designed for those possessed of individual responsibility. (2) Infants do not possess individual responsibility. (3) Therefore the commission was not designed for infants.

Syllogism 7: (1) The commission was designed for the benefit of those that are liable to damnation. (2) Infants are not liable to damnation. (3) Therefore the commission was not designed for infants.

The commission authorizes the baptism of those that were to be disciples. But none can be the disciples of Christ except those that voluntarily take up their cross and follow Him. (Luke 14: 27.) Baptism is an ordinance of the new covenant; that covenant, with its ordinances and provisions, is for the responsible.

Syllogism 8: (1) Baptism is an ordinance of the New Testament and is for the responsible part of humanity. (2) Infants are not included in the responsible part of humanity. (3) Therefore the baptism of the New Testament is not for infants.

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." In this language there are points of difference between the old and the new covenants. The words of the old covenant were written upon tables of stone; the words of the new covenant were to be written upon the tablets of the heart. The old covenant was a national affair, and designed only for the Jewish nation; the new covenant was an individual affair, and designed for the benefit of all nations. The old covenant being a national affair, it took cognizance of the Jews as a nation; the new covenant being an individual affair, it recognizes the individual responsibility of all men in all nations. The old covenant being a national affair, the infants of the nation to which it was given were members thereof, and needed to be taught a knowledge of the Lord; the new covenant recognizes the individuality of man, a knowledge of the Lord is the condition of membership.

Syllogism 9: (1) God has never required a service without giving full instructions as to the performance of that service. (2) But God has not given instructions as to the baptism of infants. (3) Therefore God does not require the baptism of infants.

Syllogism 10: (1) There can be no obedience to God where there is no commmand from God. (2) There is no command from God to baptize infants. (3) Therefore infant baptism is not obedience to God.

In order to our service being acceptable to God, our every act must be an act of faith. "And whatsoever is not of faith is sin." (Rom. 14:23.) But faith is the belief of testimony. (Rom. 10:17.)

Syllogism 11: (1) There can be no act of faith in absence of testimony from God. (2) There is no testimony from God concerning the baptism of infants. (3) Therefore the baptism of an infant is not an act of faith.

Syllogism 12: (1) All that is not of faith is sin. (2) Infant baptism is not of faith. (3) Therefore infant baptism is sin.

That Christ is the one teacher for man, the following scriptures plainly show: "And after six days Jesus taketh with Him Peter, and James, and John his brother, and bringing them up into a high mountain apart: and He was transfigured before them; and His face did shine as the sun, and His garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with Him. And Peter

answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; here ye Him." Matt. 17: 1-5. "Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to Him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people." (Acts 3:22, 23.) We now invite attention to the following: "Seeing that His divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue." (2 Pet. 1:3) These scriptures authorize the following syllogisms:

(1) The New Testament gives us all that pertains to life and godliness. (2) The New Testament does not give us the doctrine of infant baptism. (3) Therefore the doctrine of infant baptism does not pertain to life and godliness.

(1) The New Testament gives us the will of God through Christ. (2) But the New Testament does not give us the doctrine of infant baptism. (3) Therefore infant baptism is not in the will of God through Christ.

(1) Luke faithfully recorded the practice of the apostles in their labors under the great commission. (2) But Luke did not record anything of the baptism of infants. (3) Therefore the baptism of infants was not any part of the apostles' practice under the great commission.

The gospel proclamation designed to give all people opportunity of submiting themselves in obedience to the Lord Jesus, the Christ. Infant baptism deprives them of the highest privilege possible for mortals on earth.

NOTES ON THE C. E. TOPIC.

Sept. 29.

Missionary Boldness.

Acts 4:13; 7:3-31.

Did you ever think how much the world really owes to missionaries and how much you are in debted to them for your condition in life as well as the faith you hold dear? Suppose that instead of listening to the Macedonian call Paul and Silas had turned East instead of West. Christianity would then have developed in the orient and we today might be receiving missionaries from there instead of sending them to them. Suppose that instead of turning to the North of Europe the saintly men who carried the Gospel to the Germanic people had sought the fairer skies and warmer countries. Would it not be probable that we today would be naked savages living on raw flesh and spending our time in killing one another?

It was the boldness of the missionary that carried the Gospel into Europe and from there to the four corners of the earth. Faith in God makes men bold; were it not so David Livingstone would never have entered the African jungle and John G. Paton would never have landed on the New Hebrides.

All the world loves a hero. It is the heroic element in human nature that inspires courage and leads men to stand for the right and the things they love best, but noble as we regard our heroes, they represent earthly things that cannot endure. The missionary hero leads on to eternal conquests. He is the builder who lays the foundations of faith that are to stand against the assaults of the devil and endure forever. It is he who carries the light of the cross into the dark lands where sin and superstition hold sway and by that light the many are saved.

But men do not become missionaries simply because they want to be heroes, indeed the missionary generally resents being called a hero. The missionary's motives are inspired by a sense of duty. He is bold because his Lord expects him to be and because he knows that faith in God and devotion to the duty He commands is the only thing for one to do who confesses Christ his master. Those who support missions are as much missionaries a those who go to the foreign field and it is their duty to uphold the hands of their representatives on the foreign field in prayer as well as it is to furnish "the sinews of war." We at home must be bold enough to undertake big things for God. A lack of faith on the part of the Christians at home is the secret of limited fields and unoccupied territory in Christless countries.

A great part of the victory in any endeavor is the feeling of confidence possessed by those who undertake the fight. To fear a failure, to doubt our ability, to carry on greater work or to persuade ourselves that the Jericho of heathendom is too strong for us makes us unfit and unworthy of the great cause in which we as missionaries at home and abroad are engaged. Let us be bold to expect great things from God and undertake great things for God.

NOTES ON THE S. S. LESSON.

Sept. 29.

Review.

Golden Text: John 6:63.

Lesson I. Malignant Unbelief. Jesus presented the strongest reason why men should believe on Him. He cast out devils. Friends thought Him mad, foes accused Him with being in league with the devil, relatives tried to hinder His work by taking Him away. Jesus uttered a warning against committing the sin against the Holy Ghost. What is that sin? Attribution of the work of the Holy Ghost to the work of the devil.

Lesson II. The Seed in Four kinds of Soil. (1) Hearers with hard hearts upon whom the word makes no impression. (2) Shallow-hearted hearers who are at first impressed but upon whom the word makes no lasting impression. (3) Hearers whose hearts are so full of other things that the word is crowded out. (4) Wholehearted hearers who give heed to the word and bring forth fruit. To which class do you belong?

Lesson III. The Growth of the Kingdom. There is a sure but gradual development of the kingdom in the heart where it finds root. It is compared to mustard seed by which the outward growth is to be observed. A small beginning growing into a mighty power. The parable of the leaven suggests that while there is an outward appearance of growth there is an inward decay. A leaven which may leaven the whole lump. The church must ever strive to overcome the leaven within it.

Lesson IV. The Wheat and the Tares. Wherever there are good seeds sown the enemy, the devil, is at work. Evil seems to flourish in this world side by side with the good. Often it flourishes more. There is a judgment to come which brings with it a separation and destruction of evil.

Lesson V. The Worth of the Kingdom. The kingdom is illustrated (1) by its accidental finding. Finding without seeking. (2) By finding after a search. (3) The net separates the kingdom containing the various kinds of men. These however are to be separated, the good from the bad. The sorting represents the judgment in which the bad will be cast away and the good preserved. (4) The householder showing his treasure shows that we should not keep the good things of the kingdom to ourselves but let others enjoy them with us.

Lesson VI. A Troubled Sea and a Troubled Soul. The Christ asleep in the boat shows how willing He was to wear Himself out in the service of fellow-man. He was a real man whose body craved rest as ours do. The miracles show Him to be real God with power over nature and power over the devil. The man freed from the devil's awful power is but a type of the saved man who has been freed by Christ's power. This man was commissioned to tell what the Lord had done for Him. All of us are commissioned to tell the same thing about ourselves.

Lesson VII. The Ruler's Daughter. Affliction often brings men to Jesus when other things do not. Jesus came to give life. He gives eternal life to all who will have it. Death is a sleep. From it we shall be called to another existence. Will it be to be with Him or to be eternally separated from Him?

Lesson VIII. The Visit to Nazareth. The saddest thing about our Lord's earthly life, "They that were His own received Him not." Jesus is the anointed one, the preacher of good tidings, the hope of the brokenhearted, the liberty of the captive, the sight of the blind and the healer of the bruised. Will they accept Him as such or will they reject Him as did His neighbors?

Lesson IX. The Death of John the Baptist. Herod's birthday party ended in a murder. Three great evils were at the bottom of it: dancing, wine-drinking and adultery. Though Herod lived a king and John perished miserably who would exchange the place of John for that of Herod? One lives a saint forever, the other is remembered as one of the most despised characters in history.

Lesson X. The Mission of the Twelve. Theirs was a three-fold mission, teaching, preaching and healing. They were to depend on God for their care and devote all their attention to their work. God needs laborers today. He sets prayer on the part of the saints as a condition for procuring more laborers.

Lesson XI. Judgment and Mercy. God speaks to cities, as well as to nations and individuals. The judgment will be in the light of the opportunities we have had. The appeal to come away from labor and weariness and take His yoke is not to come to a harsh master but to one whose yoke is easy and burden light.

Lesson XII. Feeding the Five Thousand. Jesus cares for those who come to Him. He provides more than enough. He is the bread of life. Bread becomes a part of us by being eaten. Taking Jesus to ourselves makes Him a part of us. Bread suggests the topic for a sermon Jesus preached about Himself being eaten as bread.

News of the Week.

FOURTH CLASS POST MASTERS MAY BE PLACED UNDER CIVIL SERVICE.

Petition Signed by 20,000 Postmasters.

Washington, Sept. 23.—It was practically decided today that President Taft in the near future will issue an executive order placing all fourth class postmasters in the classified service. This order, relieving 36,038 postmasters from the uncertainty of political appointment, will be one of the most comprehensive and far-reaching as affecting the civil service ever issued by a president of the United States.

That the president would take this step, his act toward putting into practice his often expressed belief that all government officers below the grade of cabinet members should be removed from the influence of politics and placed under the civil service became practically certain today after a delegation of postmasters recently returning from the annual convention of the association at Richmond, Va., had been received at the white house and by General Hitchcock. The visitors submitted a monster petition, signed by about 20,000 posmasters, asking that they be placed in the classified service.

In the entire country there were 49,672 fourth class postmasters at the end of the last fiscal year. By an executive order issued in July, 1908, President Roosevelt placed the fourth class postmasters of all the New England states and of New York, New Jersey, Pennsylvania, Ohio, Indiana, Michigan and Wisconsin in the civil service — a total of 13,634. Those still without the service number 36,-038.

TWO DEAD

Result of Kerosine Explosion.

Angola, Ind., Sept. 23.—Horribly burned and suffering intense agony, Clifton Cole and his wife died at Dr. Wood's hospital as a result of an explosion of kerosene at their home on North Wayne street early this morning.

Pouring kerosene into the kitchen stove, in which were a few ashes from the night before, Mr. Cole was in a minute enveloped by flames that were the result of an explosion of the oil. With the intention of getting a blanket to extinguish the flames, the unfortunate man rushed into the bedroom where his wife lay in bed. The bed clothes were in a mass of flames in a minute and the wife shared the fate of her husband.

Mr. and Mrs. Cole had been married but a few months, and were well liked, Mr. Cole being an industrious, hard-working man. The accident has thrown a gloom over the entire city.

$70,000 STOLEN FROM PACKAGE; $5,000 LEFT

Pensacola, Fla., September 20.—Following closely a series of robberies by highwaymen on railroads in the south, the west-bound Louisville & Nashville train was robbed Wednesday between Pensacola and Flomaton, Ala. News of the robbery did not become known until today. It is reported that $70,000 was stolen from express packages sent from Pensacola banks to Flomaton for the payment of employes of the Louisville & Nashville railroad in that district.

Sealed packages containing $75,000 are said to have been properly receipted for by express agents and messengers, but when delivery was made to the railroad authorities at Flomaton only $5,000 of the shipment remained in the packages. The $70 000 is said to have been carefully extracted and slips of paper cut from magazines substituted.

BANK REGAINS $55,000 EXPRESS PACKAGE.

Pensacola, Fla., Sept. 23.—The package containing $55,000 in currency which was mysteriously extracted from an express shipment from the First National Bank here to the Louisville & Nashville pay car at Flomaton, Ala., was found today at the rear of the bank by the negro janitor of the building.

Bank officials reassert confidence that the package containing the $55,-000 was delivered intact to the Southern Express agency here Wednesday morning of last week. When delivery was made to the Louisville & Nashville pay car that day at Flomaton the currency, which represented the railroad's monthly pay roll for that district, was missing and in its stead were found slips of paper cut from magazines.

The robber was pursued so closely that his nerve failed him and he crept to the bank and left the money where it was found today, is the belief generally expressed here.

HEIR OF MILLIONS WILL BE MISSIONARY

Chicago, Sept. 20.—William Whiting Borden, son of the late William Borden and Mrs. Mary Borden, whose share of his father's estate is said to be $5,000,000, is to become a foreign missionary and will begin his life's work at Kansu, China, as soon as his preparatory studies are completed.

Tomorrow night he will be ordained a foreign missionary by the Inland Missionary society at a local church. Borden graduated from Yale university in 1909, and last spring finished a course at the Princeton theological seminary. Several years ago he gave $20,000 to found a students' mission. His sister Mary was a missionary in India for many years.

TWO GERMAN OFFICERS KILLED IN PLANE FALL

Freiburg, Saxony, Sept. 21.—Two German military officers were killed while flying here today. This makes the third double fatality in Europe within the present month in which members of army flying corps were the victims.

The machine, which was of the monoplane type, was piloted by Lieutenant Birger. Lieutenant Junghans was a passenger. The flight was from Chemnitz to Berlin. When passing over this city the machine suddenly plunged from a high elevation to the ground. The airmen were instantly killed and the monoplane was smashed to bits.

GARB OF RELIGION MAY BE WORN BY INDIAN TEACHERS

Washington, Sept. 22.—Secretary Fisher's action last January in revoking the order of former Indian Commissioner Valentine, barring religious garb or insignia from government Indian schools, was upheld by President Taft in an order made public today.

The decision of the president is that teachers now employed in Indian schools may continue to wear the garb of their religious order; but the privilege is denied to any person hereafter entering the service. This ruling will enable the government to fulfill its obligations, the president says, to the teachers who were taken into the government service when religious schools were taken over bodily as government institutions.

The president's ruling is the final step in a controversy that has engaged the interior department with religious bodies more than a year. Commissioner Valentine's order would have prohibited any teachers from wearing religious garb in the Indian schools after the end of the last school year.

It appears that out of 2,000 teachers in the Indian schools there are fifty-one who wear a religious garb and who are regularly classified members of the government civil service. To direct them to give up their religious garb would necessarily cause their leaving the service because of their vows under which they have assumed the garb.

Secretary Fisher holds there is no legal prohibition against the employment of government teachers who wear religious dress; and that opinion is indorsed by the president. It is pointed out that sectarian religious instruction is not given in any of the schools now under government control.

WOMEN DO MEN'S WORK.

New York, Sept. 24.—"We have found that conditions under which women work in New York state are inhuman almost beyond belief," declared State Senator Robert F. Wagner today, discussing the investigations of the state factory investigating committee and predicting that similar organizations would soon be created in every state in the Union and by the federal government.

The New York investigating body was appointed immediately after the Triangle Shirtwaist fire, to investigate working conditions throughout the state and suggest legislative reforms.

"We have found men and women working in ill-ventilated, poorly lighted, congested quarters. Particularly were the conditions under which we found women working open to censure," said Mr. Wagner.

Women in Slaughter Houses.

"In Buffalo we saw hundreds of women, young and old, working in the slaughter houses on wet and damp floors, doing men's labor.

"In Utica we found women working in core foundries, beside ovens of molten metal, lifting and straining at heavy burdens, with only the poisonous fumes from the metal to breathe. In Auburn, in the harvester twine plant, we found women standing at big machines 'spooling' twine. They had no place to seat themselves for a rest, standing all day, breathing the dust from the twine that was so dense that every half hour one girl would brush another's clothes off with a heavy broom. No provision for carrying away this dust was made.

Reforms Suggested.

"The reforms which we will ask the legislature will be sweeping and will revolutionize working conditions in New York. We will demand laws that will guarantee adequate fire protection, ventilation, proper hours, chairs with backs for all women workers and recommend the nature of work women should do.

"Working men are becoming awakened and while I am not a radical I believe the present conditions under which they are working is the cause of the present labor disputes.

The commission today heard objections by factory owners to the recommendation that drastic reforms be made in the loft buildings in regard to fire protection.

SIX HURT IN TRAIN CRASH.

Wheeling, W. Va., Sept. 24.—Six persons were seriously hurt today when the Chicago express on the Baltimore & Ohio railroad crashed into the rear of a passenger train standing on a switch at Benwood junction. The injured were taken to a North Wheeling hospital. They are: Carl and Claude Coffman, Fairmont, W. Va., Mr. and Mrs. George Duncan, Woodstock, Va.; John Modi, Mannington, and Charles Foster, Bellaire, O.

1,000 MONGOLIANS MASSACRED.

Prince and Princess Escape, but Chinese Troops Slay Other Royalties.

St. Petersburg, Sept. 22.—Atrocities committed by Chinese expeditionary troops in Mongolia are reported in Harbin dispatches. After plundering and burning several monastries, the troops massacred 1,000 Mongolians and mutilated the bodies of women and children. Prince and Princess Un-Ai escaped, but all other members of their family were murdered.

TRAINS COLLIDE; TWO DEAD.

Three Others Dying and Many Hurt In New York Wreck.

Friendship, N. Y., Sept. 22. — Two persons were killed and a score injured, three probably fatally, tonight, when an excursion train on the Pittsburgh, Shamut & Northern Railroad collided with a coal train at Nile, two miles west of here. The wreck is said to have been due to a misunderstanding of orders.

AMERICANS WOUNDED BY INSURGENT BULLETS

Managua, Nicaragua, Sept. 21. — Three American marines were slightly wounded by insurgent bullets fired at Major Smedley D. Butler's battalion of American marines as the train bearing the force of blue jackets and marines was passing through Masaya Thursday night for the purpose of opening up the railroad for Granada. The American force arrived at Granada, the populace of which is on the verge of starvation.

Nearly two billion dollars worth of exports were sent out of this country in 1910. while the Christians exported only eight million dollars for missions.

The Life of Christ

— BY —

Dr. Philip Vollmer

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2. What a Young Man Ought to Know.
3. What a Young Husband Ought to Know.
4. What a Man of 45 Ought to Know.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, October 3, 1912. No. 39.

HAVE FAITH.

Why should we grieve, when tempted, tried, forsaken?
When all around seems desolate and drear?
Have we forgotten Christ's unfailing promise,
"Lo, I am with you always; do not fear?"

Why do we pray at morn and noon and even,
"Thy will be done in us, most gracious Lord?"
And then complain and murmur, when He sends us
What He thinks best, and takes us at our word.

Why it is, when He calls our loved ones from us,
To dwell with Him, in that bright glory land,
We mourn as those who have no hope? And blindly
Reject the offer of His outstretched hand.

Why are we then so faithless and so fearful?
Does not God note the sparrow's fall?
Has He not said that in His arms he'll shield us,
And hear our weakest whisper when we call?

Then let us lift our eyes up to the hilltop,
From whence shall come our strength while here we stay,
And trusting in His gentle hand to guide us,
Go c'er rejoicing on our homeward way.

—Mich. Chr. Advocate.

NEWS AND COMMENTS.

At the Annual Conference of the Defenceless Mennonites the following resolution was passed: That we take steps to unite our Conference with the Conference of the United Mennonite Brethren of North America, and to elect a delegate from each church to attend their coming Conference.

The anniversary at the Mennonite Home on the 21st was one of the most successful ever held. A conservative estimate placed the attendance at 1200. Over 600 partook of the bountiful dinner served on the lawn. The program as rendered was a feast of good things. It was estimated that about 175 automobiles, coaches and carriages were on the ground during the day. One large auto bus, with 44 passengers came from Allentown. The total receipts for the day were $329.11. Between 45 and 50 persons were present from Philadelphia, nearly all members of the First and Second churches.

"I do not pretend to be a prophet, but though not a prophet, I see a very dark cloud on our horizon. That dark cloud is coming from Rome. It is filled with tears of blood. It will rise and increase till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone, such as the world has never seen, will pass over the country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity, for popery, with its Jesuits and merciless inquisition, will have been forever swept away from our country. Neither I nor you, but our children, will see these things."—Abraham Lincoln.

On October 21, Bro. N. B. Grubb will have been the pastor of his congregation for thirty years. It is a rare occasion in America, that a pastor can celebrate the anniversary of his entering upon the pastorate of his charge 30 years ago. How many changes have taken place during that time, to how many can he have brought the gospel of salvation and the comfort of the gospel. He gave a brief report of his work either in the evening of September 30 or of October 1. The First church of Philadelphia holds a series of evening meetings from Sept 30. to Oct. 4, and will celebrate the Lord's Supper on Sunday, October 6. A number of pastors will assist Bro. Grubb in the meetings.

From "The Independent", New York City, April 11, 1912, p. 806.

The following is printed conspicuously in "The Pilot", the organ owned by the Cardinal Archbishop of Boston:

"Even though Cardinals Farley, O'Connell and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are as Cardinals foreign princes of the blood, to whom the United States, as one of the great powers of the world, is under obligation to concede the same honors that they receive abroad.

"Thus, were Cardinal Farley to visit an American man-of-war he would be entitled to the salutes and to the naval honors reserved for a foreign royal personage, and at any official entertainments at Washington, the Cardinal will outrank not merely every cabinet officer, the speaker of the house and the vice-president, but also the foreign ambassadors, coming immediately next to the chief magistrate himself."

Air Scouting and War.

Last week the mimic war arranged by the military authorities in England came to a sudden and most unlooked for termination. There were some 60,000 troops involved in the maneuvers, and neither side seems to have obtained any very definite advantage. There is no official explanation offered as yet; but the war correspondents supply several. One of the most startling is that the successful aeroplane scouting had made it impossible for either side to out-maneuver the other, and the conclusion drawn is that the advent of the aeroplane means a revolution in military tactics. Secrecy of movement, upon which successful generals have always relied, seems now to be impossible and each army has the satisfaction of knowing not only what its opponent's numbers are, its equipment as to guns, etc., but its location and its every movement, while at the same time it knows that the enemy also possesses the same information in regard to itself. Is war possible under such circumstances? No wonder the Interparliamentary Union meeting last week at Geneva, refused to put the ban upon the use of airships in war, agreeing rather with Baron d'Estournelles de Constant, president of the French group of delegates, who declared that the wider use of the flying machines would be rather a guarantee of the world's peace. What with the wireless telegraph and the swift aeroplane, both army and navy may possibly find their usefulness greatly diminished if not destroyed.—Chr. Guardian.

The Need of Old Age Pensions.

There is a lingering impression in the minds of most workers, especially amongst those who are fairly well-to-do, that while an old age pension scheme may be of value in Great Britain and in Europe, that in North America, with its unexampled opportunities, it is wholly unnecessary. To such the statement of the Northwestern Christian Advocate will come as a great surprise. This is what the editor says: "Statistics show that only one man in ten thousand at the age of seventy in the United States is in a position to support himself. There are approximately one million two hundred and fifty thousand former wage-earners, over sixty-five years of age, dependent on public and private charity. The cost of maintaining these is placed at $220,000,000 per annum. In addition to these we have about three hundred thousand old people in benevolent institutions, and it costs about $50,000,000 a year to support these." It seems to us as though the editor must have blundered, but if he has stated the matter correctly, then where one worker, seventy years of age, is financially independent, 9,999 aged workers are dependent upon public and private charity. This, if correct, is one of the severest arraignments of our present civilization we have ever heard. If it be true, then the prospects of financial independence in old age for the average man is absolutely nil.—Chr. Guardian.

IS THE AMERICAN INDIAN OF HEBREW DESCENT?

By Orestes Bean, in the New York "Times."

(This interesting article was sent to the editor by Brother H. J. Kliewer, our missionary to the Cheyennes at Hammond. Since the ten tribes were never lost, the Indians can not be these lost tribes. The legend of the lost tribes was not invented until about three hundred years after Christ. James writes his epistle to the twelve tribes which are of the Dispersion so they were not lost at that time. We find among the Indians as well as among some other tribes customs and traditions which point to the Israelites; how they

were brought to them will ever be a mystery, but it seems that the Israelites exerted a worldwide influence. Ethnologically there seems to be no relation between the Israelites and the Indians.—Ed.)

If the Rear Admiral Peary had returned from the region of the north pole with an authentic account of finding instead of a field of ice a race of people previously unknown to historians who had among them the tradition of the Flood, of the Tower of Babel, of the passing of their ancestors through the Red Sea, the waters of which divided before them; a people who carried a sacred ark, and had brought back with him a tablet upon which were written the Ten Commandments in old Hebrew and accounts of the Biblical experiences of the ancient Hebrews, to what conclusion would he have had to come?

What conclusion would be possible other than that he had found a people whose ancestors had dwelt in Palestine and were possibly the ten lost tribes of Israel, who had settled there after having journeyed one and a half years northward from Jerusalem, as recorded in the Book of Esdras in the Apocrypha? The world would be quick to accept that theory simply because the discovery of such a people would have been at least as sensational as the Cook-Peary controversy.

After many years of study I am impelled to the conclusion that the Indians of North and South America are a branch of the Jewish race driven from Palestine under a curse, as were the sons of Ham. In this opinion I am supported by some of the most illustrious names known to exploration, archeology and science.

Among the American Indians there are not only a great many of the old Hebrew traditions, but mute magnificent monuments left by their ancestors that prove beyond doubt that they are an offshoot of the ancient inhabitants of Palestine.

The thought of the Indian being a descendant of the old Jewish race was not at first seriously entertained by the white races because we have known the Indians a long time and many believe they have never given us any information along those lines.

Let us see whether or not they have.

Pe. de Roo, the celebrated traveler and archaeologist, relates an experience he had with an old Indian chief. He says the chief gave him an account of his origin, which tallied in every respect with the book of Exodus, except that it was "Topiltzin, the great, chief," who led his forefathers to the border of the sea and struck the waters with his staff, whereupon they divided, permitting his followers to pass through, after which the sea flowed back, drownning the pursuing enemy, of whom nothing had been heard since.

The Cherokees had a precious possession which they called the sacred ark. They believed that this ark contained the spirit of their deity and they always carried the ark with them on their expeditions of hunting and war, feeling confident that no harm could come to them while the ark was in their possession. Who can doubt that this was an echo of the Hebrew Ark of the Covenant?

Columbus found the same tradition among the natives of Cuba. Not only the exodus, but the story of the flood was familiar to them. These natives told the great discoverer of the American continent that when the flood had abated the great chief offered sacrifices, that he built a vineyard, became intoxicated on wine and was disgraced by one of his sons. Some of the tribes told Columbus that they descended from a great chieftain who had twelve sons.

Quotations from the books of Exodus and Deuteronomy were written upon a parchment encased within rawhide and covered with pitch which was found in Pittsfield, Mass., in 1815. These quotations were written in ancient Hebrew, indicating that he who wrote them must have been separated from the Hebrew race before their captivity by Nebuchadnezzar. The reason for this hypothesis is that after their captivity the Jews wrote what is called the modern Hebrew, which has vowel points and terminal endings.

In the fifth volume of his history, Hubert Howe Bancroft gives a detailed account of the finding of a stone tablet in one of the mounds near Newark, Ohio. On this tablet written in ancient Hebrew were the Ten Commandments. This would seem to be conclusive proof that the builders of that mound were descendants of the ancient Hebrew race, since no ancient people save the Jews possessed the Ten Commandments.

Lord Kingsborough in his work on Mexican antiquities says that the Toltecs had paintings representing a garden with a single tree in the midst of it and a woman. It was well understood among the Toltecs that this figure represented the first woman, the mother of the entire human race,who is painted black because she tempted man to partake of the forbidden fruit.

Perhaps no more poetic legend was ever written than that encountered in Cholula, which ascribes to Suchiguecal the unpardonable sin of gathering roses from a tree, which brought everlasting disgrace upon herself and her posterity.

In his book entitled "American Hebrews," Adair says that the Cherokee and Creek tribes in the far past had cities of refuge, which offered harbor and absolute protection to any one charged with a crime until he was proved guilty. Is it not manifest where that civic custom came from?

Although the language of many of the Indian tribes has degenerated into a jargon there are many Hebrew words that have persisted among them down all the ages and can even now be heard in some of their sacred songs. Such words as the following:

English.
God
Supreme God
Cold
Sleep
Nose
Land of Canaan
An Idol

Hebrew.
Jehovah
Elohim
K.sh.a
N.ou.m.e
Canaan
Aloah.

Indian.
"ee-oo-yeh-wah"
Al-oh-heem
Kisina
Nip-awin
Pahoo
Kanaai
Hoollo.

Calvin Colton, writing in 1832, says that the tribes living on the borders of the Great Lakes had a traditional account of the Creation, the Flood, and, in fact, all of the epic events in the lives of the ancient Hebrews as related in the Bible.

How many people know that within walking distance of Lexington, Kentucky, a city lies buried, that catacombs have been unearthed there revealing mummies in as good a state of preservation as any that ever came out of the catacombs of Egypt? Where did the ancient people who buried their dead there acquire the art of embalming if not from the children of Israel before their exodus from Egypt?

Embalming such as the Egyptians and the ancient Americans knew implies a sturdy belief in the resurrection of the body and, of course, the immortality of the soul. As Ingersoll put it. "The dusty mummies are still waiting for the resurrection promised them by their priests."

The history and customs of the Aztec race are replete with Hebrew analogies, for instance, barren women were not allowed to enter their sacred places. Also a mother was excluded from the temples and all places of worship for a certain period after the birth of her child. This was a conspicuous Hebrew custom, as all readers of the Bible know.

On every hand the delvers into America's dim past have encountered evidences following upon evidences that tend to establish the Hebraic origin of the ancient inhabitants of the Western Hemisphere. Both in North and South America, in almost every tribe, the Scriptural stories of the children of Israel reappear in one form or another.

WORLD'S EVANGELICAL ALLIANCE CALL

To a Day of Prayer for the Moslem World, Wednesday, October 16, 1912, being the Centenary of the Death of Henry Martyn at Tocat, on October 16, 1812.

Next to that of Raymond Lull the name of Henry Martyn stands out in the annals of the Christian church as pioneer in the evangelization of Moslem lands. Henry Martyn was the first of the long list of missionaries of the Church Missionary Society and other Societies who have devoted themselves to preaching the Gospel among the Moslems of India, Persia, Arabia, Afghanistan, Egypt and Africa. By his scholarly work as translator of the Scriptures, by his labors and journeyings, by his faith and zeal and prayers abundant, perhaps most of all by his tragic death, the influence of Henry Martyn was in his day felt throughout the whole church and has continued until now. How can we better commemorate his life and death than by united prayer for the Moslem world? The urgency of the present situation is in itself a call to this day of Prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem World as Henry Martyn knew it, with its condition today! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan World, intellectual, political, and spiritual, adds to the urgency of the call.

The Moslem problem now appeals to the heart of the church as it never did before. On the one hand the peril of Moslem aggression in Africa and in Malaysia calls for Intercession; while on the other the large growth in the circulation of the Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in His providence is allowing us to witness signs which indicate crisis and victory. "Father, the hour, has come, glorify thy Son." As regards the method of observing this day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God individually.

The following Topics for Prayer are suggested:

1. For Mission Governments and for Christian rulers in Moslem lands.

2. For the wider circulation of the word of God and Christian literature among Moslems.

3. For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan World.

4. For all preachers and evanglists among Moslems, and for their message of reconciliation. For converts.

5. For the arrest of Mohammedan progress in Africa; the success of Missions, on the border-marches of Islam; and that all Christian Societies in these regions may realize the need of working also for Moslems.

Signed: For the World's Evangelical Alliance (British Organization),

Kinnaird, Chairman.

H. M. Gooch, General Secretary.

For the Lucknow Missionary Conference Continuation Committee,

S. M. Zwemer, Chairman.

R. S. McClenahan, Secretary.

(The above call to Prayer has also received the signatures of representatives of the Church Missionary Society and the British and Foreign Bible Society.)—The Ev. Messenger.

THE ENLARGING MISSIONARY SPIRIT.

The growth of the missionary spirit in recent years is one of the most hopeful features of church life.

It indicates a broadening of Christian sympathy and an intensifying of spirituality. The very essence of true religion is to save others as well as self. No man of God wants to get to heaven alone; he wants all other immortal souls to enjoy the blessed life with him, especially those who have not enjoyed a full measure of Gospel light in this world.

Think of a man getting to heaven with sympathies so small as to exclude from his life-long effort and good will his unfortunate fellow men in foreign lands. Could such a soul enjoy the benevolent plans of the infinite mind, the benevolent work of the angels speeding evermore on errands of mercy to perishing souls?

They say that "charity begins at home." So it does. And so does missionary work. "Begin at Jerusalem."

No church commences foreign missionary operations until it is itself thoroughly furnished for the work. Our own church did not. It had been organized thirty-five years before it undertook to reach the heathen across the seas.

Other churches waited still longer, but this is not to their credit.

Churches gather strength and grow in the very effort to enlighten the benighted.

This is the purpose of all religious association. God's people have no other mission in the world than to convert it and make it godly.

"But," says the man who likes pretexts, "charity has objects enough at our own doors. Look around you. See the poverty, misery, wickedness, and degradation on every hand. Begin here. Christianize these masses. Convert the United States heathen, and then go for the Chinese and Africans."

All very nice. But why does not this "home charity" man begin his work? What is he waiting for? Who hinders him? While those, whose heart is enlarged to reach people who never heard of Christ, are working in foreign fields, why do not these objectors go to work and sustain charitable enterprises at their own doors.

Can it be true that they want the foreign missionary workers to be the home workers also, and thus do everything, while they look on coldly and criticise? It looks like it.

Go to work, you man who will not help the heathen, and get your sinful neighbors converted. Do something for the Master.

But what is "home charity"? What are the boundaries of home? Is it your own dwelling? If so, what about your suffering neighbor? Is it your own village or city? If so, what about the unfortunate of your state? Is it your own state? If so, what will become of the Indians and negroes in our country? Is it your own nation? Then why contribute to relieve the sufferers by earthquake and famines in foreign conntries.

The fact is, in morals, philanthropies and religious effort, "home" has no limits. The field is the world. The Christlike heart would respond to the claims of the suffering and morally destitute from any quarter of the earth.

Every man is the Christian's brother. Regeneration and Christian training expand the thought and affection until they take in the wants of the race. By only so much are we truly Christian as we show our willingness to lift up fallen humanity everywhere.—Michigan Christian Advocate.

Home Circle.

BENJAMIN FRANKLIN.

Says Benjamin Franklin: "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body.

And Franklin was one of the wise men of America.

THE NEW BOY.

Aunt Alice.

"Hello! boys, did you see that new boy that came in town in the summer?"

"No, James, I didn't. Who is he?"

"I saw him, ha! ha! ha! chimed in Jessie. "He is a funny looking chap. Has half-long pants made of cotton goods and big boots, one larger than the other, his shirt is all patched, his hair looks as if his mother tried to cut it and his hands are tanned and look rough."

"That's just the way he came to Sunday school," said James, "and nearly all us fellows set up a giggle. He is coming to school, today."

In a short time they saw the boy come.

"Hello! country, where did you come from?" called James.

"Ho! ho! I guess he came out of the ark," Jessie helped along.

In that way a number of the boys taunted him until he opened the school-house door.

About this time a boy, about the same age as the new scholar, heard the latter part of what was going on. He ran up to him saying, "Good morning, new mate, shall I go up to the teacher with you?"

"Yes, if you please. I am very glad if you will, because I don't know her."

"Very well. My name is Royal Kind, what is yours?"

"Asher Emery."

"Come on, Asher. I am sure you will like our teacher. She is so kind and pleasant, and always speaks to us when she sees us; but she is busy, now."

"Good morning, Miss Agnes," said Royal as soon as he saw her look up.

"Why, goodmorning, boys. And who is this little man?"

"This is Asher Emery," said Royal.

By this time the boys, who had laughed at him, were in to see what the teacher would do.

Patting him on the shoulder, she said with a smile, "Asher, I am very glad to meet you. You are the boy that I heard about."

No one answered but all looked anxious.

"His mother is a very good Christian woman. His father died before he was named. They were left very poor and his mother looked forward and the future looked dark, but by faith she named him "Asher' which means 'fortunate' and 'happy.'

"He has proved both. He has helped to support his sickly mother as you see his hands are tanned and rough. But look, boys, they are clean and well kept, his clothes are clean and his hair nicely combed. He is also very happy and has been a great joy to his mother because he gave his heart to Jesus when just a wee little boy.'

By this time the boys were near; and, when the teacher was through speaking, they asked Asher to forgive them and were always kind to him, having learned the lesson to never abuse a stranger no matter how poorly dressed.—Gospel Banner.

Deaths.

Derksen.—On September 17, in Hague, Sask., Sarah, daughter of Jacob D. and Helena Derksen, at the age of 2 years, 4 months and 9 days. Funeral services were conducted at the Mennonite church, Hague, by Bro. Menno J. Galle, September 20. Text, Isa. 55:8-9.

Beidler.—On September 21, 1912, at Quakertown, Pa., Lewis Beidler, aged 84 years, 1 month, 9 days. Funeral services were held on September 26 at the house of mourning and in Bethany Mennonite church. A. B. Shelly spoke at the house in English on Heb. 13, 14, and in the church on Gen. 15:15 in German, and W. H. Grubb on 11. Cor. 5:1 in English. The deceased was the oldest member of Bethany congregation. He leaves a sorrowing widow, 1 son, 1 daughter, 12 grandchildren, 5 great-grandchildren and 2 brothers. One daughter preceded him to eternity. His death was caused by an apoplectic stroke and hastened by a fall down stairs.

Gerber.—On September 22, at Pandora, O., William Clayton, little son of Mr. and Mrs. Arnold Gerber, at the age of 7 months and 12 days. Funeral services were held at Grace church, Rev. Adam Wittmer, of Archbold, O., officiating.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Editorial.

RELIGION.

The idea of God has occupied our attention for a while. Developing the Christian religion systematically the first question will be: "Is there a God?" for on the belief in a God rests all religion; and the second question in close connection with the first is: "What are we to think of God?" With these two all-important questions we dealt in a number of editorials. We will by the help of God try to consider the subject of "Religion."

We saw that whosoever will believe cannot only, but must believe in God the omnipotent creator, the holy lawgiver of the law, that is written in our conscience. Having come to that belief, we were led by the word of God to believe Him to be the loving, merciful Father, who is ever ready to save us and help us.

Is there a God, a personal, holy God, do we believe in Him, then we must be in a certain relation to Him; for to believe in God, really to believe, and to ignore Him, to be indifferent to His will, is an impossibility. If any man could do that, believe in a personal God, a judge of all mankind, who is no respecter of persons, and yet live without thinking of God, he would show him not to be worthy of the name of man.

Travellers have sometimes thought that they had found a people without religion, but when missionaries came, who learned to understand their language, they always found some kind of religion. Plutarch says: "You can see nations without a wall, without laws, without money, without writing, but a nation without God, without prayer, without religious exercises and sacrifices nobody ever has seen." Artemidor says: "No nation is without a God, without a governor; but some worship this way, and others otherwise." And Cicero says: "Among so many different kinds of creatures, there is none but man, which has any knowledge of God; among men there is no nation so savage and barbarous, as not to know it ought to have one God, even if it does not know what kind of a God." So there is religion everywhere in every tribe and nation, though it may be often scarcely perceptible.

When we ask the question: "What is religion?" "What is its character?" we ought not to look upon the lowest form of religion, for only in its highest perfection we can really see what it is. Among the heathen nations we will observe that fear has the foremost place in religion, then prayer is chiefly supplication. In the old testament fear has its place, but God represents Himself as merciful also. In Christianity love casteth out fear as John says: "there is no fear in love." Only the fear of love, which is afraid of doing anything against the will of the beloved Father. The more love, the less fear, that is fear of a slave, the more fear of a child.

Asking what is religion, some will answer: "It is the feeling of being dependent on God." And it is true, there is an emotion, a feeling in religion, for the word of God says: "The fruit of the Spirit is love, joy, peace. Galatians 5, 22. "The kingdom of God is righteousness, and peace and joy in the Holy Spirit." Romans 14. Yet religion is not emotion or feeling. Religion that exists only in emotion is no sound religion, for feeling is only one side of human nature, whereas religion works on, in and through the whole man, not only a part of him.

The same objection is to be made against the definition of religion as knowledge of God. Our Lord Jesus Christ says: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Paul saith: "Knowledge puffeth up, but charity edifieth." Is then religion doing the will of God? Jesus saith: "If any man will do His will, he shall know of the doctrine, whether it be of God." Since religion is neither emotion, nor knowledge, nor doing and yet is all this, what can it be? Religion lies back of these three parts of human nature, it has its seat in the inmost being of man, which is called in the Bible the heart. In Acts 2, 37 it says: "Now, when they heard this, they were pricked int their heart," and 16, 14: "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul," and Romans 10, 10: "For with the heart man believeth unto righteousness."

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 9 4.

REFORM AND MISSIONS.

An editorial in the August number of the Missionary Review of the World says it is asserted that British opium merchants in China seek to hinder the efforts of the Chinese Republic to stop all production and sale of opium, lest the great stocks of the poison which they have accumulated in China for high prices shall be on their hands, instead of being sold for the destruction of the Chinese. Under those circumstances, continues this journal, an appeal to the British nation which Dr. Sun Yat Sen sent to the London Times on May 4th, becomes doubly significant. He points out that opium has been a great curse to China and has destroyed more Chinese than war, pestilence, or famine. Recognizing that the cultivation of opium in China must be stamped out, but that this can not be done while the sale of the poison is permitted, he pleads that the sale of opium and the traffic in it be made illegal. He earnestly appeals for the abrogation of the opium treaty between England and China, and closes with the words: "We ask you in the name of humanity and in the name of righteousness, to grant us the right to prohibit, within our land, the sale of this fearful poison, both the foreign and the native drug. We believe that with the sale made illegal, we can soon put an end to the cultivation. I make this appeal to you, the British people, on behalf of my fellow-countrymen." These words show the vital relation between Christianity and civic reform, and also suggest the necessity of governmental reform both at home and abroad for the better prosecution of missionary work. It is not always true that individual reformation precedes national rectitude, for sometimes the latter logically and chronologically precedes the former, removing obstacles from the path of evangelistic work, and creating a more favorable atmosphere for its prosecution.

THE HEART FIXED ON CHRIST.

It is not pleasant to be examined as to one's own derelictions nor to engage in conversation with a just judge on the subject of one's own shortcomings and ill deserts. It is much easier to talk of others. A court is an uncomfortable place for any one when he himself is there on trial. But justice is done in court, and it is well for one to learn just how he stands in the estimation of those who are right minded.

When Christ was talking to Peter on that memorable morning after the resurrection and, three times, asked him "Lovest thou me?" antithetically corresponding to his three denials, following His questions with revelations as to his future, and these with the admonition "Follow me," Peter grew restless and troubled. He wished to change the subject of conversation. He felt that it would be pleasanter to talk of some one else. He did start a new line of inquiry by asking about John, who was seen near them, "And what shall this man do?" But Christ was not through with him. He was not willing to engage in any general conversation just then. He was dealing with a human soul in a crisis of that soul. So be declined, very positively, to be diverted from his faithful dealing with Peter's soul, and, adding the personal pronoun to add point to his admonition, said, 'Follow thou me." Peter probably never forgot those words, the culmination of that faithful, loving, probing interview. It would be well for all of us to take those words to our own hearts.

The call of God comes to each one of us directly. Each one of us has a personal duty and responsibility. We must not seek to evade or shift that responsibility. We need to look God and our own soul squarely in the face. We need to answer all God's questions and all the questions of conscience fairly and truthfully. We are not in the proper relationship to self, to the world, to duty, to God, until we accept our personal responsibility fairly and fully and take up the duty of life in the service of Jesus Christ. Any attempt to evade is disastrous, unless we are prevented by God in His gracious providence. There is room for philosophy and philanthropy and sociology only after we have fully settled, individually, our own personal relationship with the Savior.

It is too often the case that persons permit themselves to be interested in schemes which seem good and wholesome in themselves, and are so, which distract their attention from the matter

of their personal duty to God. If we would be of service we must first submit ourselves to God and become His servants. The vague counsel to forget about our own salvation, in seeking the welfare and salvation of others, is not good counsel if it means that we are to forget it before we have personally secured it for our own. We are to hold our attention to the matter of our own souls sufficiently to be sure that we are in loving and believing relation with the Savior.

When this matter is settled, absolutely and eternally, one may as Peter did, go about the lifelong business of trying to win others to the saved life. In this Peter never wavered after that day. His heart was fixed forever after Christ had compelled him to assert his love and had charged him solemnly to follow Him. So may our hearts be fixed on Christ. So may our live be full of holy and devoted service.—Herald and Presbyter.

JEWS.

There are 11,483,876 Jews in the world; 8,876,299 are in Europe, 1,880,579 in America. The Russian Empire leads by far all the nations, with 5,215,805. The United States follows second, with 1,800,000. The distribution in the United States is very incomplete. While the city of Warsaw leads Russian cities with 220,000, New York City alone includes 905,000 Jews in its population. Philadelphia has only 100,000 and Chicago 98,000. New York is veritably the New Jerusalem. It embraces one-thirteenth of the entire Jewish race. It includes in its population more Hebrews than ever before in the history of the world have been gathered together in one city. Every fourth person in New York is a Jew. Even London has only 140,000 Jews.—The Christian Work and Evangelist.

May every soul that touches thine this day
Give thanks thou livest—thank its God it lives
To see one being radiant with joy
Amid earth's incompleteness; takes fresh heart,
Since one whose lips have tasted sorrow's cup
Still smiles and makes the venture men call faith,
Staking its all that life is good, earth fair
And underneath all God—and God all-love.
—H. H. Tweedy.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Editorial.

They tell us that our day is one in which Christians are getting closer to one another. The barriers of denominationalism are not destroyed and perhaps never will be altogether, but the fences are now so constructed that we can know more about one another by looking over them or through them. We believe that all Christians are on the same road and that the road leads up and it might in the end be quite satisfactory to let the traveler choose the conveyance and the road he likes best and best suited to his temperament. If he must have a chariot of fire and rush on in spectacular grandeur, let him go, but if he wants to jog along humbly and quietly in the good old road his fathers trod before him—that's his affair.

But with our charity and toleration we find that there is so much good in our own church and so much to be done that it is worth while to cultivate our own fields and get the best out of them there is in them and refrain from hanging over the fence to watch our neighbor too closely. Our experience as a pastor has taught us that the church member who is everlastingly telling what they are doing in other churches and criticizing his own because it does not compare favorably in his estimation is a trouble-maker who ought to be thoroughly "squelched" or urged to climb over the fence into the fields he seems to like better.

The thing we want to wake up to is the fact that as Mennonites we have a dear old church with a history that students of history are compelled to admire and a doctrine that for hundreds of years has been in advance of the rest of Protestantism, a doctrine that in many particulars finds acceptance by many thousands not included in the membership of our church or the relationship of its members.

It has been our privilege to hear sermons by many Lutheran preachers in times past, but at present we do not recall a single one in which the preacher did not ring in Martin Luther in some way. Our Methodist brethren are excellent people, but they have Methodism bred into their bones. Should a Methodist minister happen to be preaching in the pulpit of another denomination he is likely to inform his hearers that he is a "Methodist, body, soul and spirit" before he announces his text. We must admire the loyalty of our fellow Christians and cannot help but see that it is, in a large part, the secret of the stability of the churches of which they are a part. There is a decided need on the part of our people today to cultivate the art of letting people know who we are and for what we stand. The minister, if he will, may do much in the line of cultivating this art. Indeed it is an important part, of his business to teach the doctrines of his church and inspire an affection for them.

A few years ago there appeared a novel which bore the title "Tilly, the Mennonite Maid." It had a tremendous sale and no doubt netted the writer a neat little sum for her clever invention. Unfortunately, for those who happen to be Mennonites, it gives an impression of things as they do not exist both in the Mennonite churches generally and among the Pennsylvania German. The mere mention of the name of the book to almost any Pennsylvania German is usually enough to provoke him to intense indignation. Persons have visited the church of which the writer happens to be pastor and left very indignant because the people there were not of the type portrayed in Mrs. Martin's book. Mennonite people are generally modest about advertising their peculiarities and because of it the general public has missed a great deal of information about them it might have possessed had it been better informed. The information the public has about us is generally incorrect.

Our church is a historical one. It had an important part in the influences that were at work on Continental Europe which gave modern protestantism to the world. Our organization is one which should encourage development instead of hindering it. The present situations of our church today are such that a tremendous influence might be put forth to win America for Christ. We maintain that when Mennonites do familiarize themselves with the history of their church, its resources and its opportunities they get an inspiration that is sure to make them loyal adherants to the faith that was their father's and is theirs.

ARE WE MENNONITES?

Now and then when some Mennonite, not a member of any of the churches belonging to the General Conference wants to be particularly unkind and deliberately untruthful he says of the people of our conference "They are not Mennonites." Self-appointed judges are always unfair and frequently unjust. We need not defend our right to a name that has come to us through generations of honorable devotion to principles for which the fathers, whose blood runs in our veins, died. The fact that some of our fathers in later years found it more to the Master's interest to work separately instead of together does not rob us of our birthright, to the name we bear. Morally we have the right to the name Mennonite because it always has been our name. Theologically it is ours because we stand for the historic principles of Mennoniteism, Legally we have the right to the name because the law of the land recognizes us as Mennonites. To deny us the right to bear it, then, must be constructed as a malicious misrepresentation of a fact warranted by right, by law and by history.

It is a pity that there are minds so small that they can comprehend the truth and reasonableness only of those things in which they are set and that they feel called upon to condemn in language that is neither temperate nor accurate the persons and opinions of those who honestly differ with them.

The conference of which we are a part may be distinguished from some other Mennonite bodies by the readiness with which it adapts itself to the needs Providence places before it. Ours was the first to depart from the rule that made a distinctive garb obligatory. While we grant that there is much to be said in favor of modest simplicity in this day of absurd and even obscene, display in dress, we must insist that the mere conformity to a church's rule in dress is not non-conformity to the world neither is picturesqueness in dress a satisfactory evidence of true piety. Our conference was first to appreciate the value of Sunday schools and young people's organizations. It was first to undertake missions to the heathens and to provide an institution for the care of the aged. Ours, too, was the only Mennonite organization willing to join in the federation of churches in America. With us the necessity and value of an educated ministry is appreciated and therefore we were the first Mennonite body in America to establish higher school and encourage theological training.

Now that we have given evidence of a progressive spirit we have not surrendered the inheritances left to us by our fathers. We bear their name and are proud of it. It is our purpose to continue in our efforts to do the tasks the Master gives us to do as effectively as our abilities and opportunities will allow. We hope to make the principles for which Mennoniteism stands things that men will know, respect and believe. G.

THE CHRISTIAN IN POLITICS.

As the political campaign progresses, one will hear much about the "tariff," "trusts" (good and bad), "high cost of living," or the "cost of high living" as it is more properly put, etc. Men who have had good reputations, will be debased while others whose acts speak of gross selfishness will be exalted, all of which confuses many a devout follower of our Lord and Master and cause him to forsake the privilege afforded by the ballot, remaining silent when the only opportunity for him to speak is afforded. True, conditions at times are appalling and after protesting without avail, one feels that there is no use, or "my vote doesn't count anyhow," but those who persist in their protestations and help to arouse their apathetic brethern, always find that in the end righteousness must triumph.

The fundamental cause of much of the corruption in political and business life is due to the apathy of the large mass of people, who are really good citizens and God-fearing men and women. It exists, not because they desire it, but because they permit it through inaction to grow and flourish. At home on the farm there was a plot of ground covered with thistles and it required steady attention, constantly digging them out, to keep them under control. Sometimes we thought they were eradicated, but others would crop up. Inattention, indifference, a can't-do-anything-for-it attitude would soon have given the thistle a wide expanse of ground and made their control impossible. The thistle is a prototype of corruption in political life.

Ours is a representative government. We assist in maintaining it. If this nation were composed of only you and I, we could easily keep track of each other and prevent any infraction of the law, but as the population is so enormous, we cannot keep in personal touch with each other, therefore we direct others to look after us and our interests. If those whom we delegate prove unfaithful we should have the power to recall them. We do have the power to put others in their stead.

Representatives, in the main, try to obey the voice of those who sent them, but there are a few, when their own interests are involved, constantly follow them and it isn't long before a good number mistake their voice as the voice of their constituency, but often these men have galloped into line after hearing from home and from the mass of righteous people who controlled their political destiny. The issues will be decided this fall in favor of right, if the great mass of true patriots, —the God-fearing, Christian, citizenship of the nation—awake of their sleep and work for that which is right in national, state, and municipal affairs.

This involves a study of men and their program. In a campaign such as this, presidential preferences should not cause indiscretion in voting for the balance of the ticket, otherwise many undesirables will be swept into office. The day when men vote a party ticket because their ancestors voted the same ticket is far spent. It is, nowadays, a matter of men and principles rather than party. As a matter of fact both the old parties do not anymore represent to any degree those things upon which they were founded. One represents the great vested interests, and the other would like to.

Surely there are issues affecting the interests, at least the sympathies, of every true Christian. I do not need to mention names of men; nor the tariff—(which I do not understand and I doubt if its advocates do),—but I refer to those things pertaining to the welfare of the human race; child labor; improved conditions of labor, both in the mines and factories; freedom from the liquor octopus, etc. These are subjects pertaining to the welfare of others and we cannot be true followers of our Master unless we exercise the spirit of altruism, and it is plain to me, that if the large body of Christian people do not take upon themselves the task of solving the problems suggested by the conditions existing in the various departments of every day life, who will?

A. A. Moyer.

NOTES ON THE C. E. TOPIC.

October 6.

Christian Virtues. X. Humility.
Luke 18:9-17.

Humility is defined as "freedom from pride and arrogance, lowliness of mind, a modest estimate of one's worth, a sense of our own unworthiness through imperfections and sinfulness, self-abasement." The exercise of humility emphasizes the littleness of man and the greatness of God. Every attribute of God declares by contrast the insignificance of the creature to whom He would reveal His goodness. Just in proportion as we are lacking in humility do we defeat the purpose of God to show His grandeur and His love to us, unworthy creatures of the dust.

The angel who announced the coming of John the Baptist declared he should be "Great with God." A study of true greatness, then, would drive us to the character of the great baptist and preacher whom God sent to the world to be a fore-runner of His Son. As we study his life we learn that he was great in humility. His humility consisted in the appreciation of the true worth of the Son of God and an understanding of his own unworthiness, though he was the greatest of the prophets. He was willing to decrease that Christ might increase. While in a certain sense it might be inappropriate to wish "to be nothing" yet a humble understanding of our own nothingness is one of the first steps toward becoming something for God.

Our lowliness ought to drive us to God. We should be so lowly that we feel it is our business to serve Him. There is a false humility that would make lowliness an excuse for doing nothing at all. The man who hid his talent in a napkin affected lowliness but was proud and not lowly. Had his humility been of the proper kind he would have used the talent instead of hiding it. Concerning a true and a false humility Thomas a'Kempis says, "Surely an humble husbandman that serveth God is better than a proud philosopher who neglecting himself is occupied in studying the heavens. Whoso knoweth himself is lowly in his own eyes and delighteth not in the the praises of men."

Humility has a power. Men of pride are not loved although they may be feared. The one who can stoop to the level of his fellows alone has the power to help them rise. The power that men aquire for God and the influence they have at the throne of His grace is conditioned by their humility. Let us not let our pride be our defeat in doing things for God. Jesus uses the illustration of a little child as an example of the kind of humility one should possess. Are we child-like Christians?

NOTES ON THE S. S. LESSON

October 6.

Jesus Walking on the Sea.
Mar:. 6:45-56.

Golden Text, Matt. 14:27

The miracle of the loaves and fishes failed in several particulars. The multitude saw in it only a chance to get bread in sufficient quantities to give them an advantage over other men and wanted to make Jesus king. The disciples were so little impressed by it, after all, that only a few hours later they had forgotten all about it. It did not occur to them that Jesus who exercised such power over food might use the same power over other physical forces.

The haste with which the disciples were sent away seems to indicate that Jesus did not want to have them exposed to the temptation to join with the multitude in an attempt to make Him king by force. His immediate retirement to solitude and prayer might show a need on His part for special strength to resist the temptation and special consolation because of the disappointment in seeing the spiritual import of the miracle of the loaves and fishes missed altogether.

There are temptations that the follower of Jesus is protected from. We should always bear this in mind when we pray, "Lead us not into temptation." Who knows from how many such temptations as the disciples were protected from are kept from us by a kind Providence?

Jesus alone on the mountain in communion with His Father is one of the common occasions in the life of our Master. Alone with God meant the renewing of His strength. It is the same with us. The times we are alone with Him mean a renewing of our strength.

The disciples without Jesus were soon in the storm and contrary winds. The surest way to become tempest tossed by troubles, doubts and trials is to get away from Jesus. There are tempests all about us now such as the tempests of unbelief and of disquiet. Jesus is their only cure.

The disciples were afraid when they should have been glad. The hardness of their hearts because of unbelief was the cause of it. We will not fear when we trust Christ without question and look to Him for help in our troubles instead of trying to work ourselves out of them in our own way.

"Be of good cheer" was the Lord's message. He is the bringer of good cheer. The angels announced it, when Jesus came, the sinner hears it when his burden rolls away. His was a ministry of cheer. The cheerless Christian is of place and gives evidence of a lack of faith.

Although His diciples were slow in recognizing Him, the multitude, when He came ashore, was not. They recognized His power and brought their suffering ones to Him to be cured. Jesus is the cure for every earthly evil if men will but recognize Him and come to him with their troubles. Misery exists only in proportion to men's coming or not coming to Him for help.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

News of the Week.

WORST FUEL FAMINE IN YEARS.

Detroit, Sept. 28. — With coal at the top price of $8.50 a ton and almost unobtainable at any price, Detroit today faces one of the worst fuel famines it has experienced in years. The dealers are scarcely able to fill orders months old.

It is estimated that the supply in this city is about 75 per cent short for this time of the year and it is predicted by a number of dealers that coal may soar to $12 a ton before long and the city be put on half rations.

Primarily the cause of the coal famine here is attributed to the coal miners' strike last spring and the large shortage in the anthracite output of a year ago. According to statistics compiled here Detroit people are paying from $1.70 to 50 cents more a ton for coal today than Buffalo, Pittsburg, Toronto or Chicago.

Cleveland, Sept. 28. — Cleveland coal dealers said today that the present hard coal famine is the worst they have experienced in years. Hard coal is practically off the market, they admitted. Chestnut coal is retailing for $7.75, grate at $7.25 and egg and stove at $7.50. These prices are 50 cents a ton higher than a year ago.

SITUATION IN THE BALKANS AWAITS SPARK

London, Sept. 30. — The Balkan difficulties have developed with alarming rapidity to a point where only a spark, is needed to set the whole southeastern Europe aflame. Three of the Balkan states by common consent have ordered the simultaneous mobilization of their armies and are making every preparation for immediate hostilities.

Two possible explanations are offered, the first that a coalition of the Balkan states exist for the purpose of demanding from Turkey before she has time to conclude peace with Italy, the grant of complete autonomy to the Macedonian provinces; the second that, fearing Turkey will seek an issue from her difficulties at home and abroad in war, they are preparing themselves for a possible attack.

Everything now seems to depend on whether the great powers will be able to bring sufficient pressure to bear to prevent the outbreak of hostilities and preserve the status quo in the Balkans.

DESTROYED NAMES OF CAMPAIGN CONTRIBUTORS

Washington, Sept. 30. — More than $10,000,000 of campaign money passed through the hands of Cornelius N. Bliss, treasurer of the republican national committee in the campaigns of 1892, 1896, 1900 and 1904. The names of the contributors and detailed records were destroyed on the orders of Mr. Bliss, a short time before he died, because he did not wish them to become subject of political controversy.

This was the testimony today of Cornelius N. Bliss, Jr., son of the former republican treasurer, before the Clapp committee of the senate committee on privileges and elections, which is under instructions by the United States senate to investigate campaign contributions, as well as the relation of the trusts of the country to politics and the fortunes of politicians.

Mr. Bliss submitted tabulations showing contributions to the republican national committee were as follows: In 1892, $1,600 000; in 1896, $3,450,000; in 1900, $3,000,000; in 1904, $2,088,000.

DEMONSTRATION STRIKE AT LAWRENCE IS OFF

Lawrence, Mass., Sept. 30.—A "demonstration," strike against the imprisonment of labor officials, the first of its kind in this county, took place today. After hand-to-hand clashes between rioters and police lasting all day the "demonstration" was declared off by the Industrial Workers of the World.

The strike was called for twenty-four hours beginning this morning, in protest against the imprisonment of Joseph J. Ettor, Arturo Giovanitti and Joseph Caruso, whose trial in connection with the death of Anna Lopizzo, opened in Salem today. Seven thousand of the 25,000 operatives in the cotton and woolen mills here obeyed the call, forcing 5,000 others either through intimidation or lack of work because of closing down of departments. Then at a mass meeting late this afternoon the workers were told to go back to work tomorrow ready to come out again at the call of the Industrial Workers, if the leaders are not satisfied with the progress of the trial.

HOOKS FISH, UPSETS CANOE AND DROWNS FAMILY.

Toronto, Sept. 29.—Five members of one family were drowned in the Pigeon river today, the victims being William McCaffrey, of Toronto, sales manager of the Canadian General Electric company, his mother, wife and two children.

A fourteen-pound muscallonge which had been hooked by Mr. McCaffrey was responsible for the drownings. Mr. McCaffrey had come here Friday with his family to spend a short holiday with his parents and his wife, mother and two children, started out in a canoe down the Pigeon river in quest of muscallonge. No member of the party was seen alive after the canoe put out.

When the party did not return toward evening Charles McCaffrey, father of the drowned man, became alarmed and organized a searching party. Seven miles down the river the canoe, floating bottom up, was found. Dragging operations were commenced and all the bodies were recovered. Clutched in the hands of Mr. McCaffrey was the trolling line and on the hook was a fourteen-pound muscallonge. The big fish was still alive and thrashed the water violently as he was drawn in. The coroner said there was no doubt that in the efforts of Mr. McCaffrey to get it into the boat, the canoe was overturned.

TWO MORE AEROPLANISTS KILLED.

Washington, Sept. 28.—Two more lives were sacrificed to aviation at the United States army aviation field, College Park, Md., near here late today when an army aeroplane suddenly fell 350 feet to the ground, instantly killing Corporal Frank S. Scott, and so seriously injuring Second Lieutenant Lewis C. Rockwell that he died a few hours later. Hundreds of people, including fellow army officers attached to the aviation school, breathlessly witnessed the tragic accident.

ORANGEMEN READY FOR ANY SACRIFICE

Thousands Sign Covenant Never to Recognize Irish Parliament or Obey Its Laws.

Belfast, Sept. 28. — Thousands of Orangemen today signed a covenant never to recognize an Irish parliament, to obey its laws or to pay any taxes it may impose. Sir Edward Carson, former solicitor-general of England, a member of King George's privy council, a permanent advisory branch of the cabinet, and leader of the anti-home rule campaign, was the first to place his name on the roll.

After Sir Edward Carson had signed, the duke of Devonshire, the marquises of Londonderry and Salisbury, Admiral Lord Chas. Beresford, Lord Hugh Cecil, ex-Irish Attorney-General James H. Campbell and F. E. Smith, a leading Conservative member of parliament, affixed their names. The leaders having signed, the rank and file trooped forward in thousands to add their signatures to the roll.

Each man who signed received a souvenir in the form of a miniature copy of the covenant, to which also his signature was attached. Many women signed a declaration, associating themselves with the men of Ulster in "uncompromising opposition to the home rule bill."

A pathetic incident was the arrival of Sir Wm. Ewart, who took part in the convention of 1892. As he is blind he was led up to the table to sign.

Troops Ready for Signal.

Throughout Ulster similar gatherings were held, news of them being transmitted to Belfast by heliograph, flag wig-wagging and automobile and bicycle messengers.

In Belfast hundreds of extra policemen were on duty, three thousand of the Royal Irish constabulary were kept under arms in barracks, and the Cheshire regiment, with ball cartridges and sharpened bayonets, was held in readiness to be called at a moment's notice.

The spirit of unity prevailing among the Protestant denominations was illustrated by the selection of the officiating clergymen. The Rev. W. Mc Lean, formerly Presbyterian moderator, preached the sermon and he was assisted in the services by ministers belonging to the Anglican, Methodist, Baptist and Congregational churches. Sir Edward Carson sat at the right of Mr. McLean and the lord mayor of Belfast at his left.

A semi-military aspect was not lacking in the meeting, as two hundred picked stalwart members of the Unionist clubs and Orange lodges, wearing bright sashes, acted as a guard of honor standing around the pulpit while five hundred of what is known as the "reserve guard" occupied seats in the gallery.

Ulster is a province in Ireland, including nine counties. Among these counties are Donegal, Tyrone, Monaghan and Cavan, which are as preponderatingly Catholic as counties like Down and Antrim are preponderatingly Protestant. Ulster, apart from Belfast, where nearly one-third of the population is Catholic, is not Protestant, but Catholic. According to the census returns of 1901, the total population of Ulster was 1,582,326. Belfast has a population of 255 000, which includes 85,000 Catholics.

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STRIKE RIOTS IN AUGUSTA, GEORGIA.

Soldiers Shoot to Kill While Guarding Barns.

Augusta, Ga., Sept. 27. — As the climax to rioting in this city and the shooting of three citizens today by state guardsmen, Governor Brown late tonight issued a proclamation declaring "the city of Augusta to be in a state of insurrection," and ordering the immediate enforcement of martial law.

Adjustant General O'Bear has been ordered by the governor to proceed here at once and to assume charge of the situation. Another company of militia also was ordered here from Waynesboro.

One citizen was killed, another probably fatally shot, a third less seriously injured and a number of persons fired upon by state guardsmen called out late today to protect the power plant of the local street railway company from possible violence of its striking employes. The guardsmen were summoned when it was reported the plant was to be dynamited tonight, and they hastily established a deadline.

Alfred Dorn was killed when he and Ben F. Baker attempted to pass the line in a buggy. When challenged, Baker whipped up his horse and the soldiers fired. Dorn was literally shot to pieces, and Baker was shot, but not dangerously wounded.

Robert Christie attempted to drive through the lines in an automobile, and it is said did not hear the sentry's challenge. He had gone but a few feet when he was shot through the lung, and at the hospital it is said he is not expected to live.

News of the shooting spread rapidly and attracted thousands to the scene of the trouble. At the same time great crowds were assembling in the mill district, which was the scene of last night's rioting. Just before dark the west end sympathizers spiked the long Broad street bridge.

NEW 54-HOUR LABOR LAW.

New York, Sept. 30.—At 12 o'clock tonight the new fifty-four-hour week labor law, which will affect nearly half a million girls, women and boys in New York, will go into effect. The law, which is an outgrowth of the agitation following the Triangle shirt-waist factory fire, affects all girls and women, and boys under eighteen. It applies to factories, a factory being defined "as any mill, workshop or other manufacturing or business establishment where one or more persons are employed at labor."

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— BY —

Dr. Philip Vollmer

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3. What a Young Husband Ought to Know.
4. What a Man of 45 Ought to Know.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, October 10, 1912. No. 40.

MAN'S ESTIMATE.

From the tips of his toes
To the point of his chin,
A man's worth two dollars a day;
Whether driving a street car
Or digging a well
Or out on the farm making hay.
But from his chin up, the limit is off.
For, providing his mind is controlled,
The man with the mind is the King of mankind
And he rules with a sceptre of gold.

GOD'S ESTIMATE.

From the tips of his toes
To the top of his head
A man is worth millions untold.
He was bought by the blood
Of the dear Son of God
Who owns all the silver and gold.
Surrendered to Jesus,
Controlled by His will,
Man counts all earth's treasure but dross:
But the soul of his brother
Is dearer than life,
And its death an unspeakable loss.

—William J. Robinson.

NOTICE AND INVITATION.

Providence willing, Bro. and Sister Albert C. Claassen will be ordained as missionaries to the Cheyennes on Sunday, Oct. 13, in their home church, Beatrice, Neb. The fact that this fall three missionaries with their wives can be sent out is cause for special joy, but also for special intercessory prayers. The more workers we send out the more responsibility we have. Bro. and Sister Neufeld, though not yet ordained, will join Bro. and Sister Claassen in the study of Cheyenne with Bro. Petter and also need the prayer of all mission friends for this hard work. **P. H. Richert,** Secr.

Prayerful participation of our congregations is cordially solicited for ordination of Brother and Sister Albert and Catharine Claassen to mission work, October 13. Ordination services at 10 a. m., members of mission board officiating. Mission service at 4 p. m.

In the name of Beatrice Mennonite congregation,

Elder Gerhard Penner.

NEWS AND COMMENTS.

Our schools are well attended. Central Mennonite College has at least 90 students, more than ever before at this time of the year. Bethel College has 184 students. Both schools expect more students to come.

Bro. I. A. Sommer writes from Dalton, Ohio, that his health is improving and that he enjoys the sunshine, fresh air and mental rest as well as the hospitality of the friends.

Monday evening, September 30, seventy members of the East Swamp and Quakertown, Pa., churches, honored the 33rd birthday of the pastor, Rev. W. H. Grubb, by unexpectedly taking possession of his home, bringing with them groceries, provisions and other gifts. After a social time together, singing of hymns, and an address by Rev. Grubb, the guests returned to their homes.

During three days of last week a District C. E. convention was held at the Mennonite church of Berne. Visitors and delegates from the five neighboring counties had gathered to enjoy the program as outlined. Prof. P. P. Bilhorn had been secured to conduct the singing, which he did in his own evangelistic and deeply spiritual way. Several speakers of wide reputation were there to make the session of the convention interesting and valuable.

AN EXPLANATION.

How is the memorial church progressing that is to be erected in memory of Sister Annie Funk, who found such a tragic death in the illfated Titanic? This seems to be a question that demands some explanation among the friends of the mission cause. And that is the object of the following lines. At the last session of the Mission Board, held June 20th to 22nd, the question was raised regarding the erection of a suitable memorial tablet or building. This question was, however, soon dropped without final disposition and that largely for the reason that the Eastern District Conference, out of whose midst Sister Funk came, had already taken steps in this direction. Soon after the session there appeared from the pen of our missionary P. A. Penner an article in our papers calling for contributions for the erection of a church on the mission station Champa. This article was accompanied by an article written by the President of the Mission Board in which the approval of the Board of such an undertaking was stated, the Board having a regulation that none of the mission workers is to appeal to the churches for gifts for a special undertaking, especially if it be a new one, unless the Board first approve of it. This regulation is necessary to safeguard the unity of the work and to retain the responsibility for the work and the treasury in the hands of those who are directly responsible to the conference. At the close of this article of the President of the Board the editor of our papers took the liberty to remark that such a church might be made a memorial church for Sister Annie Funk. Since that time gifts have been sent in for a memorial church at Champa, sometimes with the remark: As the Board has decided. At other times: As the President of the Board has suggested. Even some of the workers in India seem not to be very clear on this point.

But how does this matter stand now? As far as the Board is concerned the matter stands thus: The Board has decided to build a church at Champa as soon as half enough special gifts for that purpose have come in, if the condition of the treasury at that time will permit it. But it is not decided to make this an Annie Funk memorial church. Neither has the Board as yet passed any resolutions regarding the erection of a girls' school at Janjgir in memory of Sister Funk. If therefore anyone has sent a gift for the Champa church under the impression that this was to be a memorial church then he should inform our treasurer about it and his gift will be properly booked.

Praying God that He may bless both the givers and the gifts, I am, Yours truly,

J. W. Kliewer,
President of Board.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

GREETINGS TO THE MIDDLE DISTRICT CONFERENCE.

Many changes have come in our work since we were unexpectedly called from a pleasant place in the Middle District three years ago. Changes as great as the one of moving from the East to the West. For example: Instead of smiling faces and helping hands greeting us at Thanksgiving or Christmas time (or other times) with packages of good things to eat or to use, we are now met by a man or a woman, a boy or a girl, with a backward longing look, who says: We have not anything to eat, can you, please, give us some groceries? Or, this is the only dress I have can you give me another?

When questions of policy have arisen as to what would be best to do under certain circumstances we have no interested official board to whom we can go for advice, but must work out the problem alone.

That there have been problems for me in this work (and are yet you may understand that only once in my life had I been in a city mission before called to this work.

When I went to my last church there was a field in which the work was thoroughly organized a church building, Sunday school with officers and teachers and scholars in regular attendance. When I came here there was no place to hold services, no services had been held—no congregation, no Sunday school teachers nor scholars; I had never been in this city and of the 300,000 people living here I knew only two.

We found the city well supplied with churches in the so-called respectable districts. There were rescue missions on the principal business streets. I spent days and weeks on street cars, on bicycle and on foot going over the city seeking a location for the work at last selecting a district that is hot, sandy, dusty, dirty; where sights and sounds and smells command one to "move on." This locality bears the significant name of "Dog-town."

People live here because of cheap rent, nearness to work or

perhaps some because they think they will not be looked for here. They are cosmopolitan: Americans, Mexicans, Italians, Irish, English, Swedish, German. Besides there pass the mission Chinese, Japanese, Hindoos, etc. On one side of this district there is a little Spanish church with irregular services. There are plenty (one is too many) saloons. I thought that here the people need the gospel. I called at some of the homes and found it so.

We rented a vacant store room —last used as a pool room, purchased a piano and a few chairs, found some one to play the piano and began services. The first evening we had in attendance five dirty barefooted boys. Two weeks later we opened the Sunday school and found teachers.

We do not have large crowds in attendance—the people are not anxious for the gospel—there is opposition and carelessness, indifference and unbelief, infidelity and false religion; false doctrine spreads here like the prairie fire; likely because of the gambling spirit so common to California and this age—men "take the risk" of getting to heaven on any doctrine that is taught.

But if people do not come we go out on the street to sing and speak; we go into their homes and confront them with the question: What will you do with Christ?

We have not time to tell how Satan has hindered the work in sending disease; how two of us have been in the hospital under the surgeon's knife; how through August all the Sunday schools of the city were closed because of an epidemic of infantile paralysis. But the enemy of souls is busy ever trying to hinder the work and harm the workers.

In our services it is the plan of each talk to tell how to be saved; in almost every service an opportunity is given to accept salvation and publicly confess Christ.

Every convert is instructed in the Bible that he may have a definite word of God as to the pardon of his sin and the gift of eternal life. For example; we sit down beside him and open the Bible to, say, John 5:24. This he reads; then we say: Tonight you have heard the word concerning salvation: that men are sinners but the Lord Jesus saves. You now believe that God wants you saved and He sent Jesus for that purpose, now what does God say in this verse concerning you? and we question and teach until the convert sees and says: "I have eternal life—now; I shall not come into judgment for my sins—Christ bore my sins—; I have passed out of death into life."

For some of the converts of the district we held catechism classes for further Bible instruction. A class of five last spring had never read a Bible nor heard it read until they came to this mission!

So this gives you a glimpse of the need and a glance at the work and an idea as to the task of beginning and carrying on the work.

The success there has been in saving souls and giving instruction and caring for the poor has been through the wonderful grace of God in doing the needful things of the work.

Very truly yours, in His service,

E. F. Grubb.

4900 Aldama St., Los Angeles.

REPORT OF THE 25TH ANNUAL SESSION OF THE MIDDLE DISTRICT CONFERENCE,

Held September 22-23, 1912, At Donnellson, Iowa.

The conference session was opened, Sunday evening 7:30 by a sermon from the president, Rev. S. M. Musselman. The opening was made by W. W. Miller.

Monday Morning.

The session was opened by devotion led by J. B. Baer of Summerfield, Ill. P. R. Shroeder, pastor of the Berne church, was appointed secretary and W. W. Miller assistant. After the delegate certificates were handed in, the report of the last yearly session was read and adopted. The following persons were accorded complimentary votes in the conference, Rev. Aeschbacher of Montana, Peter Stucky of Olds, Ia., Missionary Epp of Arizona, Rev. Clark and Rev. Burns of Donnellson, also Mr. Stutzman of the Central Ill. churches. A letter from Bro. C. v. d. Smissen was read and resolved: That a vote of thanks and greeting be given him.

Just at this time Bro. Hilty, pastor of the Donnellson church gave fitting and brotherly words of welcome to the conference, to which Bro. S. M. Musselman, President of Conference, responded in English and Bro. J. B. Baer in the German. After a short talk on a part of Rom. 12, the session closed with a song and prayer by Dr. Mosiman.

Monday Afternoon.

The session was opened with song service led by Monroe Lantz of Pulaski, Ia., and prayer by Rev. Aeschbacher of Montana. Next came the report of the college trustees by S. M. Musselman, secretary of the Board of Trustees. S. M. Musselman, D. D. King and John Bixel, whose time as members of the board of trustees had expired, were again elected as members of the Board.

"Need of an Adequate Endowment Fund for Central Mennonite College," was treated by J. F. Lehman of Berne, Ind. In the course of his remarks he said: "Through our college many are induced to attend higher institutions of learning. We need the college for our young men and women, who might never otherwise be induced to attend a college of any kind. We need a college to test us. Thus proving in this that the churches of the Middle District are stronger and know as never before the efficacy of prayer. He said that we should pray and passionately desire that our young people be in school. We need money, the school can never be self-supporting. Why should our college be adequately endowed?

1. So that it can pay all of its obligations without begging.
2. To relieve the conference of the burden of always raising the money. Trustees have other matters of prime importance to attend to.
3. Sufficient to prepare necessary equipments.
4. To procure the best teachers without asking them to work for lowest wages, as heretofore.
5. To procure best possible work, we cannot do this without necessary equipments such as is found in larger institutions of learning.
6. Superior to a large college for many reasons.
7. Safer morally and spiritually than a State Institution.
8. Its permanency becomes an inspiration, since it can be depended upon for all times.
9. Will tend to unify churches, our child.
10. Advisable because it will become a living monument to the faith and courage of the churches of the Middle District. Our young people will finally lead, the question is, How shall they lead? Is the college worthy of all this and of our earnest prayers? he asked; in response all stood, Bro. W. S. Gottschall of Bluffton led in the discussion.

"What education should a minister have in our day in order to meet the needs of our church." This topic was presented in a masterly way by Dr. S. K. Mosiman. Some of the notes we should strike:

1. Vital and vitalizing manhood, power, truth incarnate.
2. Note of authority. Must be called. Ministers not made.
3. Note of certainty. Message from God. No fear of man, feet on rock.
4. A baptized intellect must be.
5. Note of immediacy. The old truth to a new age. Must have force enough, be man enough, nerve enough to lift.
6. Heroic men. No position calls for greater intellect and deeper moral courage than the ministry.
7. Evangelistic note. Go out and win.
8. Spiritual Note. Alone with God. No short-cut to ministry.

Discussion led by Chas. Trachsel, of Pulaski.

Session closed with prayer by Bro. Peter Stuckey.

Tuedsay Morning.

Session was opened by devotional exercises, led by Willis Neuenschwander. A few moments were taken in discussing the question as to the advisability of arguing against the heresies that creep into our schools. A resolution offered by the board of trustees was on motion placed on the table. The topic, "Favorable and unfavorable aspects of present day church activity" was next treated in the German by P. P. Hilty. Some points noted:

Favorable Aspects:

1. Church has, through all ages, been subjected to decided growth.
2. In recent years definite increase and improvement has been seen.
3. This proves that the Lord could make use of His servants.
4. Servants work not because they must, but because they want to.
5. Many people find a field for open work in the church.
6. The church is giving more for mission, schools, needy, etc., than ever before.
7. Church federation has been made possible.

Unfavorable:

Church often superfluous. The lack of personal work. More women than men in the churches. More reformation than conversion. This should impel us to work on.

W. L. Neuenswander led in the discussion.

Report of Evangelization committee (See Report No. III) was then given. No special work done during the year. Treasurer's report (See Report No. IV) read and approved. As a member of the Evangelization committee, P. P. Hilty was reelected.

"What should be the work of the evangelist and how do the methods of modern evangelists agree with Scripture?" Paper written by S. F. Sprunger and read by P. R. Schroeder.

Session closed with prayer.

Tuesday Afternoon.

Session opened by song service and a series of sentence prayers, followed with a solo by Miss Krahbil of Donnellson.

"How can the country church best minister to the needs of the community," was next taken up by D. D. King of Fortuna, Mo. He started out by saying that the country church has a mission peculiar to itself. It is exempt from many dangers, but there are dangers.

Temptations to be resisted:

1. Independence of farmers has its dangers. So many things to absorb his mind, he is in danger of forgetting the abiding and eternal things.
2. Financial Problem. Associated as it is with farm life there is great danger for minister and charge leaning to the material and carnal.

Social Needs.

1. Interest the boys in something that makes for the better. Pastor should be leader of the boys.
2. Unity of pastor and church.
3. Love.
4. Compassion, spirit of helpfulness, should prevail.
5. Prayer. Quiet hours before God. Often too busy for the essential thing.

The leader in the discussion was P. R. Schroeder of the Berne church.

The election of officers resulted in: President, S. M. Musselman; secretary, D. D. King; as member of program committee, E. J. Hirschler was reelected.

Report of the committee on resolutions was then given.

S. M. Musselman was elected by the conference to attend next year's meeting of the Central Illinois Conference.

Resolutions.

The committee on resolutions has the following to submit to this Conference.

Be it resolved,

1. That we rejoice in the success of our Central Mennonite College; in the good work it is doing, and for the recognition that it is receiving by our churches, but urge our churches to give it further financial and student support.
2. That we emphasize genuine, evangelistic efforts in our churches.
3. That we attempt to stir up within our churches a larger interest and support of the home mission work at large.
4. That we express our gratitude to the speakers who were willing to bring to us their messages.
5. That we recommend to the Conference that we return the compliments of the N. Danvers church by sending a delegate from our Conference to the Central Illinois Conference next year.
6. That we express our gratitude to this church at Donnellson, Iowa, for opening their church building to hold this Conference and for the kind hospitality to the delegates and visitors.
7. That we express our sincere gratitude to our heavenly Father for the many spiritual blessings that He has given us during these conference days, and for the favorable conditions as a whole.

W. S. Gottschall,
D. D. King,
Albert Schumacher,
Committee.

Session closed with song and prayer by the president.

W. W. Miller,
Eng. Secretary.

Home Circle.

GRANDMOTHERS.

Grandmothers are very nice folks.
They beat all the aunts in creation;
They let a chap do what he likes,
And don't worry about education.

I'm sure I can't see it at all,
What a poor fellow ever could do
For apples, and pennies, and cakes
Without a grandmother or two.

And if he is bad now and then,
And makes a great racket and noise,
They only look over their specs
And say: "Ah! boys will be boys.

"Life is only short at its best;
Let the children be happy today."
Then they look for a while at the sky,
And the hills that are far, far away.

Quite often as twilight comes on,
Grandmothers sing hymns, very low,
To themselves, as they rock by the fire,
About heaven and when they shall go.

And then a boy, stopping to think,
Will find a hot tear in his eye,
To know what will come at the last,
For grandmothers all have to die.

I wish they could stay here and pray,
For a boy needs their prayers every night,
Some boys more than others, I s'pose,
Such as I need a wonderful sight!

—The Evangel.

LOVING SERVICE.

A lady was walking homeward from a shopping excursion, carrying two or three packages in her hand, when by her side walked a little boy. The child was weary; the little feet began to lag, and soon a wailing cry arose: "I'm too tired! I want somebody to let me wide home!" The mother looked about her but there was no street car going in her direction. She took one of the parcels and gave it to the child, saying: "Mamma is tired, too, and Willie must help her to get home. She is glad she has such a brave little man to take care of her, and help her to carry the bundles."

Instantly the little fellow straightened, his step quickened, and he reached for the offered parcel, saying stoutly: "I'll tarry 'em all, mamma."

It was only the old, old lesson, that our Father is always teaching us: "Is the homeward way weary? Try to lighten another's burden, and the loving service shall smooth thine own path."—Lutheran Observer.

Keep the soil of life, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

We should forgive others but hold ourselves to a strict account.

FIRST ANNUAL BIBLE CONFERENCE,

To be Held at Roaring Spring Mennonite Church, November 29-30, and December 1.

Friday Evening Session, Nov. 29.
Prayer and praise exercise.

Saturday, Nov. 30th, 9:30 A. M.
Devotional exercise.—Rev. Philip Apple, Richfield, Pa.
Address of Welcome.—Louis Shaw.
Response.—Rev. D. S. Yoder, Johnstown, Pa.
Sermon.—Rev. A. M. Fretz, Souderton, Pa.
Announcements.
Adjournment.

Afternoon, Nov. 30th, 2 P. M.
Devotional exercise.—S. S. Graybill, Richfield, Pa.
1. Subject—Home.—Rev. H. G. Snyder.
2. The Church.—Rev. A. M. Fretz.

Saturday, Nov. 30th, 7:30 P. M.
Prayer, praise and testimony meeting. Alvie Martin.
1. Scriptural Teaching concerning the Coming of Christ.—Rev. H. M. Herr, Altoona, Pa.
John 12.32.—James Steward.
Offering and Adjournment.

Sunday Morning, Dec. 1st.
9:30 A. M.—Sunday School. — 10:30 A. M.—Devotional exercise.—Rev. Abram Snyder.
1. Conference Sermon.—Rev. S. D. Yoder, Johnstown, Pa.
2. Our Missions and There Needs.—Lewis Shaw and R. F. Orr.
Adjournment.

Sunday Afternoon, 2 P. M.
Devotional exe.cise.—R. F. Orr.
1. Subject—Workers.—Rev. Jac. Snyder.
2. The Book of Esther.—Rev. S. D. Yoder, Johnstonw, Pa.
Adjournment.

Sunday Evening, 6:30 P. M.
Christian Endeavor led by Warren McClure.
Subject—Prayer.—Rev. Philip Apple.
Evangelistic Sermon.—Rev. S. D. Yoder, Johnstown, Pa.
Adjournment.

Contributions.

FOREIGN MISSION.

General Treasury:

West Zion church, Moundridge, Kan. $31.62; Hillsboro church, Kan., $17.77; Bethel College congregation, Newton, Kan. $18; friend of mission, Newton, Kan., $100; Alexanderwohl church, Gossel, Kan., $150; Christian church, Moundridge, Kan., $12.30; Hoffnungsau church, Buhler, Kan., $37.33; Zions church, Elbing, Kan., $10; First Mennonite church, Schwenksville, Pa., $43.55; Bertolet church, Fredrick, Pa., $10.46; Springfield church, Pa., $6; Bergtal church, Pawnee Rock, Kan., $20.25; P. A. Flickner, Moundridge, Kan., $100; Upland church, Calif., $45; Bergtal S. S., Pawnee Rock, Kan., $5; S. S. Brudertal church, Hillsboro, Kan., $15.85; Salem church, Dalton, Ohio $15; Sichar church, Cordell Okla., $6.83; S. S. West Zion church, Moundridge, Kan., $30.94; Mennonite church, Escondido, Calif., $19.04; First Mennonite church and S. S. Philadelphia, Pa., $28.75; Mennonite church, Rosthern, Sask., $20; Bethany church, Freeman, S. D. $21.30; Ebenezer church, Gotebo, Okla., $7.15; S. S. Garden Tp. church, Moundridge, Kan. $56; Bethel church, Inman, Kan. $96.-36; Berne, Ind., church: mission box, $7.20; birthday gifts 30 cts; friend of mission, tenth $15.30; Immanuels church, Pratum, Oregon, $16.25; Y. P. S., Immanuels church, $10; second payment on "Mission Home" Bethel College, $200; friend of missions, Henderson, Nebr., $5; Jacob and Maria Isaac, Moundridge, Kan., $50.

Society Treasury:

For church in Champa: French Mennonite church, Herbiville, France, $28.80; Mennonite church, Escondido, Calif., $15.

Orphan Treasury in India: ... .
Friend of mission, Berne, Ind., $2.
Gratefully aknowledged

Gustav Harder, Treasurer
J. G. Regier, Ass. Treasurer.

FOR CITY MISSION.

Received in months of June, July, Aug. and Sept.

Springfield, S. D. Y. P. S. $34.07; Iva Feigner, $9.50; Lydia Graber, $.50; Hoffnungs Y. P. S. $10; Salem S. S., Dalton, O., $6.67; Mrs. G. Sprunger, $3.; D. W. Friesen, $2.

With thanks,

E. F. Grubb.

FOR MONTANA:

Surplus of the money for freight expenses from Pandora, O., society, $2.71; Berne, Ind. society to be used for the sick, $15.

Gratefully aknowledged

Alfred Wiebe,
Lame Deer, Mont.

FOR INDIA:

For Biblewoman, Dav. Schmidt, $1; P. P. Klaassen $1; Halstead Junior Mission Society, for one orphan girl, $25.

God bless the givers,

P. A. Penner,
Champa, Ind.

Deaths.

Burry.—On September 30, 1912, near Pandora, O., Mary, litle daughter of Mr. and Mrs. Albert A. Burry, at the age of 5 months and 25 days. Funeral services were held at the Grace church, Oct. 1, the pastor officiating.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Editorial.

RELIGION.
2.

Religion is faith, for faith is an act of the inmost soul, by which our whole being, our emotion or feeling, our knowledge or understanding, our doing or will is given to the object of our faith, it is absorbed in it, therefore faith regenerates the whole character. Faith can not be demonstrated, but must be experienced. We will later consider faith.

Prayer is the expression of religion, the means of communicating with God; it is the breathing of the soul. In prayer we go into the temple, the sanctuary of our soul, there to meet with God. We have by prayer a way of feeling from the care, sorrow and trouble of this world, and to return to new strivings and battles refreshed, encouraged and strengthened. As the air of the mountains refreshes the weary traveller, so prayer inspires us with new life. That we are permitted to pray is one of the highest privileges, and the more we make use of it, the more we will realize its great value.

What is the origin of religion? Do we think it possible, that religion can be an invention of men, who wanted to use religion as an instrument for gaining power? Suppose it was once invented, then either all wise and ambitious men united for the purpose of introducing this new way of tyranny, or it has to be demonstrated how a few sly hipocrites could mislead so many wise men without being mocked at, despised and punished, and how also in this enlightened twentieth century there are very learned men believing in religion, yes considering its value to be higher than that of any thing else, science not excepted.

As far as we can trace back the history of mankind, we find religion; that seems to indicate, that there is a disposition for religion in human nature; and so it is. Man is not only created by God, but he feels also that he is created for God. God is not only the origin, but also the end of men's creation.

Before sin came into the world, there was religion; though there was no fear, for perfect love was reigning. At that time, as the Bible tells us, and the traditions of the nations affirm, there was daily communion and communication with God. The heathen nations called that time the golden age, when God conversed with man like a friend does with his friend. When sin came the hearts of men were darkened; though there was a remembrance of the light that once had been shining, its effects were lost more and more.

Some think religion to have grown gradually in the course of time, but we find in the history of religions, that in the religion of the civilized nations of the old world there is no progress, but degeneration, the more the people are enlightened by knowledge, the more perverted becomes religion. That shows, that the origin of religion lies in the beginning of the human race. So the religious books of the East-Indians and Persians show in the oldest part a much purer religion than in those parts that are made later.

Religion is an instrument of educating and preserving nations, and yet the salt would have lost its savor in the progress of time, if God had not provided for its preservation.

When God saw, that mankind was progressing in the way of sin, forgetting Him and His holy will; He saw it fit to reveal Himself unto man, so as to lead him to the way of life and to save him from eternal death and damnation.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

Correspondence.

Philadelphia, Pa., Oct. 6, 1912. The First church of Philadelphia ended a series of special services beginning with the Sunday school rally on Sunday, Sept. 29, and ending with the communion services on Sunday, October 6.

All the departments of the Sunday school united in one grand Rally Day service. The regular lesson study was omitted, a short review of the lessons of the quarter being given instead, by the writer. Rev. George Cummings, president of District No. 1, of our County Sunday School Association, gave a splendid address, dwelling upon the real object of Sunday school teaching which in his mind, is "to bring souls to God." Our pastor also spoke very helpfully, emphasizing the value of little things and showing how little things often grow into something large and very valuable.

For the Sunday evening service the pastor had arranged a platform meeting instead of the regular service and had asked the following five men who have held the office of Sunday school superintendent, in the order of length of service, to give five minute addresses, P. R. Kline, C. H. Moyer, J. B. Bechtel, A. S. Bechtel, and Prof. S. M. Rosenberger, the present superintendent. Each was left to select his own subject and it is noteworthy that the thought of active service being urgent in our church was prominent in the remarks of each one.

On Monday evening Rev. Harvey Shelly, pastor of the Perkasie church, was with us and preached a splendid sermon, based on the Beatitude, "Blessed are the pure in heart, for they shall see God," dwelling upon the urgent need of purity of heart and the reward of such a life. Rev. Shelly was a former member of our church, one of our own boys come home. On Tuesday evening Dr. R. T. Jones, pastor of the Susquehanna Ave. Presbyterian church, was with us, and preached a strong and indeed timely sermon, taking for his theme, "The conservation of the forces of the Christian church." He pointed out the large losses sustained by the churches each year through the back door. The chief causes are, "too much worldliness," "misunderstanding" and "carelessness of words and deeds" on the part of church members. Enthusiasm, prayer, helpfulness and keeping in touch with Christ are good means of conserving our forces.

On Wednesday evening Rev J. W. Schantz, pastor of the Schwenksville-Souderton charge, was with us and preached a very helpful sermon, developing the theme, "Onward and Upward." To each of us is given a charge. Do we spread the Gospel? Are we growing? Rev. Schantz is always a welcome visitor among us, his manner of speaking is so persuading and convincing.

On Thursday evening another one of our boys came home in the person of Rev. William Grubb, pastor of the East Swamp church. With his usual earnestness and energy he spoke of Paul upholding the cross of Christ and preaching the love of Christ. The cross is the power of God unto salvation. Mere wisdom is unavailing. The love of Christ is the greatest of all powers on earth.

On Friday evening Rev. W. Dayton Roberts, of the Temple Presbyterian church, preached the preparatory sermon. He is a truly gifted preacher and in an eloquent and forceful manner did he break the Word, "What is your relation toward Jesus Christ", "Salvation is the gift of God." "Repent and believe on Jesus Christ and be saved," were among the thoughts dwelt upon. We were indeed happy to have these brethren with us at these services. Their presence and their words were encouraging, inspiring, helpful and invigorating. The attendance and interest were good and we feel that these were the best series of meetings we have had for a long time. The opening parts of each service was conducted by a layman, the same five conducting them who had a part in last Sunday evening's service.

Our Sunday school took part in the great annual parade of the Philadelphia Sunday schools on Saturday, October 5th, 130 of our members were in line, about fifty of the little folks being in a large four-horse coach and the remainder on foot. The parade was a splendid success, about 5000 being in line, and with many school banners, pennants, American and conquest flags waved about by the breeze was a beautifully inspiring sight and sure to make an impression upon the crowds watching it pass by. The parade of our district proceeded to the great auditorium of the John B. Stetson Hat company, which seats 5500 people and which the firm gave free of charge for the occasion, where a great meeting was held. In a short time, comparatively, the whole parade had marched in and all were comfortably seated. A special program of music, singing, Scripture, prayer, address and moving pictures (scenes in China and Japan and Hunting big game in Africa) had been prepared. This commodious auditorium, filled with bubbling youth, more serious manhood and womanhood and sedate old age, but all entering heart and soul into the spirit of the occasion, presented a truly striking and inspiring scene, an evidence that the Sunday school army is a live army, one worth reckoning with. A most impressively beautiful scene was enacted when the vast audience of over 5000 people presented a wildly waving field of American and Conquest flags, while that master of pipe-organ players, the famous blind organist, Dr. Adam Geibel, rendered a number of patriotic airs on the great pipe-organ in the auditorium, the large audience joining in one mighty chorus. This scene indeed thrilled the blood and will long be remembered by those present.

On Sunday we celebrated the communion of our Lord. Our members gathered around His table in goodly numbers at both the morning and evening services to partake of the sacred emblems in remembrance of our Savior's suffering and death. This is always a blessed and hallowed occasion.

October 8-11 will be a memorable occasion in the history of the Pennsylvania Sunday School Association and of the Philadelphia Association in particular, the Pennsylvania Jubilee Sunday School Convention being in session in our city on these days. This celebrates fifty years of organized Sunday school effort in Pennsylvania.

As most of the sessions will be held in the Baptist Temple, not far distant from us, we expect that many of our school will take advantage of the good things offered, as much as possible. Our school will be represented by twenty-three members in the great senior jubilee chorus of 5000 voices which will sing at the music festival in the New Convention Hall on Tuesday evening, October 8. This senior chorus, in connection with a large junior chorus, in which we are also represented, will be the largest Sunday school chorus that was ever organized in Pennsylvania, possibly in the whole country. The convention hall has a seating capacity of twenty thousand, so this will be one of the greatest festivals of its kind ever attempted.

We also expect to be represented by at least fifty men in the great Men's parade to be held on Broad street on Thursday evening, October 10. Twenty-five thousand men are expected to be in line, many of these from all over Pennsylvania. This parade is intended to be a great public demonstration of the fact that in our day men do still continue to attend church and Sunday school (these two things are required of all who take part in the parade) and that they are willing thus publicly to show their adherence to the good old Bible and uphold the cross and march in honor of Him who lived and died that they might live and whose they are and serve.

A. S. Bechtel

The most important resurrection to us now is that of being raised with Christ into newness of life from being dead in trespasses and sins. This must precede the thought of future resurrection unto eternal glory.

SERVICE.

(Essay read at the Ladies' Aid Society festival Donnellson, Iowa, by Elizabeth Eicher of Noble, Iowa.)

Before our Lord and Saviour left this world He gave to His disciples the missionary command Matt. 28:19-20 "All authority hath been given to me in heaven and on earth. Go ye therefore and teach all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world."

Christ told His disciples, "repentance and remission of sins should be preached in His name unto all nations beginning from Jerusalem. In the fifty-second chapter of Isaiah the excellency of mission is described—"How beautiful are the feet of Him that bringeth good tidings." Jesus came into this world on such an errand. He was the bearer of good news. The news He brought both by lip and life was that "God is love." Love ever finds its most natural and best expressions in self-forgetful service. He served them because He loved them. If we want our service to one another to be like His, it must be prompted by love like His.

We follow the example which He bids us do, when we are willing to lend a hand in any work for the good of our fellowmen and the advancement of Christ's kingdom here upon earth, unmindful of what men may think of the position to which such service calls us, whether it be considered great or small, high or low, a position of honor or of common service.

The real life of glory for a Christian is the life that glorifies Christ. John lived such a life. "He must increase, but I must decrease," was the word of John crying "Prepare the way." He was not here to glorify himself, but to prepare the way for his Lord. We have our orders touching our life and service. Is the Master pleased by our prompt and pleasant obedience? if not we are dishonoring Him, and bringing shame upon ourselves. In John 15:16, we read "I chose you and appointed you that you should go and bear fruit." To be disobedient is to be unfruitful and to be unfruitful is to be cast forth as a withered branch.

Our real discipleship turns upon the question of our obedience to Christ. We cannot disobey His law of service and be happy.

How much joy there must have been in the heart of Jesus, when upon the doings of the day—the tears He had wiped away, the sickness He had healed, the lame He caused to walk, the broken hearts He had bound up, and best of all, the sinners He had saved.

"We are not to do great things by the help of ironbars and perspiration," says Ruskin. No more physical power, no greater effort, is required to do what is right and what is helpful to mankind than is used in doing what is of little value or foolish and harmful. It is the spirit within, the wanting to do, the willing, the right directing of energy, that makes what is called great doing possible.

The missionary whose efforts result in Christianizing a whole island works hard, but no harder than do men who make ventures for gain or fame or even for pleasure. Simply the purpose at the bottom, choosing between that which is temporal and that which is eternal in its results, is what makes the difference—**the spirit of the doer.**

May everyone of us yield ourselves unto Him as "instruments of righteousness to be used by Him as He pleases; and at the close may be able to say as Paul could which is recorded in second Timothy, 4. "I have fought a good fight, I have finished my course, I have kept the faith, hence forth there is laid up for me a crown of righteousness.

Noble Society, Sept. 19, 1912.

A HOPELESS REQUEST.

"Please Refrain from Cursing and Swearing in this Place." — These words are on a placard which Hoboken, N. J., is placing in the saloons of that city. We should like a truthful report of the obedience to that admonition, which to us seems sadly out of place. What is a more congenial and appropriate spot for cursing and swearing than the saloon, and where is the crop of profanity so prolific? The only way to prevent swearing in saloons is to close the saloons.—Ex.

The old adversary has his hooks in the man who speaks of sin as a small thing.

EFFICIENCY IN OUR CHURCH WORK.

By A. S. Bechtel.

(Our readers, no doubt, hear much in a general way of the many serious problems confronting city churches today. Some of these problems exist because of external conditions with which the church has nothing to do but which present serious tasks which the church must perform or they may even threaten its existence altogether. Again, there are other new conditions arising with which the city church has to contend because the people of the church are responsible for the existence of these conditions. We herewith present a paper read at the Rally Day exercises of the Sunday school of the First Mennonite church, Philadelphia, Pa., which, we believe, will be of interest to those of our readers who appreciate the existence of serious city problems even in the Mennonite church.—G.)

This is the key-note of today in business, professions, mechanical world, manual labor world, Christian Endeavor, Sunday school, church work.

The past history of this church in its growth and success in building itself up, is an evidence that this quality was present in the work of both pastor and people.

What about the future of our congregational family? We feel that efficiency in our work is more imperative now and will be in the future than it has ever been. We have and will have problems to solve. I know not just what the nature of past problems have been before my connection with this church. I do feel, however, that the present day and future problems are and will be more really difficult and will require a greater amount of well considered and carefully wrought-out efficiency, than did those of the past. These problems may not be so much of a financial nature, but rather of that nature which will affect very seriously the inner life, growth, activity, advancement and development of our church family in this community.

The problem of changed conditions confronting us, is a serious one. Changed conditions in the locations of the residences of our membership brings about a problem which is momentous to us and must be solved in an efficient manner if we would preserve the well-being of our church family. Some members have moved out toward the edges of the city, and this outward movement will, in all probability, continue so long as human nature seeks to get away from the more central sections of the city. Coincident with this outward movement, we note quite frequently, a less degree of regularity in church attendance and activity in our church work. This brings us face to face with this question—Do we desire to rely upon our present membership or upon members of Mennonite families only for our workers? While numbers of our own have moved out, yet we do feel that there are just about as many people living within a radius of,

say four or six squares of our church as there were say, ten years ago. We note also that there seem to be many living within a few squares, some indeed of our own members, who seemingly do not attend church very regularly anywhere nor are they active in any church at all. Now this condition brings squarely before us this problem—How can we adapt ourselves to this changed condition so as to more than make up, from the material at hand, for the losses we are sustaining? We have not studied out any remedy, but we feel that just as surely as we exist, so surely must we work out an efficient solution for this problem, and that, too, without the loss of too much time. Delay may spell disaster.

Another noteworthy changed condition, bringing with it a serious problem, is the fact that there are many more outside influences drawing people, younger people and men in particular, away from church activity. Time will not permit any discussion here. Suffice it to say, that we must find an antidote in our church work to counteract these influences. It is a case of Mahomet and the mountain—if the mountain will not come to us, we must go to the mountain. If these conditions creating these problems do not change, then we must change our methods to meet the conditions. Our ability to adapt ourselves to the solution of these problems will be one test of our efficiency.

We need to exercise efficiency in the taking care of the children of our church and our neighborhood. Our immediate section seems to be so richly blessed with those who were our Savior's special delight—the children. We have reason to believe that many of these belong to families in which the church is neglected. Our workers in our Beginners and Primary department of our Sunday school tell us that it is easy to get many of these children into our school and under the influence of our church. Is it not clearly within our province and entirely within our right to use every proper means to win these children for our church as they grow up to the age of church membership?

We need to be efficient not only in drawing in these little ones, but also in holding what we now have as they grow up to be larger boys and girls and young men and women. We are confronted with the very unpleasant fact that we lose them today or if they be girls in the "teen age." While we are not alone in this loss, yet it seems that our losses are exceptionally heavy. Here surely is room for showing efficiency in our work.

Then again we need efficiency in dealing with our young people. The young people of today will be the old people of tomorrow. If we lose them today, what shall come inactive today, what shall we do tomorrow? Our young people must be interested, intensely so, then well trained and when trained well—employed, made to feel at home, made to feel that they are wanted and much needed, encouraged, well advised and above all held fast to the church There is also abundant opportunity for drawing in young people who are not now active in any church or organization connected therewith. We are becoming more impressed every day with the absolute necessity of the church drawing the people to herself. The church must act like a magnet, magnetized by the power and spirit of the Christ whose special representative she is here on earth, and draw people to herself. This applies forcibly to us because of our environments.

We need efficiency in promoting, developing, spreading and perfecting the spirit of harmony, loyalty and earnest interest in our church family. This, I believe, has been a prominent factor in the past success of our church and surely with new and more trying conditions and serious problems to face and to solve efficiently, these will be more necessary than ever. May we all work and pray for their full fruition in our church.

NOTES ON THE C. E. TOPIC.

October 13.

You Can Do Better.

II Pet. 3:8-18.

The story is told of a certain king who, after six defeats, found himself without a following, a fugitive, hungry and broken, hiding in a miserable hut in an obscure part of the country of which he once was master. As he lay on a comfortless pile of straw wondering what was to become of him and his cause, his attention was directed to a spider suspended by a web trying to swing from one rafter to another. Once, twice, he counted, then, as he came to five and six he observed, "I, too, have failed six times. I wonder, will he make it in the seventh try?" The seventh try was a successful one, the spider reached the desired rafter. The king found encouragement. He went forth to try again and the seventh try gave him victory and success.

"If at first you don't succeed, try, try, again," is an old proverb, often flippantly spoken, but it contains encouragement. Our defeats or failures of today may leave us stronger than yesterday and prepare us, maybe, for other failures but the end of them all may mean glorious victory.

We try to make something out of ourselves for righteousness, but at the close of the day we reckon up a stock of miserable failures. Does it mean that we have gone behind? It may. It may also mean that we have become stronger as we have battled harder and our program may, after all, end in glorious victory.

It is not the success or failure as we regard it today that means the most to us. It is the fact of our having done better which we ought to consider. Failures and triumphs cannot be estimated in their true relation until the final time of summing up comes. But success, victory, reward are only attained as we improve in going along life's way. Are the efforts we put forth today an improvement upon those of yesterday?

People were admiring the beautiful work of a very skillful penman. "How could you learn to write so beautifully?" they asked. The answer was easy. "I have made it a rule to put forth all of my efforts toward making each letter better than the one I have just written." In writing our own life's history in God's book of rememberance would it not be wise for us to adopt a similar rule and make every act of our lives a little better and more beautiful than the one gone before? We find a perfect ideal in the Christ character. Our noblest task would be for us to work from ourselves toward Him. As we do so we become better day by day.

NOTES ON THE SUNDAY SCHOOL LESSON.

October 13.

Clean and Unclean.

Mark. 7:1-23.

Golden Text—Rom. 14:17.

Jesus had to meet fault finders everywhere. These generally were persons whose motive for fault-finding was not so much a matter of conscience as a desire to place Jesus in the most unfavorable light possible. There are certain things about which a right-living person dare not be silent. To permit sin to go on without a protest may easily be construed to mean an approval of sin. It was not sin against which the critics of Jesus protested but man made ceremonies which had wrongly been given an equal place with God's law. The habitual fault-finder, it will be noticed, generally ignores the work of the wicked against which he might rightly raise his voice, and devotes his attention to those engaged in good work which he should help along instead of hinder. Jealousness and self-righteousness are generally at the bottom of fault-finding. The greatest hinderance in the way of the church today is not the opposition of the enemies without, but the hinderances of the do-nothing fault-finders within.

The Pharisees were great on ceremonies, particularly ceremonial washings. The purpose of these washings was not the cleansing of the body. The disciples were not open to the charge of being dirty, but to the charge of ignoring the traditions of the elders. These traditions kept men in bondage so that they had scarcely time for doing anything else. The commands of God are not intended to enslave men but to free men. A purely ceremonial religion which does not get farther than the surface of the man is a bondage. Cleanliness in God's sight must be a cleanliness of the heart. When cups and pots and vessels and tables needed special ceremonial washings more than the heart needed cleansing, as the Scribes would have it appear, religion became simply a religion of pots and pans and scarcely more than that.

The reply with which Jesus silenced the objection of His critics showed how absurd and sinful the tradition with which the people were burdened were. The law had commanded the honor of father and mother. This implied that the children were held responsible for the care of parents who needed their support. The traditions taught that to say of a possession "It is Corban", i. e. it is dedicated to God, released the possessor from the duty of devoting that special piece of property to anything else, even the care of needy parents, but it did not follow that he must make over the said property to God in sacrifice or in any other way. It was simply an excuse for not doing a duty God had imposed. Surely if the traditions led to making the law of God of non-effect, Christ was justified in encouraging their violation. This one example of the many ways by which the Pharisees and Scribes tried to get around the law was sufficient to show that the whole system of tradition was absurdly sinful.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

News of the Week.

THE DYNAMITE CASE.

Panama Locks Were to Have Been Dynamited.

Indianapolis, Ind., Oct. 7. — Pages from the careers of the McNamaras and Ortie E. McManigal, leader of "the flying squadron of dynamiters" with conversations in which they were said to have plotted to send McManigal to Panama to blow up the locks of the Panama canal were read by District Attorney Charles W. Miller before the jury at the trial of the accused "dynamite conspirators" today.

The incident in reference to Panama, Mr. Miller said, occurred just before the arrest of the Los Angeles dynamiters when they were becoming desperate in their efforts to secure explosives without betraying their identities. "John J. called James B. McNamara, his brother, and McManigal to the headquarters of the International Association of Bridge and Structural Iron Workers," said Mr. Miller, "John J. said to Mc Manigal, we can't get any more dynamite around here without stealing it. Now you go to Panama and see what you can do down there. The McClintic-Marshall Construction company has a lot of dynamite stored down there. You could easily get hold of it and blow up the locks. That would make 'em sit up and take notice and take their minds off the Los Angeles affair.' McManigal refused to go at that time. Soon after they all were arrested."

One Pleads Guilty.

The ranks of the defendants in the dynamite conspiracy case were broken this morning, one of those on trial, entered a plea of guilty in fedearl court to the charges against him.

That Clark desired to change his plea from not guitly to guilty was announced by United States Attorney Miller as soon as court convened. Clark had not taken his usual seat among the other defendants but was seated near the desk of Clerk Noble C. Butler, at some distance from the other defendants.

The Cincinnati man then, while there was an impressive silence, stood up in front of Judge Anderson and changed his plea to guilty. He then resumed his seat.

BOAT CUT IN TWO; FIFTEEN DROWNED.

Dover England, October 4.—Fifteen officers and men of the British navy were drowned today by the sinking of the sub-marine "B 2," after she had been cout in two by the Hamburg-American liner Amerika off the coast of Kent.

The commander of the little vessel, Lieutenant Percy B. O'Brien, was among the victims, but his second in command, Lieutenant Richard I. Pulleyne, was rescued after being a long time in the water. He was the only survivor and was utterly exhausted when picked up.

Submarine Cut in Two.

The disaster in which the B2 was sunk occurred while the third patrol flotilla of submarines, consisting of six vessels, was maneuvering off the South Foreland on the coast of Kent. The liner Amerika appears to have cut the submarine completely in halves.

WAR IS DECLARED BY MONTENEGRO

London, October 8.—War has been decalred by Montenegro on Turkey. The declaration of war was delivered to the Ottoman government by the Montenegrin charge d'affaires at Constantinopel.

Heavy fighting is in progress between the Montenegrins and the Turkish troops along the frontier. A brigade of nine battalions of Turkish infantry proceeding from Scutari to Tusi on the Montenegrin frontier, was attacked last evening by a large force of Malissori tribesmen just before reaching Tusi. The battle continued throughout the night and fighting, according to the dispatch was still proceeding today.

Montenegro, the little mountainous kingdom of which King Nicholas I. is ruler, comprises only 3,600 square miles. The population numbers barely 250,000. Although a very small country Montenegro has been regarded as an important state of late years because of the continuous threats and disturbances in the Balkans. King Nicholas was crowned two years ago and is the father of Queen Helena of Italy.

Servia Votes War Credit.

The Servian parliament today voted an extra credit of $8,900,000 for military purposes, and the merchants of Belgrade are making large subscriptions to the funds being raised for the assistance of poor families whose bread winners have been called up for military service.

The declaration of war on Turkey by the little kingdam of Montenegro forestalled the action of the European powers in favor of peace by only a few hours.

May Follow Montenegro.

It is thought likely that the other Balkan states may decide to follow the lead of Montenegro and throw their armies into Turkey.

The situation of the Christians in Albania and Macedonia and the demand of the Balkan states that autonomous government be granted those provinces are the main causes of the crisis.

BECKER CROSSES BRIDGE OF SIGHS

New York, October 7.—The murder of Big Jack Zelig, Saturday night, although a severe blow to the prosecution, caused no change in the plans for the opening today of the trial of Charles Becker, police lieutenant charged with the murder of the gambler, Herman Rosenthal. The 250 talesmen from which a jury will be picked reported early at the criminal courts building, and curious crowds swarmed through the corridors, waiting to see Becker brought across the Bridge of Sighs from the Tombs. How long it will take to get a jury is a matter of conjecture.

Killed Zelig for Revenge.

The most rigid inquiry on the part of the police and the district attorney's office has brought to light nothing to indicate that Zelig was killed to defeat the ends of justice. Davidson, his slayer appears to have been actuated solely by a desire for personal revenge on the man he says robbed him. However, it was a remarkable coincidence, for through Zelig the state hoped to show that his gang-men, retained by Bald Jack Rose, shot Rosenthal at Becker's bidding.

GREEKS SAIL FOR EUROPE.

Ship Macedonia With a Cargo of Patriots and Powder.

New York October 5.—The steamer Macedonia commandeered by the Greek consul-general as she was about to depart for Greece several days ago, sailed today for Piraeus with ten thousand rounds of ammunition, many tons of powder, and four hundred fighting men of the reserve army of Greece aboard. Within an hour she was followed by the Martha Washington with more than 1,000 fighting men aboard, and it was announced that a third vessel, the Madonna, would sail on Monday for Piraeus with seven hundred more Greek reservists.

Held Back by the Law.

Nearly one thousand two hundred Greek reservists, eager to return to their colors and participate in the impending war with Turkey, were left on the pier when the Macedonia sailed. Officials of the line had planned to carry two thousand passengers aboard her, but United States inspectors were on hand to enforce the law which prohibits placing so many passengers in close proximity to munitions of war and allowed only four hundred men to board her.

Paid Their Own Fare.

Nearly every passenger aboard the Macedonia and the Martha Washington paid for his own passage, amounting to about $37. All came from New York and vicinity.

George Couzaulis, an officer of the Pan-Hellenic Union, said that approximately twenty thousand trained fighting men would sail for Greece within the next few weeks. Nearly all of them, he added would pay their own passage over, but for those who could not do so the union would furnish adequate funds.

AMOUNT BIG TRUSTS GAVE.

Washington, October 5.—As the one man who was supposed to have hold of every thread of the Republican national campaign in 1904, Theodore Roosevelt proved a most unsatisfactory witness to the senate publicity investigation committee. When he left the witness stand at 5 o'clock yesterday, the committee had really added nothing to its store of information. On the cross-examination, which occupied the afternoon, his memory, which heretofore has always been remarkably keen, failed him. His favorite answer to the long line of questions asked on cross-examination was, "I do not know."

Before the third termer made his appearance before the committee there had been testimony to the effect:

That John D. Archbold, of the Standard Oil Company, contributed $100,000 to the Republican national committee, and $25 000 to the Pennsylvania state committee.

That J. P. Morgan contributed $150,000 to this Roosevelt fund.

That H. C. Frick, of the steel trust, contributed $100,000.

That George J. Gould, of one of the railroad trusts, contributed $100,000.

That $240,000 was contributed through the efforts of Edward H. Harriman, at the head of another railroad trust.

BIBLE TEACHERS TRAINING SCHOOL.

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For catalogue and literature address **WILBERT W. WHITE, President, 541 Lexington Ave., New York.**

Publishers The Bible Record.

EGGS 55 CENTS A DOZEN.

New York, October 5.—With fresh eggs soaring around 55 cents and butter so high that many restaurants are refusing to supply it unless specially ordered and paid for, the state health commissioner today admitted that cold storage warehouses of the state held four million pounds of butter and 120,000 thousand cases of eggs, in excess of the supply on hand at this time last year. Mrs. Julian Heath, president of the Housewive's League, declares she has a letter from an egg shipper who says that eggs, even at the present high cost of living should not go above 35 cents before Christmas. She has sent out word to the fifty thousand women in her organization to boycoot the egg market if there is a further rise in prices.

FOUR U. S. MARINES KILLED IN BATTLE,

Washington, October 5.—Four American marines were killed and six wounded yesterday, when the American forces took the town of Coyotepe from the Nicaraguan rebels, according to a cablegram received early today by Minister Castrillo from Chamorro, minister of foreign affairs of Nicaragua. American officials were shocked at the news contained in Minister Castrillo's cablegram.

TURKEY ACCEPTS ITALY'S LATEST PEACE TERMS

Constantinople, October 4. — That the Turkish cabinet voted yesterday to accept Italy's latest proposals for peace, was the announcement made today. The preliminary arrangements were signed on the arrival at Ouchy of a special Turkish emissary, who left Constantinople immediately after the cabinet meeting yesterday.

Our whole being is a mystery. We are ourselves a mystery to ourselves; our will, our conscience the sense of sin which we have, are all mysteries. The mystery of the gospel is indeed the corresponding mystery to this inward mystery, and gives us the key to ourselves.—J. B. Mozley.

Put fault-finding in the list of habits you decide not to form. It is among the worst.

The Life of Christ

— BY —

Dr. Philip Vollmer

A Textbook of the Life of Christ for advanced students and Bible classes, following modern methods but strictly evangelical in spirit and view point, based on the exact words of the gospels and having for its chief object the nurture of Christian Character.

The book contains 351 pages printed on good white paper, bound in elegant cloth binding.

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Prices: Half leather, sprinkled edges.....$ .85
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FOUR BOOKS TO MEN.
1. What a Young Boy Ought to Know.
2. What a Young Man Ought to Know.
3. What a Young Husband Ought to Know.
4. What a Man of 45 Ought to Know.

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3. What a Young Wife Ought to Know.
4. What a Woman of 45 Ought to Know.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, October 17, 1912. No. 41.

IF ALL WERE KNOWN.

By Albert Simpson Reitz.

If all thy thoughts were open books,
And everyone who looks
At thee,
Could read and know, could really see
The secrets of thy soul,
Wouldst thou be quick to turn thy head
While blush of shame o'erspread
Thy face,
And wouldst thou strive to hide each trace
Of sin—the devil's toll?

If everyone should know the wrong
That haunts thee like a song
Of death,
That burns thee with the blasting breath
Of sin's supremacy;
If all were known couldst thou still stand
Erect and firm, with hand
Of steel,
And make thy fellowman still feel
Thy soul's sincerity.

Ah, no! thou couldst not meet the world
When once her darts were hurled
At thee;
When once her eyes could clearly see
Thy sins, thy broken creeds;
And yet thou art content to go
Thy way in peace, although
Within
Thy hidden heart God sees thy sin
And knows thy secret deeds.

—Chr. Workers Magazine.

NEWS AND COMMENTS.

There will be a Sunday school rally day service in the Allentown church on October 20.

Pastor A. M. Fretz announces his fall communions as follows: Deep Run October 20, Pottstown 27, Allentown November 10.

Pastor A. M. Fretz is instructing a class of catechumens, which he expects to receive into church membership on Oct. 19th at Deep Run, Pa.

Since the former pastor Bro. Prieheim resigned and accepted a call from the church at Dalton, Ohio, Pastor A. M. Fretz is supplying the church at Allentown, Pa., temporarily as pastor.

Sunday, October 13, Bro. S. D. Yoder, was elected a minister in the Mennonite church at Roaring Spring, Pa., and was installed to that office by Elder W. H. Grubb, of Quakertown, Pa.

Rev. James M. Gray, Dean of the Moody Bible Institute reported that 1659 students were in the various departments during the year, representing different denominations, and coming from Canada, England, Scotland, Wales, Sweden, Switzerland, Australia, New Zealand, Austria, Russia, Japan, India Turkey and Mexico, as well as from the different states in the Union. These students conducted 15,065 meetings in churches, missions, hospitals and jails of Chicago during the year, besides teaching 9,266 Bible, Sunday school, and Mission Study classes, and making 13,124 visits to lodging houses, hospitals and homes, as a result of which they reported 4,308 conversions to Jesus Christ. A tent and three Gospel wagons were in use by them all summer in different parts of the city. They also conducted a Gospel centre in a needy section of the city. 97 were graduated during the year, leaving the Institute to enter colleges or theological seminaries, to accept pastorates or engage in evangelistic, Sunday school or Home and Foreign Missionary work.

QUARTERLY REPORT FROM OUR CITY MISSION.

On September 30th Bro. E. F. Grubb reports as follows:

Brethren:—This quarter's mission work has been marked by usual and unusual disturbances. Early in July began the exodus to the fruit ranches—men, women and children find employment there during the drying season. It is a sad commentary upon the condition of industrial and social affairs of America, when women who are wives and mothers, and children must work to earn money to keep the family. There is a loss in home care and training, in education and legitimate pleasure that can never be made up by the seeming advantage of earning a little (a pityful little) money. We thought the American Indian savage and degraded because the squaw must work in the cornfields, but how much more savage and degraded are we white folks of America, when we compel (or permit) not only the women but the children to toil. And such is the demand and necessity for the child to labor for its bread that laws must be enacted to prevent.

When we were losing children from our services because they were moving away we laid plans for more aggressive work on the street and in the homes so as to bring in others. Then came a letter from the Board of health and the Church Federation "advising" us to close all services where children meet because of an epidemic of Infantile Paralysis. All Sunday schools of the city were closed except adult classes. All children were to stay in their own homes or yards. Later a guard was placed at every house where there was a case of the disease. By Sept. 15th, the Board of Health said the disease was stamped out. It is surprising how much opposition there was in the city toward the measures taken to prevent the disease spreading. A committee of physicians and citizens prepared an article for publication, telling what to do to prevent the spread of the disease and how to prevent the children from getting the disease. The papers of the city refused to print it on the ground that it would hurt the city by letting outside people know the disease existed; and some of the papers all the time denied its existence. It was almost two months before the articles were published.

So while the mission services were discontinued we had vacation. We spent a week at the ocean—until we rested but not until we tired of resting. We had some time for Bible study and taught a few classes. Some visiting was done—we keeping in touch with the homes where we knew there was need. Some time was used in learning from other missions of their ways and their work. Miss Braun and Miss Penner spent some time at Reedley, Calif.

On Aug. 29, we united in marriage Ray A. Weld and Rose Welty. Miss Welty has been a volunteer helper at the Mission very faithfully and efficient in her services. She and her husband left at once for Chicago where he entered McCormick Seminary. Much help has come to us in the work from the Welty's—either those by birth or by marriage. They have seen the need of help and have been ready to let their light shine in a dark place. Some people are ready to sparkle with a lot of other lights but the need of today is light in dark places.

Sept. 15, we reopened the mission—there were 21 in attendance at Sunday school. Sept. 22 the attendance was 28. So we hope for a continual increase.

We are again confronted by the problem of securing helpers. Held our first meeting on the street Sept. 29,—the first since "vacation." We plan to hold a meeting at 4 P. M. on Sunday on the street in addition to the 6 o'clock meetings we have been holding. This is to be a longer service than the others we held.

There will soon be a greater demand for relief work. To show the good effect of this work this incident will illustrate: A lady of the district said:

"I have always been a Catholic. My husband died and I had nothing for myself or the children—we had scarcely anything to eat or to wear. I went to the Catholic church for twelve years and they knew I was in need. They always said: "Jesus will help you." But they did nothing for me. I came to the Mission and you gave me clothing and made me comfortable." She now attends our services. Further, one of her boys about 14 years old, who helps support her by selling papers used to be a disturber of our services on the street and in the hall. Now he comes to the services and while not present at all the meetings he takes a front seat and behaves. We believe that by this patience and persistence we shall win others to respect us and our meetings.

Very respectfully

E. F. Gurbb.

Dear Congregations:—

Our work in the city of Los Angeles has had another trial during these past few months. Nevertheless we note with gratitude that some visible results were obtained. Even at home in our own family circles and in congregational life we meet with

obstacles and hindrances, which keep us closer to Him who knows our trials and sees our sorrows. So these disturbances in the city mission work are calling for our united prayers, and as winter is nearing we should remember the many needy ones in our field yonder. As our board is planning a meeting in connection with the Pacific Conference at Upland, Cal., in November we shall have the opportunity of personally seeing the work, God willing, and we shall be very glad to report of it. We appeal to you to also remember our meetings in your prayers, that they may prove to be and become a great blessing for the cause of Home Missions. In the name of the Board

Yours in the Lord

Jacob J. Balzer, Sec'y.

REPORT OF S. S. AND Y. P. S. CONVENTION,

Held at Donnellson, Iowa, Sept. 25, 1912.

The convention was opened by song, Bible verses by all, followed by prayer.

The president appointed the following for the committee on resolutions:

W. S. Shelly, P. R. Schroeder, S. Ehresman.

The following topics were discussed:

I. We as Sunday school workers should urge our young people to take up religious work as a life's work. How can we accomplish the best?—Opened for discussion by Albert Schumacher.

II. Our Sunday school and all the modern methods to influence pupils to attend Sunday school, such as organized classes, giving entertainments, Sunday school picnics, class outings. Are they beneficial in furthering God's kingdom?—By Monroe Lantz.

III. Decision Day. Should we annually have one? What preparation should be made for it? How conducted?—By P. P. Hilty.

IV. Graded work and its benefits to a Sunday school.—By E. B. Wallingford.

The Afternoon Session

was opened by song, Scripture reading, and prayer.

The president then appointed the following to act as nominating committee: —Miss Mollie Lehman, C. A. Krehbiel, J. B. Baer.

Then followed the Round Table, conducted by J. F. Lehman.

The following topics were discussed in the afternoon session.

I. Should our ministers be present and take active part in all Christian Endeavor sessions. Opened by W. S. Shelly.

II. Your greatest difficulty in the C. E. and some remedies for it. Discussed by Margaret Sommers, David Stutzman and P. R. Schroeder.

III. What interest should the Christian Endeavor take in the temperance cause?—By J. A. Schwartzentruber.

The following report of the committee on resolutions was adopted:

I. Resolved, that we ask the Sunday schools to emphasize the needs of the world religiously and to encourage young people to take up such work.

II. That we recommend the discreet use of modern methods of Sunday school management in order to extend the influence of the Sunday school.

III. That our schools observe closely the results of graded lessons and decision day and profit accordingly.

IV. That we thank the county superintendent and the local pastors for their participation in the convention.

V. That we consider the work of Christian Endeavor of vital importance worthy of every one's best support; and therefore urge that nothing but the best be given in its support.

VI. That we indicate by rising, our gratitude to the congregation for the entertainment during the convention.

VII. That we take a decided stand against the evils of intemperance.

Also the following report of the nominating committee for the next convention to be held at Summerfield, Ill., was adopted:

President, J. J. Kennell, Trenton, Ohio.

English Secretary, Lavina Garber, Fortuna, Mo.

German Secretary, Alma Krehbiel, Donnellson, Iowa.

Program committee: Adolf Pletscher, Summerfield, Ill.; John Schwartzentruber, Pulaski, Ia.; Peter Bixler, Bluffton, Ohio.

Motion made, seconded, and carried that the English secretary act as treasurer, and that we take a collection at the close of each convention.

A collection was taken which amounted to $5.83.

Convention closed with song and prayer.

Elizabeth Eicher, Eng. Secretary.

REPORT OF THE COLLEGE TRUSTEES.

It is with gratitude unto God that the Board is permitted to report on the work of the college for the past year. Here, too, it is true that while some have planted and others have watered, God has given the increase. So entirely does the work after all depend upon Him who alone can give the increase that while we plan our best and work for the upbuilding of the institution, we yet wait entirely on Him for His blessing on the planning and the working. And while we report this year on the most successful year in the history of the college in many ways we do so by saying, "Praise God, from whom all blessings flow." It is through the love for the work that He inspired in your hearts that the College was made possible and it is through the splendid gifts of love and the prayers of the congregations that the work can prosper and grow. May we continue to work and pray for the work, and may God continue to give the increase.

The past year has been a successful year for the College. Instruction was given by a corps of 13 teachers who by their conscientious and self-sacrificing efforts have made the work what it is. There have been enrolled during the year 170 students in the various departments. This enrolment in itself is encouraging, showing that our young people throughout our conference field are taking advantage more and more of the splendid opportunities that Central Mennonite College offers to them. The enrolment also serves to show that the college has made a place for itself and is gaining the confidence of others not directly attached to our church or Conference. This is as it should be. From this number of students 17 have graduated and received their diplomas. Another teacher has been added to the faculty for the coming year.

The Endowment Fund must continue to attract our attention. Since no college can exist long unless it has an adequate income, so our college, too, must not lose sight of this part of its work, the work of getting this fund has been going forward and the president of the college with the board is making such efforts as is consistent with the work in hand.

Owing to the fact that our Endowment Fund is not yet large enough and the growing demands of the school and the fact that a great many students attend on scholarships, the available funds are inadequate for the running expenses. For this and other reasons it is necessary for us to keep in mind our Endowment Fund and the needs of the college in general.

The ladies' hall has met with unqualified success in the years that it has been in use. If we take the consensus of opinions of the young ladies who have had rooms in the hall, we believe that the hall has been a step forward in our college work and college life. The same need has been felt for the young men. To meet this demand a house has been rented close by the ladies' hall sufficiently large to accommodate 16 persons which is converted into a boys' hall. It is the plan and hope that this hall will prove equally acceptable and a place where the best college spirit can develop.

The college has meant a great deal to our congregations in the past; and is today influencing them even more than we realize. The college needs our united support and our young people need to be brought to a realization of the fact that our college is as good as the best anywhere, and that for our people it is better than any other.

The enrollment of the future should be more representative and should include students from every congregation in the district. The question that young people who go away to school decide should not be whether they should consider our school at all, but whether they could make arrangements for their own work at our college. Then as the Lord blesses our congregations so abundantly from year to year in material things we should remember that what we can give towards the work of our college is a seed that is sown and will bear fruit, some a hundred fold. May the Lord continue to bless our people and make us willing and ready workers in this our educational field.

S. M. Musselman, Sec.

REPORT OF THE CHARITY FUND OF THE MIDDLE DIST. CONFERENCE.

Balance from 1911.....	$3,074.23
Received in interest during the year.....	187.27
Total	$3,261.50
Interest paid to Gerhard Vogt, June 12, 1912...	$ 90.00
Leaves the Fund at.....	$3,171.50

The fund at present consists of $3,100.00 in notes and $71.50 in cash.

C. A. Neuenschwander, Treasurer.

Report of the Treasury of the Middle District Conference.

Since there were no receipts and disbursements in regard to the treasury of the Middle District Conference, in the bygone year, the balance stands as it did in 1911, namely $11.71.

C. A. Neuenschwander, Treasurer.

REPORT OF EVANGELIZATION COMMITTEE

Middle District Conference Donnellson, Iowa.

Greetings: As secretary of the Evangelization committee, I have been instructed to draw up this report, indicating the work done by our committee, this past year. Accordingly I submit the following items for your consideration.

Our work and efforts have been of a two-fold nature, advisory and evangelistic. Under the first heading, belong our efforts to assist churches without pastors to secure some. In this capacity we have been consulted and privileged to render assistance to our churches at Sterling, Trenton, and Dalton. For our work at Sterling, we have been blessed of God in finding Bro. J. M. Regier, who will care for the church during the coming year while pursuing his studies at Oberlin. During the year past, the secretary himself ministered to the needs of this congregation and for the future we trust Him to raise up helpers for this cause. Our evangelistic efforts this past year were confined chiefly to a two-weeks series of meetings held last winter at Sterling. Through this effort, the Gospel was brought to almost every man and boy above 14 years of age in the entire village, besides to a goodly share of the balance of the population.

The committee desires to continue the former plan of assisting congregations in holding evangelistic meetings. We desire all congregations who wish to avail themselves of this opportunity, to take up the matter with the secretary, indicating the man they desire to have, and their willingness to hold one free-will-offering for our treasury. We will then assist to the best of our ability. May the Lord bless us as we wait upon Him. Fraternally yours,

W. S. Shelly,
Secretary Evang. Com.

REPORT OF TREASURY EVANGELIZATION COM.

Balance on hand Aug. 29. 1911, ...	$356.48
Pulaski, Ia., Cong.....	6.00
Sterling, O., Cong. Jan. 4, 1912, ...	5.19
Fortuna, Mo., D, A, Garber,	13.01
Total	$380.68
Expense Dec. 30, 1911 to W. S. Shelly for work at Sterling, Ohio, ...	$ 35.00
Balance, ...	$345.68

W. W. Miller, Treasurer.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

Home Circle.

TO OUR BABIES.

A Mother's Prayer.

By Mary Whittier Caulkins.

Our babies! We greet you—
Ye little white flowers—
O'er all this great world,
With its sunshine and showers;
On its mountains, in valleys,
On hilltops and plains,
We laugh at your sallies
And weep at your pains.

Little rosebuds of promise!
Oh, how we delight
To watch your unfolding,
As you learn wrong from right.
Through infancy, childhood,
In school days, in age:
How we fear to see blots
On each life's stainless page.

Our live's choicest blessings!
And though sorrow and care
Oft follow your footsteps;
Dear Jesus, please spare
These heaven-sent treasures.
And Father, O may
We have wisdom to guide them
As they start on life's way.

And, dear Father, help them,
As on through the years
They struggle alone with
Life's storms and fears.
Give them strength and good courage.
O help them be strong,
In the ne'er ending battle
Of right against wrong.

Then, when they cross over,
Oh Father! please guide
Their bark o'er the billows
So dark and so wide.
Be Thou their companion,
Their pilot, their friend;
And welcome them home
Where time ne'er shall end.

ELSIE'S GIFT.

By Jessie E. Wilson.

When Elsie could not do anything big— "worth while," she called it—she declined to do anything. As she went into her room from school on Friday afternoon, she was thinking: "To-morrow is mamma's birthday, and I haven't bought her a thing. I wish I could buy her that cut-glass bowl she was telling Mrs. Long about. She said it was just what she needed. But it costs seven dollars and fifty cents, and I have only a dollar and a quarter. Of course I could not buy anything worth having for that money, so I'll not make a pretense." She threw off her coat and hat, smoothed her curly brown hair, and ran into her mother's room.

Mrs. Burton was sitting before the fire with a piece of linen in her hand. "See, Elsie," she called. "Is not this embroidery going to be pretty? I shall make it into a waist for your Cousin Vera. Would you like—"

"Oh, mamma, it is very pretty, but I'm sure Vera won't want it. You know a home made waist never fits."

For a moment Mrs. Burton looked hurt. Elsie would never let her make anything for her. Turning from her work to her daughter, she said, "She would pay twenty-five dollars for it if she bought it or had it made."

"Yes, I know, but then it would not be home-made."

"I wish you would not scorn small things so, Elsie. There will be more love with this home-made gift than could posibly go with a twenty-five-dollar present. It is much easier to buy a fine present than to make a nice one."

Elsie said no more about it, but began to study her lessons. Finally she closed her book and sighed. "We did not have a long Latin lesson for Monday, and now I'm through. If I had some flowers I would take them over to Miriam's. This is the first week she's been allowed to see company."

"Why don't you go anyway? She will be glad to see you."

"Oh, I wouldn't go unless I could take her something."

Again the pained look came over Mrs. Burton's face, but she said nothing. That night, after supper, she brought up the subject to her husband. "James, I fear Elsie is growing into a girl with silly, extravagant ideas. She scorns everything that does not cost a great deal of money and that hasn't a great amount of show. I am afraid we've indulged her too much. You remember when I wanted her to buy that cheaper suit, she insisted it was not nice enough. I'm sorry we let her have her way."

"But, Mary, Elsie promised to wear the suit two winters and had she bought something cheaper she couldn't have done it."

"Well, that is not all. I see this disposition growing on her every day. Today she would not go to see Miriam because she did not have any flowers to take her; and she said she knew Vera would not like this waist because it is home-made. She seems satisfied if anything has a big name or price, whether it is worth anything or not. I know she'll wear her suit two seasons—still I don't like these extravagant notions. She is too good in other respects to be spoiled by that ugly trait."

"Maybe, Mary, we can find some way of changing her without openly remonstrating with her. Scolding accomplishes very little good."

(To be concluded.)

Marriages.

Claassen-Andreas.—Married on September 26 in the home of the bride, Beatrice, Neb., Albert Claassen and Catharine Andreas by Elder Gerhard Penner. Text: "And lo, I am with you always, even unto the end of the world."

Deaths.

Wisner.—On September 28, 1912, near Plumsteadville, Pa., Samuel Wisner, aged 74 eyars, 3 months and 29 days. Interment on Oct. 2, at Deep Run. Rev. Snyder of the Lutheran officiated at the house, and A. M. Fretz at the church.

Myers.—On September 30, 1912, in Bedminsterville, Pa., Mary, widow of the late Martin Myers aged 94 years, 2 months and 20 days. Interment on Oct. 3, at Old Mennonite church, Deep Run. Services at the house by Jacob Rush and Enos Wisner, at the church by A. M. Fretz in English and John Leatherman in German.

Charles.—On October 5, 1912, in Dublin, Pa., Albert, son of Joseph and Alice Holcomb Charles, aged 10 years, 10 months and 17 days. Interment on 9th at Deep Run. Services by A. M. Fretz.

Amstutz.—On Sept. 24, near Pandora, Ohio, of diabetes Mary, wife of Daniel Amstutz aged 51 years, 9 months and 20 days. She was a good Christian wife and mother, and died in the blessed hope of eternal life. The funeral services at the St. John's Mennonite church were conducted by W. S. Gottshall and were very largely attended.

Greding.—On Oct. 3, in Bluffton, Ohio, of consumption, Minnie, wife of Lee Greding and daughter of Emanuel and Elizabeth Luginbill aged 29 years, 10 months and 13 days. The funeral services at the St. John's Reformed church were conducted by Revs. W. H. Lahr and W. S. Gottshall. Interment in Maple Grove cemetery.

Contributions.

HOME MISSION.

A.—General Treasury:

Church Rosthern, Sask., $20; H. G. Shaddinger, Dublin, Pa. $1.

B.—City Mission:

H. E. Wiens, Spokane, Wash., $5; Marg. von Riesen, ditto, $10; San Marcos church, Paso Robles, Cal. $20; Alexanderwohl church, Kan., $50; Hoffnungsau S. S., Buhler, Kan., $17.75; Y. P. S., Pretty Prairie, Kan., $6; Reported by Bro. E. F. Grubb, $65.74.

C.—Church Erection Treasury:

B. B. Reimer, Marion, Kan., for Second church, Philadelphia, $1; J. W. Krehbiel, Moundridge, Kan., ditto, $5; John K. Lichti, Paso Robles, Cal., ditto, $5; Anonymous, Paso Robles, ditto, $5; Anonymous for Germantown, $5.

Who feels impelled to remember this treasury with a gift? The Lord blesses every gift gladly and heartily given.

Gratefully acknowledged,

M. Horsch, Treas.

FOR MONTANA.

Sunday school, Schoental, Altona, Man., $4.55.

Gratefully acknowledged,

P. A. Kliewer,
Birney, Mont.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

REVELATION.

I.

Today we call your attention to the necessity, possibility and reality of revelation.

Revelation is a necessity, for, though men are created to be in communion with God, this would have been an unattainable aim, as men could never have come to God, if God had not come to men, they would not have known Him and His character, if He had not revealed Himself to men. His revelation in nature and in our conscience can mislead us, as our understanding is darkened by sin, so He had to reveal Himself directly.

The spirit of men longs for truth and yet lies in the bondage of sin. Where in the world is truth to be found? Every folly has its advocates, and among the wisest men, the differences in opinion are immense. Had we to rely on men for finding out the truth, the philosophers would be the ones to whom we had to go, but no two of them would agree, and the best and wisest philosophers aknowledge their ignorance, their impotence to solve the mystery of men, and to make them holy and happy. Socrates, being asked once what made him the wisest man in Greece, answered, I know, that I know nothing, whereas others think they know something. The prophet of heathenism, as Plato is sometimes called, expresses the necessity of a revelation very strongly saying: "We will wait for one, be it a God, or a man inspired by God, to teach us our religious duties, and to take away the darkness from our eyes." He says also: "We must take the best opinion of man, to be carried by it like a float and to traverse the dangerous ocean of life ,if there is not a safer and less dangerous way on a more solid vessel, or a revelation of God to make this journey." We could bring many examples of the best philosophers aknowledging this truth of the weakness of their philosophy.

As God is infinite, we creatures of yesterday are never able to understand Him, without His revealing Himself to us. It is here like it is everywhere, the best we have is not our own, but what we have received as a gift. Schiller says: "All that is lofty, it comes, free as a gift from God."

Our longing for truth, which we can not find with men, points to a revelation, but more so does the longing of our heart for peace. As soon as conscience begins to awaken, then sin becomes a heavy burden under which the heart aches. "What shall I do to be saved?" becomes the all-important question. The misery of mankind is expressed by many heathen poets, and even yet by those, who do not believe in Christ. Men will do anything to be freed from sin and guilt. I only remind you of the fakirs of India and their cruel selfinflicted tortures, and of monks of the middle ages. Most of our readers will remember the history of Luther.

Every human being has to experience the need of a revelation, for as long as we have not come to the revealed word of God for comfort and peace, as long as we have not come to the cross of Christ, where God's love is revealed, our hearts are restless, we long, and our longing is not satisfied; we ask, and our question is not answered.

We may try to become free from sin, to become holy, by our own efforts, but the more sincere we are, the more we will have to aknowledge our weakness.

Sin is the chief cause of the need of revelation. If we desire to become men, that is to reach the end for which we are destined, to become children of God, then we have to aknowledge the necessity of a revelation which reveals salvation.

But is a revelation possible? Is it not against nature, unworthy of an omniscient, omnipotent God?

His work is a work of freedom. He made man a free being, so as to give him an opportunity to become God's child, by his own free will. Man rejected the offer, and chose darkness and sin instead. To attain His purpose of making men children of God an other way had to be opened. God in revealing Himself did not set aside nature, but counted only with laws, which He Himself had established, He being as free a personal being, and more so, than man; who, looking at it in this way, often breaks the laws of nature by using the power of his own will, substituting other laws.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

Correspondence.

Halstead, Kan., Oct. 11, 1912. On Sept. 5 president Blanchard of Illionois was in Halstead and gave two very instructive lectures in our church, on secret societies. In the afternoon his topic was secret societies, ancient and modern. As a Scripture lesson he used Isaiah 12. President Blanchard gave his first lecture on secret societies in 1869. He has given secret societies a thorough study and takes a very decided stand against them. Among other things he said at present there were about 700 lodges which had twelve million members. He also stated that the Masons who claim they can trace their origin back to Solomon were about 200 years old. Mr. Blanchard time and again quoted Scripture against the lodges. For instance Christ said "I always spoke open, in secret I have said nothing." He also said that twenty-five states in the Union have already taken legal action against High School Secret organizations. In the evening president Blanchard talked on the topic: The lodge and the church and as a Scripture lesson he used Ephesians I, and had the people count the number of times the name of Christ appeared in this chapter and then proceeded to show how very careful the lodges had been to take the name of Jesus out of their religious books. He said the lodges are for the few and the church is for all. The lodge places emphasis on but one requirement for membership and that is to pay their dues. While Christ says "all ye that thirst (which means all ye that have faith) come unto me." He then proceeded to show what a great tendency the lodges had to destroy the moral characters of its members, especially of the young men.

I am sorry to say that President Blanchard's meetings were not very well attended in Halstead. I wish that every person in the community that is old enough to understand, would have heard Pres.. Blanchard. I believe it would have done much to improve the moral character of his hearers.

Rev. Jacob Quiring preached two very helpful sermons for us on Sept, 8th, in the morning he spoke German, in the evening he spoke English.

We have had several meetings to remodel the constitution of our church but have not completed the work as yet.

Rev. J. E. Amstutz has organized a Bible class which will meet every Wednesday evening as soon as the books get here. Judging from the number of people present, when the class was organized it will be quite large.

The new electric lights that have been installed in our church are quite satisfactory.

W. C. Baumgartner.

Editorial.

There are certain conditions always peculiar to Mennonite communities and particularly German Mennonite communities. One of these is the fact that a large proportion of the growth of the non-Mennonite churches springing up and flourishing in these places comes from Mennonite families. Take, if you will, any one of a half dozen large settlements of Mennonites and you will meet business and professional people as well as those in other callings who come from Mennonite stock and are related to nearly all the Mennonite families in the communities but who are no more Mennonites, having long ago connected themselves with other churches and become pillars there. Let us suppose a case. Here is Mennoburg, the center of a large and flourishing settlement in the state of Maine. (We are supposing all this, of course, there is no Mennoburg and there are no Mennonites in the state of Maine.) The Mennonites were early on the ground, they bought their land cheap and it has become valuable. The town sprang up in spite of their lack of town spirit. The railroad station, the bank, the store and the mill had to be located somewhere and they chose to get as close together as possible. The storekeepers and business people quite naturally built their home close to their places of business, then, by and by, some of the farmers had enough and wanted to retire, they too selected a location that would be handy to the store, the mill, the post office and the railroad and so Mennoburg grew in spite of itself. The town church prospered. Its membership live within a radius of, say, twenty miles of town. Every Sabbath one may see long lines of teams hitched about the church and a number of automobiles parked nearby. The people still keep up

the German in their church. It was the language of their fathers and an element of the older people are so persistent in its use that mere suggestion of an occasional English service gives them a fit. Singularly enough many of these pro-Germans are able to handle the English in their business, but they will have none of it in their church or home. The young people have been educated in the public schools. They learned their English under the direction of precise school-masters and generally speak a better English than the children of their English neighbors who learned theirs at home where it was carelessly used. Of these young people many have been away to schools and colleges. There are very few families in the settlement that do not have boys or girls off the college. When these come home they do so with broader ideas and wider visions than their parents ever dreamed of and having been trained away from many of their former peculiarities it becomes hard for them to get back to them.

Now in Mennoburg there are people who have married out of the Mennonite church. Those whom they have married were English-speaking. There was no place that the English speaking person could fit, so they did not come into the Mennonite church, and the one to whom he or she was married got out of it. Then the deacons and ministers shook their heads and said, "When it comes to a mixed marriage we always lose, we had beteer not have any more mixed marriage." The elder thought it wise occasionally to warn the young people from the pulpit against mixed marriages and point out the heart-aches that they might bring to the relatives and the congregation. But the affairs of the heart cannot be influenced very much by lectures. People find a way of falling in love inspite of all the scoldings on earth and are willing to take their chances about friends and relatives feeling badly about it.

This one fact then, the matter of mixed marriages, is responsible for the migration of many of the Mennonite born young people to other denominations. Observe, the question of doctrine has not entered into the matter. Again there are those who really cannot follow German preaching because, while their parents kept to German church, they did not keep up German in the home. Is it reasonable to suppose that they retain their affections for a church whose services they cannot follow? For some time these people "hung on", just because they did not want to displease the old folks, but if they were really anxious to do their part in the Christian activities of the community the time came sooner or later when they took the step and went over to the other churches.

The good people of Mennoburg finally saw a great light. "Why," they asked, "is it necessary to thrust so many of our people into the membership of other churches? There are a half dozen other churches in the town, can't we have an English Mennonite church as well?" One of the sad things about starting new churches which the world often notices is the fact that nearly every new church owes its existence to a factional fight which took place in the mother church. It does not seem strange to us that many new congregations have such a hard time getting along and in keeping peace in the congregational family. When once the habit of quarreling has been formed it is hard to get rid of it. The good fathers of the Mennoburg congregation did not want a fight or a separation, but they saw that there was a field right at home which should be occupied. Their English speaking young people were to be saved to the church. They let go of the notion that their church stands for a language and remembered that it was principle that made the church what it is. They wanted their children to inherit the glorious principles of the Mennonite church for which their fathers died. They therefore put their hands in their pockets and helped finance a move for an English Mennonite church. The move met with hearty appreciation. Many who would not forsake Mennonite principles by identifying themselves with other denominations had been standing aloof from the church of their parents. These hastened to do their part in building up the new congregation. There were many people without a church home living in the city. As soon as the new church was organized and a pastor called they went after these, many of them became Mennonites and a flourishing Mennonite church grew up in that town without weakening any of the other Mennonite churches, but it did save many to the church. This congregation soon became a power. It liberally supported the church college, the hospitals and the old folks' homes, etc. It became a missionary church and was able to support its own missionary on the field.

This supposed church in Mennoburg may be worked out in a half dozen communities. English churches are coming anyway and we had better get ready for them now before we as a church lose many more of those who go from us to become the sinews of other churches in other denominations.

We cannot be hasty in bringing on a new thing or putting into force new ideas but we lose heavily when we are too slow in seeing our opportunities and using them.

Germantown, Pa., was the first church the Mennonites had in America. German preaching was the rule. The German settlers gave a posterity to the community which today is distinguished for its culture, its stability and its talent. They are proud of their Mennonite ancestry but they are not Mennonites. Germantown is one of the most thickly churched communities in America. These churches are generally large and well-to-do, supporting preachers, many of whom have attained country-wide distinctions, but the size of the Mennonite church, the first on the ground is about the same as it was 200 years ago. Fifty years ago they tried to atone for their neglect and establish English preaching but they were too late, they were already a hundred years behind their opportunity and the influence Mennonites might have had in the community was forever gone. Is it not possible that our too conservative attitude toward the language question and our utter disregard of the opportunities for establishing church work among those in our neighborhoods who are not born Mennonites means a surrender which we and our children will regret? Our duty surely is to keep our children in our churches. Would it not be better to plan ways by which they may be kept than to devote our energies toward tightening on the things which will drive them away and strengthen other churches?

G.

In one of the New Jersey school districts a boy, the son of Canadian parents, was expelled because he refused to pledge allegiance to the flag. Pledging allegiance is some sort of a ceremony whereby the scholar assumes a certain attitude and repeats a formula supposed to embody his sentiments in regard to the national standard. The purpose of this ceremony is patriotic. It is supposed that the child thus trained to respect the flag will grow up to be a more loyal American with a deeper regard for his fatherland in his heart. We do not object to patriotism. Indeed we believe in encouraging it. Were there more partiotism and less graft and corruption the self-respecting citizen would not so often need to hang his head in shame because his countrymen have made his country's official life a by-word all over the earth. But you cannot make patriots by machine. Creating a sort of liturgical patriotism by the saying of a nicely worded little piece becomes as much of a grind in the daily routine of school life as repeating the multiplication table. The pumping in and out of the multiplication table is a method by which it is hoped that some of it will stick fast somehow, but who ever heard of a boy or girl loving arithmetic because he had to say the multiplication table a dozen times a day? Neither can we see that love of country will be inculcated by making a child say a weekly or daily pledge. Patriotism is something which needs no artificial stimulus. When one is compelled to act patriotic he is in danger of losing all the patriotism he ever had. A daily paper, the Philadelphia Press, prints a sensible editorial on the fuss this matter of saluting the flag has raised in New Jersey. It leads one to feel that there is a foolish inconsistency in compelling the child of a foreign born parent to pledge allegiance to the flag when the laws of the country do not compel the parent to pledge his allegiance but are content to let him remain a subject of the nation from which he hails so long as he behaves himself. The editorial says:

"The action of the New Jersey school officials who expelled a Canadian boy from school because he refused to take the oath of allegiance, meets with general disapproval. It was an arbitary, harsh and unreasonable act done by men who magnified their office and have an entirely mistaken view of its powers and duties.

"We welcome aliens as residents of this country. They enjoy the privileges of other residents, can make their living here, pay taxes, send their children to school and are protected by the country's laws. We admit them to citizenship when they desire it if they are found qualified and are ready to renounce allegiance to any foreign state or sovereignty and take an oath of allegiance to the United States. This is a high privilege and is granted to these aliens at their request. No one has ever proposed to use any compulsion on aliens to make them become citizens against their will, and no one except the school authorities recently in Cedar Grove and a year ago at Perth Amboy, N. J., has ever tried to compel the minor children of alien residents to take the oath of allegiance to the United States.

"Many of the aliens who take up their residence in this country bring with them a sturdy loyalty to the country which they have left. This is especially true of those who are of Canadian or British birth. They often decline to apply for citizenship even after many years' residence, but their children raised and educated in this country are very certain to become thorough Americans in their ideas and sympathies unless the Americanizing influences that surround them are antagonized and defeated by some such narrow and petty policy of mistaken patriotism as that of the school authorities of Cedar Grove, N. J., who dismissed a Canadian lad because he would not obey an order they had no right whatever to make.

"The school policy required not only an oath of allegiance, but a salute to the American flag. The boy was quite willing to salute the flag, but bolted at the oath. There had been some trouble elsewhere about saluting the flag and if an unnaturalized resident or his children, imagining that such a ceremony implies disloyalty to the flag still cherished of the country of their birth, it ought not to be insisted upon. Patriotism is not bred by compulsion nor is loyalty and devotion to the country's flag secured by the harsh exercise of arbitrary power."

When a pledge must be accompanied by some other sign such as laying the hand on the heart or some such tomfoolery it becomes an oath. An oath is a sign by which it is asserted or implied that an appeal is made to the Supreme Being to witness the act. References made in the above quoted article speak of the pledging of allegiance to the flag as an oath. We are not familiar with the methods used in New Jersey, but we do know, however, that in some places the child stands at attention with his hand to his head in the attitude of salutation. Any form of an oath, or anything that suggests one, is distasteful to a large body of Christians who must refrain from and oppose oaths of all kind because the Lord Jesus gave positive command forbidding them. People who have convictions on such things are sure to make special efforts to bring up their children along the line of their convictions. We would not blame parents who think an oath wrong if they would object to an oath of allegiance even to the flag. Plenty of good people are patriotic without disobeying their Savior in the matter of oaths and we hope that Mennonite parents everywhere will exercise care to assert their rights whenever public schools undertake to force anything so decidedly unchristian as an oath upon the children. G.

BE HONEST WITH THE LORD.

Your implied agreement with Him, when you accepted Jesus Christ as your Saviour was that one seventh of your time and one-tenth of your income should be devoted to Him. You cannot succeed in God's work by dishonest means any more than you can in the world's work. If you withhold any of that which belongs to the Lord, you are cheating Him; breaking your contract with Him, and securing His manifest blessings by false pretenses. You are not deceving God, but you are deceiving yourself.

God's plans are working out, and notwithstanding all the unrest among men, His gracious purposes, which always work together for our good, are being accomplished, and His Kingdom is coming. Are you being one of the faithful stewards? This is the day of the Christian's opportunity. The church is taking a place in the world today never before accorded to it, and every Christian has work to do, and if he is honest with God he will do it, and great will be his reward. The fields all around us are white for the harvest. May it not be there that they are to glorify Him who saves them and who has invited them to be workers together with Him?

—Selected.

NOTES ON THE SUNDAY SCHOOL LESSON.

Oct. 20.

Mission to the Gentiles.

Mark 7:24-30; Matt. 8:5-13.

Golden Text—John 6:37.

In this lesson we have an account of the only time in which Jesus left His native land during His ministry. Beyond the borders of Tyre and Sydon the people were of other races, other nationalities and other religions, but even among these Jesus was recognized for the good He had been doing. Even those who are beyond the pale of Christianity are bound to see in Christ a mighty power for help and righteousness. Whether it will or not, the world must recognize His superior worth.

The Syro-Phenician woman was laboring under a great handicap but that did not eventually deprive her of the blessings Jesus could give. Although she knew of His power, she was not in the covenant, she was none of those to whom He was first to bring His blessings. In the account in Matt. 15 we learn that she appeled to Him as the Son of David, as though she, too, was one of David's race and could claim favor on that ground. Jesus ignored this request with a seeming rebuke. The fact that He spoke to her as a dog was discouraging enough. How many of us would care to continue asking favors under such conditions? Jesus did not design to be insulting or unusually harsh with the woman. He only used a term which every Jew commonly used in speaking of those of other nationalities and the woman perfectly understood the sense in which the word dog was used. She claimed His favor as one of David's race. This she had no right to do and merited the rebuke. But she was not to be discouraged. If a dog—an outsider—she happened to be, had not God, the Master of all—the Master of the dogs as well as of the children—enough and to spare even for the dogs? Hers was a faith that saw God's goodness greater than the narrow limits of nationality and it gained for her a blessing that reached beyond the limitations of a favored people.

"The lessons of faith in this passage are very rich. (1) Often found when least expected. (2) Rooted in Jesus. (3) Manifested, (a) in coming to Jesus, (b) in praying to Jesus, (c) in holding on to Jesus, (d) in expecting much from Jesus. (4) What it accomplishes, (a) overcomes difficulties, (b) obtains all it asks, (c) pleases Christ, (d) wins commendation."—Torrey.

The faith of the Centurian. 1. It began with his tender care for his servant. His heart was good. He possessed a character which became a suitable foundation upon which to build a beautiful faith.

2. He was humble. He belonged to a superior social class but he let that go in order to meet Jesus. Humility prepares one for the lofty reward of faith and goodness.

3. His was a faith that knew. He knew that Jesus could help. He knew that a word from Him would suffice. We miss much that Jesus could do for us when we make demands. We should simply believe on Him and trust Him to do the best.

4. His faith earned the commendation of Jesus and illustrates the coming of the day when men of all nations will believe God and thus become the children of Abraham.

NOTES ON THE C. E. TOPIC.

Oct. 20.

Christian Sociability.

Rom. 14:16-19; 15:1-3.

Man is a social creature. He cannot be happy living apart from his fellow creatures. God intended that he should get much of his pleasures in life from association and companionship with his fellows. The one who gets no pleasures out of companionships is a misery to himself and very often a danger to society. Among men companionships and associations are conditioned by likes and dislikes. "Birds of a feather flock together," has more in it than a flippant phrase. We want to be with those whose interests are identical with ours. As Christians we do not want to cut ourselves off from the rest of mankind. We need associates and our natures compel us to look for them. We want the society of fellow Christians. It encourages us and prepares us better to meet our life's problems. A Christian cannot flock by himself, if he does you have a splendid proof that there is something radically wrong with his religion.

Sociability may be of the useful kind or of the kind that makes a nuisance of itself. It is a useful thing when it leads Christians to know and love each other better so that with a better understanding of one another they can accomplish greater things for Christ and perform their duties more effectively. It is a nuisance when it is all "gush" and wastes its time and talents in silly, frivolous occupation. The best sociability is the kind that is as hearty a companionship in our labors and responsibilities as it is in our plays and pass-times.

In Christian work we need the sociability of the hearty handshake that lets one know that love and sympathy are back of the sociability we show. As fellow Christians we need to become aquainted. Ours is a work we cannot perform while we are strangers to one another. When we know God is our Father we must also know His other children as brothers and sisters.

The foolish mistake is sometimes made in supposing that the church that gives the most entertainments and "feeds" is the most sociable. Ice cream and cakes and "literary entertainments" are not Christianity, they are even far from being the necessary elements that make up a sociable church. True Christian sociability is that which makes one a real active and useful member of the Christian society. We ought to plan our lives so as to get that developed in ourselves and bring it out in others.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

News of the Week.

ROOSEVELT SHOT BY CRANK.

Bullet of Assassin Lodged in Chest.

Milwaukee, Oct. 14. — Theodore Roosevelt was shot here early this evening after he had stepped into an automobile in front of the Gilpatrick hotel to go to the auditorium. The shot was fired by a German-American by the name of Schrank, from New York City. The assassin had squeezed through the great crowd to within a few feet of the automobile in which Col. Roosevelt was standing and waving his campaign hat at the surging crowd, and with a 38 calibre revolver shot straight at Roosevelt's breast. The bullet was retarded, however, on its fatal course by a bunch of manuscripts and a spectacle case in Roosevelt's pockets, and lodged only in the right chest.

In a second after the shot, Elbert E. Martin, Mr. Roosevelt's stenographer, who was standing in the automobile beside the colonel, leaped at the assassin. The latter was overpowered and a second shot prevented. Mr. Roosevelt himself did not realize he was hit and shouted to the excited crowd he was not hurt. The crowd shouted 'Lynch him, lynch him," but the assassin was hustled away by the police, and Roosevelt was driven to the auditorium where he insisted on delivering his speech. He began to weaken, however, and was taken to the hospital for preliminary examination, and later, on his special train to Chicago, where he now is compelled to lie still for some time.

Roosevelt, Wounded, Is Cheerful Patient in Hospital at Chicago.

Chicago, Oct. 15.—Theodore Roosevelt, shot by John Schrank at Milwaukee last night, lies today in Mercy hospital "resting easily."

Half a dozen of the most noted and skilled surgeons in Chicago, led by Dr. John B. Murphy, made X-ray examinations of the colonel's wound, and announced that the bullet did not pierce the lung, but had lodged in the chest.

Chicago, Oct. 15. — The following bulletin was issued this afternoon by physicians attending Colonel Roosevelt at Mercy hospital:

"The examination of Col. Roosevelt at 1 p. m., showed that his temperature was 98.8; his pulse 92; his respiration normal. It pains him to breathe. He must have absolute quiet and must cease from talking and must not see any one until we give permission. It is not a mere flesh wound, but is a serious wound in the chest, and quietude is essential."

Official Statement Issued.

The following official statement was issued at 11 o'clock by the surgeons in attendance:

"Colonel Roosevelt's hurt is a deep bullet wound of the chest wall without striking any vital organ in transit. The wound was not probed. The point of entrance was to the right of and one inch below the level of the right nipple. The range of the bullet was upward and inward, a distance of fonr inches on the chest wall. There was no evidence of the bullet penetrating the lung. Pulse, 90; temperature, 99.2; respiration, 20; leucocyte count, .82 at 10 a. m. No operation to remove bullet is indicated at present time. Condition hopeful, but wound so important as to demand absolute rest for a number of days.

Schrank Pleads Guilty to Shooting.

Milwaukee, Oct. 15.—John Schrank, Colonel Roosevelt's assailant, pleaded guilty to a charge of attempted murder before Judge M. B. Neelan, in the district court today.

Judge Neelan held Schrank to the criminal court for trial, under bonds of $7,500. Tentatively the date for trial was set for the November term of the criminal court.

Schrank's plea of guilty was entered after District Attorney Zabel had read the formal charge of attempted murder.

"What is your answer to this charge?" Judge Neelan asked of Schrank.

"Guilty," replied Schrank, without apparent nervousness of perturbation.

"In my survey of the prisoner," said Sheriff Arnold, "I was impressed with the probability that his act was that of a brooding recluse, and not the crime of a man agitated by fellows in societies or clubs of anarchistic or semi-anarchistic character."

400,000 TURKS LINED UP FOR WAR

Constantinople, Oct. 11.—(Wireless from a steamer in the Dardanelles to Kustendje, Roumania.)—No fewer than 140,000 Turkish troops from Asia Minor will, it is estimated, be concentrated within a week in European Turkey. This will bring the effective force of the Turkish army there up to 400,000 men.

Turkish officials say that the day of trial has found the military depots full of stores and the army equipment complete and of good quality.

If the Bulgarians are counting on the superiority of their organization and the greater rapidity with which their army can be mobilized to give them a material advantage they will, according to Turkish officers, receive a disagreeable surprise.

FRONTIER FORCES IN FIERCE BATTLE

London, Oct. 12.—The Turkish troops on the Montenegrin frontier are offering stubborn resistance to the Montenegrin advance on Scutari, according to the latest advices from Podgoritza. The fighting has been of the most severe character, both armies losing heavily.

The heavy fighting involved in the attacks by the Montenegrins on the forts at Schipchinck hill, Rogame and Branya cost in killed and wounded six hundred men to the Turks and four hundred to the Montengrins. The arrival of the Montengrin wounded at the frontier gave rise to rumors in Cetinje that the Montenegrin army had been defeated.

PETTICOAT IS CROWDED OUT BY NARROW SKIRT

New York, October 11.—The Jackson-Mack Mfg. Co., one of the largest makers of silk petticoats in New York, went into bankruptcy today. The failure is the culmination of a wide-spread complaint among petticoat manufacturers that the close fitting dresses now worn by women have so rednced the demand for petticoats as to make them a glut on the market. The liabilities of the bankrupt concern are estimated at $700,000; the assets at $600,000.

JAIL DELIVERY IN WYOMING.

Desperate Battles Fought With Convicts.

Rawlins, Wyo., Oct. 13.—Following two wholesale jail deliveries at the state penitentiary here, within twenty-four hours, seven citizens and two convicts were killed today, according to the most reliable reports available at a late hour tonight.

Camped outside the walls was a force of citizens heavily armed, ready to drive back the convicts if they murdered the remaining guards and made a rush through the gates. Shouts and occasional shots told of desperate fighting within the walls, and it was rumored that several guards and convicts were killed.

Another battle was in progress at the same time in the hills south of Rawlins between a posse of citizens and from twenty to forty escaped prisoners. Two men were killed in the streets of Rawlins, one was desperately wounded and two convicts were recaptured following the escape of from ten to thirty prisoners this afternoon.

The town is in panic. Frantic telegrams were sent to Governor Carey, now in Sheridan, imploring him to send state troops to protect the citizens. Towns people barricaded themselves in their homes, or, heavily armed, patrolled the streets.

Overpower Keeper and Flee.

The outbreak today was the second within twenty-four hours. About 3 o'clock yesterday afternoon twenty prisoners escaped and nine were recaptured before 8 o'clock. At 2:30 this afternoon, a party of desperate life termers overpowered the cellhouse keeper, took his keys and released their comrades from their cells. Every prisoner willing to risk a battle with the guards made a rush for the gates.

A moment later the citizens of the town heard a fusillade of shots inside the walls. A bedlam of shouts and yells echoed from the prison. A few seconds later more than a dozen men dashed down the main street, armed with guns and knives. Holding the few citizens on the street at bay with revolvers, they charged a livery barn, holding up the proprietor and hastily throwing saddles and bridles on the horses.

A huge negro with a revolver was left as guard on the outside. Charles Stressner, a barber, had heard the commotion and came down the street with a shotgun. The negro shot him through the head, killing him instantly.

Deputy Kills Mexican.

At the sound of the shot the convicts swarmed from the barn, some with stolen horses and some afoot. A Mexican wantonly stabbed the proprietor in the face, severely wounding him, and a few seconds later paid for the deed with his life. Hugh Rogner, a deputy sheriff, shot him twice, killing him almost instantly.

Leaving their dying comrade, the convicts made a dash for the rocky hills, south of the town. A party of penitentiary guards followed in close pursuit and before the bewildered citizens had time to form a posse pursuers and fugitives had disappeared among the hills.

In a short time posses had been formed and one of the most desperate manhunts in the history of the West was on. The convicts scattered into small groups, all striving to escape in the almost impassible stretch of rocky country between here and the Colorado line. Until nightfall a running battle was kept up, and late tonight accasional volleys of shots in the distance told of the progress of the manhunt.

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Publishers The Bible Record.

LAWRENCE WORKERS DEMONSTRATE AGAINST "INDUSTRIAL WORKERS"

Lawrence, Mass., Oct. 12.—Thirty thousand American flags were carried through three miles of muddy streets today by thirty thousand men, women and children in an unique demonstration against the Industrial Workers of the World. Hardly a building in the city was without decorations. Lining the streets through which the parade passed the spectators stood ten deep, and almost without exception they either waved the Stars and Stripes or wore a miniature flag on their coats

Representatives of the city government, veterans of the civil and Spanish wars and members of the church and of civic and fraternal organizations were in line.

G. A. R. Veterans in Line.

Members of the Grand Army of the Republic and of the Boy Scouts and other boy's marching clubs wore the only uniforms displayed except by the musicians.

The line passed beneath a big red, white and blue arch on one street, bearing the inscription. "For God and Country. The Stars and Stripes Forever. A Protest Against the Industrial Workers of the World, Its Principles and Methods." With one accord the marching thousands removed their hats and sang and cheered as they approached the arch.

Another Demonstration.

At the police station another demonstration occurred. City Marshall Sullivan stood on the steps with his hat in his hand, and as the paraders passed they cheered and dipped their flags.

Many members of the Industrial Workers left the city early in the day to attend a picnic in Methuen. Leaders of the organization had cautioned their followers against making any counter demonstration, and good order prevailed in all districts.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

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— BY —

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, October 24, 1912. No. 42.

THE HUMBLE HEART.

By George B. Staff.

Why let pride bring a vague unrest
Of doubts to plague the weary breast?
For faith is better in the strife
And battle of this earthly life;
The humble heart is best.

Why waste our time in hopeless quest.
Or with the unknown problems wrest?
The swiftly fleeting life of man
Is one part of a wondrous plan;
The humble heart is best.

Let us move bravely forward lest
We be found wanting in the test;
With faith that what we long for here
In His own time shall be made clear;
The humble heart is best.

—The Am. Messenger.

NEWS AND COMMENTS.

Bro. A. B. Shelly writes from Quakertown, Pa.: "I am enjoying fairly good health. My beloved wife is still somewhat feeble. Bro. Warren Shelly and family from Wadsworth, O., are on a visit to their former home here. Bro. Shelly is expected to preach at West Swamp on Sunday afternoon, November 3."

Bro. P. A. Penner writes from India: "Cholera is subsiding in Champa. Many have died. Only one Christian died of cholera in the asylum. Will write about her in the Bundesbote. The weather is very trying and hot during these days. We hope cooler weather will soon set in."

The last number of the "College Record" of "Central Mennonite College" is especially devoted to the department of music in the college, and shows the great advantages which are offered to the students. The same paper announces the annual Bible lectures in January and the special Bible teaching which is offered during the winter. There are 94 students enrolled. The number of singers in the Choral Society of the college approximate seventy-five.

Work has begun on the buildings of the Jewish Polytechnic in Haifa, Palestine, and Jews are doing everything in the construction. Two years will be required before all is finished. The stately building will have 300 rooms, including laboratories, cellar and electric plant. The building itself will cost two million francs and the equipment in instruments for the physics and chemistry department, a quarter of a million more. The library will consist of 5000 volumes, more than one half of them being already pledged by Jews in Germany. The plant will accommodate 200 students. At first there will be but thirty professors employed but the number later will be increased to seventy. Instruction will ultimately be entirely in Hebrew and partially so at first.—Record of Chr. Work.

The Jewish-National press in Russia is debating Dr. Bendersky's proposition for the establishment of a Jewish Medical Faculty in Jerusalem in honor of the late Dr. Mandelstamm, the great Judeo-Russian oculist. In Roumania, Jewish students are shut out from hospital service. In Austria many clinics are "Jew-clean," Jews not being admitted as operators. In Russia and Roumania no Jew can fill posts in medical schools, and in Austria and elsewhere they are more and more barred. Yet Jewish investigators, like Wassermann and Haffkine and Ehrlich are in the forefront of the profession. A Jerusalem medical faculty would draw students from all over eastern and central Europe. One of the difficulties mentioned is that of getting material for dissection, as both Jews and Moslems refuse to allow their dead to be opened. But as one writer with unconsciously grim humor affirms, "there are Christian Arabs whose bodies would be at the disposal of the anatomists of the Jewish University."—Record of Chr. Work.

TO THE CHURCHES OF CHRIST IN AMERICA

Dear Brethren:

You are hereby notified that the Second Federal Council of the churches of Christ in America will meet at Chicago, Ill., December 4-9, 1912, and will be opened by an address by the President of the Council.

Delegates have already been appointed by church bodies representing the larger part of our American Christianity. From the viewpoint of Christian Unity the meeting promises to be one of great interest and practical service.

The Christian public is cordially invited to attend the sessions of the Council. Letters regarding the meeting should be addressed to the corresponding secretary, 215 Fourth Avenue, New York.

E. R. Hendrix, President,
William H. Roberts, Chairman Ex. Committee,
E. B. Sanford, Corresponding Secretary.

THE GOVERNMENT AND THE MISSIONARY.

By C. D. Esch.

In times past we have often heard of the inconvenience that missionaries are put to on account of the indifference or opposition of the Government to missionaries and their work. It is true that the relation between the two is not always as pleasant at it might be. Who is to blame for unpleasant conditions in this respect is not always as easy to answer as some might think.

Those of us who have never been to this land and have not looked into the conditions somewhat as they are here cannot by any means appreciate the magnitude of the problem the English Government confronts in ruling a nation like India. In the first place we often hear much criticism against Government as representing a Christian nation and not being more friendly to missionaries of that faith. When we consider the number of different religions represented here and the lack of sympathy they extend toward each other as well as the greed for power and wealth that each harbor, we feel to commend Government for doing as well as it does.

The policy of the Government in the face of the above fact has been—and will continue to be—neutral as to religion and religious matters, thus letting each stand on its own merits. As it is, government is often accused of favoring certain sects more than others but the aim is to help every effort that is in progress for the improvement of the people in general as long as it is not directly opposed to the policy of the government. Thus government is able to help support schools because of the education and this standard must be as they place it. Also in the work among the lepers they give some aid for the reason that this work is a great help to the public in segregating those who are a menace to the public when left to act as they desire.

The government may be accused for supporting more Christian institutions than any other for there are many more schools and other institutions under Christian control that get help from government than any other. But the simple reason is that there are a vastly greater number of these institutions under the Christian missionary than under any other religion. And we feel safe in saying that government would support an equal number of Mohammedan or Hindu institutions of equal rank if they were here to be supported.

While government encourages all its servants to be religious and supplies churches and chaplains in all the main centers yet the candidates for government positions are not examined in this line. Many officials are very immoral and intemperate. But this is by no means the case with all as there are some good Christian men in the ranks.

Some missionaries make themselves very obnoxious to government in that they avoid all dealings and associations with officials in as much as possible. I do not mean to say that we should go to their club rooms and partake in all their doings. But we see no harm in visiting a lonely official when out on tour. Often he may be away from home influences for a long time and he appreciates greatly a visit from the missionary or an invitation to take a meal in the missionaries' home. Thus we may often be able to cheer up a lonely soul and get into such relations with the government officers that will help the mission cause in more ways than one.

Many of the natives are of the opinion that the missionary is in some way or other a government servant and this is at times a great help to the missionary and at other times a hindrance. For

instance there may be a post master who is inclined to get careless in his work and we send him a notice that he will be reported to his superior if he don't do better. This warning is usually effectual for he knows that a European's word is accepted and if he is really reported he will suffer for it.

When we read about the instability of the governments of many countries and the great hardships that missionaries of many lands must suffer, often one's own life not being safe, then we begin to appreciate what the English government really means to the missionary and we realize with Paul that the government official—immoral though he may be—is nevertheless a minister of God to encourage the good and punish the evil doer. We know that there is much injustice especially in the smaller courts, which is often largely due to the ignorance of the people and the lack of conscience of the petty officials. But these conditions we believe are changing for the better as the people become more educated and aware of their privileges.

We believe that the Lord has given India into the hands of the English for a purpose which will be to His glory. And we also believe that we as missionaries can be a great help in fulfilling this purpose. Pray that we may be as wise as serpents and harmless as doves, ever following the banner of King Emmanuel, with Whom we have enlisted our service for life.

Dhamtari, C. P., India.—Gospel Herald.

THE MISSION SOCIETY'S HOME.

(Essay written by Elisabeth Roberts, of the Trenton Society, for the festival at Donnellson, Ia.)

The clock has struck the hour! The chimes do not indicate cause for alarm, but rather rare opportunity. Now is the time to arise to greater things. Let us awake as a new day is dawning. Let us improve each minute and win the world for Christ. Surely, there is a definite line of service for every intelligent Christian; it may be in an obscure place or in one more noted, yet a work to be done. There are noble institutions that deserve high loyalty and our help, but the church calls for the help of those who will carry forward the special work of the kingdom, missionary activity. May not the Master's words be applied here: "These ought ye to have done and not have to leave the other undone." Let us ally ourself with the force that is doing more than the combined agencies of man's invention to civilize the world—Christian missions. If we would invest in the work of missions with energy, interest and consecrated thought, our missionary societies would become full of zeal, would teem with energy, broken ranks would be replaced and enough workers would be sent out to meet the needs. Then countless millions would soon hear the sweet story: "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

"Rome was not built in a day." While our work may progress slowly let us remember, Rome was built. Let us arise to our opportunity and do that which was designed for us by the Master Workman.

As Rome's glory faded, not so will our work die out, but will grow in splendor as we as Christians rise in power and take our rightful places and do our allotted tasks. Our strength is of the Lord.

The hour has struck! Now is the time to begin in earnest Let us joyously respond to the Master's "Come, work today in my vineyard." A good motto for every mission society would be these words: "He that winneth souls is wise." Then the aim of every society should be to "win one."

I am going to tell you something of the work and program of our missionary society in Trenton, Ohio. We have a prosperous society of thirty-eight members. The officers of the society include a president, vice-president, secretary, treasurer and program committee. We hold our meetings on the first Thursday of each month, they are well attended. Our offerings so far have been very good. The money which the society receives goes chiefly to the mission board and to the missionaries to the Indians, who are stationed at Cantonment, Okla. The watchword we have selected for the year is found in Psa. 86: 9-10. After careful consideration of the program committee they submitted to the society the following program for the year's study:

We took for our March subject, "Immigration in America." This was a very interesting subject. It is surprising when you learn of the number of immigrants that come to this great country of ours each day and year. That small opening which is divided into four parts, is Ellis Isle; that separation of the wheat and chaff of immigration, and through it are coming people from Rumania, Italians from the worn-out places of Italy, Hungarians, Jews and Gentiles, and many others from the lands of oppression, seeking here a land of freedom and plenty. This again is our hour of opportunity, as we have them at our door.

April subject: "India." Principal topics for discussion were (a) "Life among the Lepers"; (b) "Our Mission Work in India"; (c) "Life of Wm. Carey". These subjects were helpful.

In May we studied something about the Mountaineers of the South, dwelling principally on their lives, homes, location and the mission work that is being done among them.

Our June subject was "Africa." Our topics were principally the Lives of the Missionaries to Africa. A friend of mine was present at this meeting and gave us a very interesting talk on the work the United Presbyterians are doing in the "Soudan."

The July subject was the "Mormons"; this is an interesting subject as Mormonism is often called the "Islam of America." We were able to learn much about the Mormons from the booklet entitled "Life of a Mormon Girl," and also from the interesting talk our pastor, Rev. T. J. Simpson gave.

August—"Persia". Under this subject our topics for study were (1) "Home Life in Persia." (2) "Life of Fidelia Fiske." At this meeting we had the pleasure of having with us Rev. and Mrs. Eddison Mosiman. Mrs. Mosiman gave a very interesting talk on "Missions in Chicago."

This month we will study something of our mission work to the Indians. The Indian is not dying out! The latest census gives a population in the United States of 326,000, an increase of 26,000 within ten years.

For October subject, "Korea." The two main topics for discussion are (1) "The Revolution in China.', from a missionary standpoint. (2) "Medical Missions in Korea."

In November, "Alaska," taking for our study topic, "Alaskan Studies."

In December, "Cuba and Porto Rico." December completes our year's program, as the election of officers takes place in January.

As missionary workers we pray, labor and give together, and by His help whom we serve, may we, during this year, accomplish some good. May our missionary gifts and prayers pass from us as bread cast upon the waters, as a song breathed into the air, and afterward the prayer is breathed into the ear of One in whose calendar a thousand years are as one day, and may the bread be borne out on the River of Life to feed hungry souls.

As the hour has struck, and the time is now here, let us do today what our hands find to do.

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear.
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joys in the bye and bye,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now, do we our task?
Yes, this is the thing our souls must ask:
What have we done today?

WHAT GERMANY AND SWEDEN ARE DOING TO CHECK THE USE OF ALCOHOL.

If these German-Americans who form societies for apparently the sole purpose of promoting the welfare of the liquor interests would visit Germany these days they would be greatly surprised at the work being done to limit and restrict beer drinking. We think such German-Americans who, by the way, are becoming fewer in number, would conclude that personal liberty, about which they say so much and know so little, is being given some hard pummeling in old Germany and in many ways that beer-drinking nation is ahead of the United States in its efforts to get out from under the evil effects of intoxicants.

Last summer there was a great international exhibition in Dresden in which was represented the work being done to promote the public health in practically all the civilized nations of the earth. This exhibition cost more than a million dollars and was visited by thousands of persons from all parts of the world. Among these visitors was Prof. Fisher, professor of political economy, Yale University. Prof. Fisher has for years made a study of the relation of health and diseases to economics, to the laboring classes and to industry. He was a member of the committee of one hundred on national health appointed by the American Association for the Advancement of Science, and prepared the report of that committee which later was submitted to President Roosevelt as a part of the report of the Conservation commission, of which Prof. Fisher was a member.

In an address before the subcommittee on excise and liquor legislation of the Committee on the District of Columbia, Prof. Fisher expressed his surprise to find at the Dresden exhibition that Germany was giving so much attention to the evils of alcohol. He also found that Emperor William was encouraging this anti-alcohol movement in Germany, that the Emperor had spoken against alcohol, has given it up absolutely in his own household and had selected the university to which to send his sons on the basis largely of the fact that that university had less of the fashion of beer drinking than any other in Germany.

As a result of the German government showing so much activity in the fight against alcohol and in educating the people of the empire against over-indulgence in beer drinking, Prof. Fisher found that there has been a striking decrease in the use of alcoholic beverages, including beer, in Germany. Quite naturally along with this decrease in the use of alcohol there has been a decline in the death rate in the empire.

In his address, Prof. Fisher asserted that he came away from the international exhibition at Dresden with a feeling that Sweden is the most advanced nation, hygienically, in the world. The people in Sweden have the longest duration of life, the smallest mortality, the smallest infant morality, the smallest mortality in old age. Its improvement in mortality during recent years has been greater than any other nation, although there is less room for improvement than in any other nation. Prof. Fisher lays stress on the fact that this decrease in mortality and increase in length of life is due in particular to the greater fight Sweden is making against alcohol. During the last decade or two the consumption of alcoholic beverages in that country has sharply fallen off, while for a number of years prior to the sharp decline it has remained stationary.

It is the belief of Prof. Fisher that the reason Sweden has shown a greater improvement in mortality in later ages of life as well as earlier ages is that in that country they are fighting alcoholic diseases as well as degenerative diseases. In most countries the public health fight has been almost exclusively against acute diseases such as smallpox, diphtheria, pneumonia, etc., and as a consequence they have improved the death rate of diseases of earlier life and there has been a decline in the death rate up to fifty years. Beyond fifty years it is greater than it used to be in some cases. In Sweden the opposite is true. The reason for it is that Sweden is fighting the chronic diseases as effectively as it is fighting the acute diseases. It is the belief of Prof. Fisher that in personal hygiene one of the most important branches is the use one makes of alcoholic beverages. Sweden has come to this conclusion and as a consequence they have a decline in the death rate not only under fifty years of age but over that period.—American Issue.

Home Circle.

The heart has its own memory like the mind,
And in it are enshrined
The precious keepsakes, into which is wrought
The giver's loving thought.
—Longfellow.

THE FAMILY PEW.

The strength of the church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the church and maintained her worship and done her wok in their several generations. For the sake of the church, and especially for the sake of the children, let it be restored.—Republican Herald.

ELSIE'S GIFT.

(Concluded.)

Mr. Burton did not realize how near the lesson was.

Before Elsie retired she called her father to her room, to tell him she wanted to ask a favor. "Papa, tomorrow is mamma's birthday, and I haven't bought her a present. I heard her tell Mrs. Long the other day she wanted a cut-glass bowl Meyers has in his window. I would love to buy it for her, but it costs seven dollars and a half and I haven't the money. Could you give it to me?"

Mr. Burton's first impulse was to tell Elsie to buy it and send him the bill. Then he remembered his wife's words to him awhile before.

"You know, papa, I have never failed to buy mamma a present for her birthday."

"Yes, daughter, I know you have always selected a present for your mother, but I have always paid for it. The present has always been beautiful and costly—but where has your gift come in? Has there been any sacrifice on your part? Suppose you give your mother a less expense gift—one with a little more genuine 'give' in it and less 'buy.'"

"I am sure mamma would not care for a home-made present, papa. She would be ashamed to show it."

"Are you only giving something your mother will show, or are giving to let her know you love her? Something you put labor on will please her more than that bought bowl. If you take my suggestion, you will put about three hours on a real gift for your mother—one of your own make, and I'm sure she'll be proud to show it. Try it, dear and see."

"What can I do?"

"Didn't you do that stencil design for a lamp shade in school the other day? Why don't you do something like that?"

Elsie studied a moment, then exclaimed, "Oh, I have it. I have a dollar and a quarter I had intended to buy a book with. I had promised Laura Brent I would buy it because her cousin wrote it. Although I didn't even like the title, I hated to refuse. I will buy some gray leather and gray satin to-morrow morning and make a handbag. I did a stencil design for one last week. Miss Edith had one already made and it was beautiful. I can transfer the design to the leather and line the bag, and maybe I can make a really pretty home-made gift."

As Mr. Burton kissed Elsie good-night he breathed a little prayer of thankfulness. At breakfast he presented his gift. Mrs. Burton looked inquiringly at Elsie, who laughingly replied she had not had the money to buy a present. After breakfast she told her mother she was going out,and not to expect her till noon. She said she was going to see one of the girls. She decided she would buy the material for the purse, then spend the morning with Miriam—even if she didn't have the flowers—and make the bag there.

When Elsie came into the dining-room at dinner, her face was glowing. Miriam had been so glad to see her, and the handbag exceeded her expectations. She winked at her father when Mrs. Burton came to the table and started to sit down before she realized there was a box in her chair. Quickly she opened it, and, to her astonishment, pulled out Elsie's gift. She could scarcely believe her eyes when she read:

"Deam Mamma: Please accept a home-made gift. With much love from Elsie."

For a moment she could not speak. Then she kissed Elsie and said, "My dear child, how did you do it?"

"Mamma, I made it. Oh, mamma! I see how foolish I have been looking at inexpensive and home-made things as worthless, and I will never do it again. Mamma, won't you make me a waist like Vera's?"

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

PROGRAM

For the Meeting of the L. M. S. Society to be Held at Upland, Cal., in Connection with the Pacific Conference.

Opening—By the president.
Song—Reedley society.
Welcome—From Upland.
Bible verses sent as a greeting from the different societies of the Dist.
Music—Upland society.
Our Mission in Arizona—By Missionaries Frey.
Song—Audience.
Declamation—Reedley society.
City Mission—From Los Angeles.
Music—Upland society.
Collection and closing music from Reedley.

Lizzie Krehbill,
Sara C. Sprunger,
Committee.

Marriages.

Landes—George.—On September 5, 1912, by A. . Shelly, at his parsonage at Quakertown, Pa., Henry Z. Landes (widower) and widow Mary George, nee Shelly, both of Milford, Bucks county, Pa.

Weiss—Shelly.—On September 11, 1912, by A. B. Shelly, at Quakertown, Raymond S. Weiss and Rebecca Shelly, both of Milford, Bucks county, Pa.

Contributions.

For India.

Mr. and Mrs. P. H. Funk, Hillsboro, Kan., for Christmas for the mission, $10.

Gratefully aknowledged,
P. J. Wiens,
Birra, India.

A Brother in Los Angeles, for the new church in Champa, $10.

Gratefully aknowledged,
P. A. Penner.

For the Treasury of the Pacific Dist. Conference.

From the congregation near Colfax, Wash., $50; Emmanuels congregation, Pratum, Ore., $66.

Gratefully acknowledged,
S. R. Aeschliman, Treasurer.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

REVELATION.
II.

Here comes the question, whether miracles as they are related in the Bible are possible. Scarcely any one of us will doubt their possibility, and yet we are often attacked on that point. How is it possible that Christ could raise the dead? Is not the law of nature broken here? No, not at all; a new law, a law of free will suspended the law of nature and brought life to the system.

Some scientific men attack Christianity, attack the Bible on account of its mysteries, for that there are mysteries in the Bible, no one can dispute. The Lord Himself says: "It is given unto you to know the mysteries of the kingdom of heaven," and Paul says in I. Cor. 2:7: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." Since science is founded not on facts, as we are often told, but on mysteries, it should never attempt to fight Chrisitanity on that ground, or Christian men might ask a few bewildering questions. For instance: What is an atom? to be defined without contradiction to the definition of matter. To what is the grouping of atoms due? What is life, and wherefrom did it come? What is light? What is heat? What is electricity? There are suggestions, opinions about these things, but no facts; one mystery being solved, an other one lies at the bottom of it.

Professor Tyndal says: "When I attempt to give the power I see manifested in the universe, an objective form, personal or otherwise, it slips away from me, declining an intellectual manifestation. I dare not, save poetically, use the pronoun 'He' regarding it. I dare not call it 'a mind,' I refuse to call it even a 'cause.' Its mystery overshadows me, but it remains a mystery, while the objective forms which my neighbors try to make it fit, simply distort and desecrate it."

That the teachings of the Bible are higher than the reasoning of men, yes are sometimes in contradiction with the every day reasoning of man, is true, no real Christian can deny that, Paul expresses this in a plain way saying: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I. Cor. 2, 14.

How ridiculous is the reason, that revelation can not be true, because it can not be reasoned out. What kind of revelation could it be, that perverted, defective reasoning would bring forth? No revelation at all, but a corrupt invention of a corrupt mind. What comes from God, must be higher than the ways and thoughts of men. God says in His holy Word: My thoughts are not your thoughts, neither are your ways my ways, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Is there reality in revelation? Praise God, there is a revelation, a revelation, the truth of which can be experienced by us. "The times of ignorance God winked at; but now commandeth all men everywhere to repent." We have the glad tidings that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. O, let us thank Him, who is love, for this revelation of His love, by kneeling at the cross and laying down our burden of sin at the feet of the Savior rejoicing: "I know, yes I know, that the Savior is mine."

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

Correspondence.

Roaring Spring, Pa., Oct. 18, 1912. We held our communion services here in the Roaring Spring church last Sunday. A large number gathered with every preaching charge being represented; two new members were received and S. D. Yoder, of near Johnstown, was elected a minister of the congregation.

Rev. W. H. Grubb, of Quakertown, preached the sermon and installed Rev. Yoder, and Rev. Grubb also preached on Sunday and Monday evening. There were services held on Saturday evening and were of a preparatory nature, after which all present expressed peace with God and with each other. The congregation is making rapid progress at the present time and has a mission established at Napier, Bedford county, and the brethren at that point expect to build a church this fall. This work is under the care of Rev. Herman Snyder. Two of our members are now in hospitals, one at Roaring Spring and the other at Altoona. The former, Bro. Blair Burket, now convalescent, a volunteer for mission work, is rapidly improving and will take up his work as soon as able and as the door opens. Bro. Yoder, the newly installed minister, preached at Ore Hill Sunday evening to a large and appreciative audience. This is our busy season, the time again has arrived for us to gather and distribute clothing to the needy in the mountain districts, and any one feeling called to help in this grand and necessary work, will be given an opportunity by addressing the undersigned.

Grandpa Snyder is now confined to his bed with a severe attack of asthma. Ethel, the little nine year old daughter of Rev. H. G. Snyder, is critically ill with valvular heart trouble.

Will close by asking any of our brothers or sisters traveling East or West to stop with us. Pray for us.

Mary Snyder.

Sterling, Ohio, Oct. 14, 1912. Rev J. M. Regier, of Kansas, at present a student at Oberlin, O, has taken up the work here, preaching his first sermon on Aug. 25. This will relieve Bro. Shelly somewhat, having been very busy with his charge at Wadsworth, and also at this place every alternate Sunday evening.

On Sunday evening, Oct. 6, Rev. Shelly occupied the pulpit. Text: Judges 6:14. At the conclusion he gave a report of the conference held at Donnellson, Ia., he having been sent as delegate.

On Sunday evening, Oct. 13, the semi-annual communion services were held, Rev. P. S. Priehеim, of Dalton, O., in the absence of pastor Shelly, occupied the pulpit and administered the holy sacrament to 31 members. His text was taken from I Cor. 23:30, outlined as follows: The Lord's supper, the worthy guest, and the unworthy guest. This sermon was very interesting and inspiring. In connection Joseph Wirkler was received into the church by the right hand of fellowship. Mr. Will Kreibuill, Miss Sarah E. Kreibuill and Mr. C. Durand were guests at this communion table.

Almost the greatest heresy in the world is that religion and life can be separated, that one has to give up life to get religion, that the perfect life is only possible upon surrendering great and possibly precious tracts of life, and that on the other hand one may live without religion. The men who think we can get life and leave out religion, and that we have to give up life to get religion, are both sadly mistaken. Nothing makes it so hard to commend the church to men today as this heresy. Religion is the minister of life. and life is the expression of religion.—Dr. Atkins.

When you find yourself becoming indifferent or ungrateful, sit down for an hour and try to count your blessings.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2 00.

Editorial.

The country has again been shocked because of the attempt of a "crank" to murder a man prominent in public life. The lust for blood that sometimes overcomes men is an evidence that, even in our day, the devil takes possession of men and prompts them to do violence for no other reason at all. Generally the acts of such violent persons are ascribed to a diseased mind but in the case of the present wood-be assassin there seems to be no evidence of insanity whatever. Men in public life are always in danger of injury from those who nurse some real or imagined injury but in our time there is no excuse for the laxity which gives them the opportunity to carry out their wicked designs. In the first place the sale of deadly weapons and particularly the revolver, which can so easily be concealed, should be made impossible. There may be an occasional use for a gun in ridding the country of the pests that prey upon the four footed domestic animals but the revolver is practically useless for such purposes and is only handy in injuring or taking the life of a fellow man. In New York, where Roosevelt's wood-be assassin bought his weapon they are supposed to have a strict law designed to prevent the owning and concealing of deadly weapons, but recent developments have proved that in that state it is about as easy to buy a revolver as anywhere else. The only way to keep the criminal from obtaining instruments of murder is to prevent their manufacture and sale altogether. The sale of deadly drugs can be prevented, why not the sale of deadly weapons? The next step in order to protect the lives of our public characters would be a regulation of the press. The abuse to which men are subjected by those whose purpose the newspaper press is willing to serve is becoming alarming. Truth, decency and temperate speech should govern those who undertake to mould public opinion. Sometimes they do, but generally they are ignored and mud-slinging of the basest and meanest sort is indulged in. Most people know how insincere the politics of the newspapers are and pay no attention to the "dirty work" they undertake to do, but not all. Now and then they find one whose passions may be fired and then there is no telling what the end may be. Again the unnecessary publication of every detail of a revolting crime has a dangerous influence. The power of suggestion is great in the direction of crime. We have nothing to expect but an epidemic of assassinations or attempts at assassination to follow the attempt on the life of one of our prominent statesmen. Why cannot the newspaper be brought to realize that their detailed accounts of great acts of wickedness are sowing serpent's teeth all around us? The time is long past when the papers give the information the public wants. We are in an age when the public gets the information the press sees fit to give to it. Let us suggest a demand for reading that is fit and safe to read on the part of the public and a little more conscience on the part of those who control the policies of our papers.

TO WHAT DOES II THESS. 2:2-4 APPLY?

Every teacher of note, from Paul's time until now, whose doctrine was not in accord with the Dogmas of Orthodox Christianity, has been identified by some one or another as the "man of sin" described in the 2nd chapter of Thessalonians.

Theological offenders have not, however, been the only victims of such a branding. Kings and emperors, from Nero to Napoleon; particularly those who were distinguished by their tyranny and conquest, have been fitted into this picture of anti-Christ. The interpretation of the passage admits of considerable latitude. An extreme view of St. Paul's meaning might fit it on almost any person. We are all men of sin; in our sinfulness we take what belongs only to God and usurp His place in our own hearts, and so on.

The Apostle tells us that two things will precede the coming of Christ, first a general apostacy, then the appearing of the "man of sin." The questions naturally suggesting themselves to us then are, Has the apostacy occurred? Did the man of sin appear? And how should we be able to identify in our age?

The vast fields of profane and sacred history are opened to us by the first two questions, and we are surprised to discover how often great general apostacies appeared decimating the church in some localities, annihilating it in others. There were those returning to Judaism or falling away to Gnosticism; to Paganism; to Montanism; to Mohammedism. Again the church would witness the growth of the Ebionites, Manicheans, Arians, or the Pelagians. While in modern times more sects and cults have appeared than the church ever knew in her past history.

As for the "man of sin," there has always been enough of him. We could dig the names of many from the annals of the dead past, whose pretentions amply fitted them to be called the opposers of God; the exalters of self into His place, and the usurpers of His worship and temple. The pretentions of man are what Paul speaks of, for man can never really take God's place.

There was evidently some one troubling the Thessalonians concerning the coming of the Lord. Letters, forged in Paul's name, seem to have caused considerable anxiety, lest the last day was at hand. Paul hears of it and the assurance he gives them does not place the day in a very distant time. Our mind is not at ease concerning the "man of sin." Was he an individual? or did Paul personify sin? If he was an individual we must assume that the Thessalonians saw and knew him, for we read in the seventh verse that "The mystery of iniquity doth already work."

Prophecy is based upon fact, and frequently it has a double meaning; two events may seem as one in the prophetic perspective (for example, in Isa. 40:3-6, the two comings of Christ are confused and only one coming is described, while two are really meant). Let us concern ourselves with the question then: How can this passage speak to us as a whole, as well as to Thessalonians?

As we have intimated, there are many theories concerning this "man of sin." Some believed the apostacy to have been the lapsing of many Christians on account of the persecutions previous to the destruction of Jerusalem. The destruction of the Holy City being looked upon as the "day of the Lord." Others held the apostacy to consist in the returning of many Christians to Judaism, and by the "man of sin" accordingly, was meant the Jewish nation on account of its eminent wickedness. A theory gaining many followers supposed the "man of sin" to be Simon Magus, the founder of Gnosticism, the Simon mentioned in Acts 8. Justin says, that he came to Rome in the reign of Claudius, and that by his magical art he gained some followers, and was taken for a God; and that a statue was erected to him on "Tiber Island" with the inscription "Simoni Deo Sanctoa."

Some modern writers show that the occupant of the Papel Throne is the "man of sin." Catholics resented this with the declaration that the Reformation was undoubtedly the great apostacy and Luther the "man of sin."

Many in the early part of this century, particularly English churchmen, believed that the "man of sin" and the "son of perdition" could be no other than Napoleon Bonaparte.

We have given but a few of very many theories concocted to solve our problem. From the number of them we can readily see that the church has never been unanimous on any one of them. Nor can any theory, in our opinion be correct, which would define any individual as being the "man of sin," who is to precede the second coming of our Lord, for should we be able to identify him to be any human being whom we could know, we would know the exact time of Christ's coming, and Scripture distinctly states that we shall always be in ignorance concerning His coming. Christ says, "of that day and hour knoweth no man, no not the angels of heaven, but my Father only." Matt. 24:36. "Be ye therefore ready for the Son of Man cometh at an hour which ye know not." Luke 12:40. "It is not for you to know the times or the seasons which the Father hath put in his own power." Acts 1:7. "Behold, I come as a thief in the night, blessed is he that watcheth." Rev. 16:15. The Apostle Peter says, too, that "The Day of the Lord will come as a thief in the night." II Pet. 3:10. In the same chapter Peter also says, that Christ is not to come in a time when He is fully expected, but He will appear in a time when His coming will be greatly doubted. In Paul's first epistle to the Thessalonians he says, "that the day of the Lord cometh as a thief in the night, for when they say peace and safety, suddenly destruction cometh upon them." I Thess. 5:3. Another, and still more conclusive argument against the "man of sin", appearing as an individual, lies in the fact that both Christ and John declare that many anti-Christs are to be a sign of the last time. (See Matt. 24:4; and I John 2:18.)

How then shall we proceed? Paul certainly does not contradict Christ. There must be a more liberal way of finding the apostle's meaning. The language is undoubtedly figurative, and we do conclude that the passage, aside from its local application, is a personification of sin, represented in history, not by a man, but by a series of men following one another in unbroken succession since the earliest times until now. The sins which St. Paul attributes to the "man of sin" have been common in every age, and every generation knows one or more persons whom we could find to be a type of these sins. If we dare follow a prophetic precedent, our method of interpretation is a legitimate one. If the image of a man in the book of Daniel (Dan. 2:31-46) is interpreted by him to mean a series of kingdoms; Nebuchadnezzar being a type of the first kingdom; can we not interpret the figure of a man in the New Testament by the same method? Especially if history bears us out in our explanation as it did Daniel?

The "Son of Perdition" is to do three things:

1. Exalt himself above God and worship.
2. He shall usurp God's place.
3. He shall delegate to himself the God nature or power.

I. Now let us see how sinful men have done this in times past. "Who opposeth and exalteth himself above all that is called God or that is worshipped" is a strong expression, too strong to be literally possible. Man in his vanity could exalt himself above godly things only as far as his human limitations permitted. That this has always been done, no one will deny; particularly is it true of worship. From within the church have come influences aimed to overthrow the faith and simplicity of primitive Christianity and in its place sensuous formality and Roman paganism has been substituted. The Pope of Rome was the instigator, his methods have been followed in unbroken succession since apostolic time. We need not demonstrate his real suc-

cession to the present time, since papal politists have clearly shown that the See of Peter has always been held in tactual succession by the Bishop of Rome.

There has, of course, been more violent opposition to the divine order of worship at times than this corruption at the core. The rise of Mohammed and his creed is the most prominent. The crescent supplanted the cross in all of the Asiatic and African churches. (Time will not permit us to show how other heresies, ancient and modern, had part in this succession). For, mind you, we take the words of St. John and expect anti-Christs to become more and more numerous as the day of the Lord approaches.

The Reformation disorders were rather political than spiritual, religion with the state being more a convenience for the government than a matter of conscience. You will notice, however, that those who were for overthrowing the simple faith of the apostles, were not always on the Papal side. Henry VIII., the protestant king of England, delighted in burning his dissenting subjects as much as his son-in-law, Philip II. of Spain, did in the torture of heretics.

But the most radical opposition against godly things and institutions, budded in the scepticism and infidelity of last century, opening in full bloom with the French revolution, and the seeds of doubt, since then, have been taking root in the very heart of the church today. Higher Criticism and Rationalism are evil, only waiting for some head or leader to arise and lead many into apostacy. Men are still given to the Athenian recreation of hearing and telling new things, and even the staid scholarly element in the church is given to this weakness. An attempt to regulate any innovation will always gain for it a host of sympathizers, so that with a charm of novelty and the notoriety a persecution will bring rationalism that is hard to meet. The Bible needs no vindication, but to establish reverence for it is the burden of the day.

(To be continued.)

NOTES ON THE S. S. LESSON.

Oct. 27.

Wanderings in Decapolis.

Mark 7:31-8:10.

Golden Text: Mark 7:37.

The lesson presents two miracles in which Jesus proves His willingness and His ability to help those who are utterly helpless to do anything but come to Him. Indeed, one must realize His helplessness if Jesus is to be a real benefit. The one who does not feel that Jesus alone can help has nothing to get from Him.

The man who could neither hear nor speak was a sad case calling for pity. Jesus always pitied the unfortunate. This particular case led Him to sigh. The sympathy of Jesus for the distressed is one of the bright rays of hope they have in this world. The pity of it is that so few of those who must endure such awful miseries seek His help. The Christ spirit, which all who love Him must possess, prompts them to be helpful. Christianity offers the only assurance to the unfortunates that there is a real concern about them Christless lands and Christless peoples are hard-hearted and selfish and do not permit a concern for the miserable to bother them.

The symoblic acts of the Lord in this connection were necessary. The only way by which he could be made to understand what Jesus was about to do for him was through the medium of sight. The ear and the tongue were to be corrected and Jesus indicated His willingness to do so by signs affecting those organs.

The gift of hearing and speech are among the most treasured, we who enjoy their blessings may possess. Not to be able to benefit by hearing the preaching of the Gospel and not to be able to speak of His goodness and love to our fellows is indeed a calamity but in the gift of writing and being able to read what is written God has provided a way through our sight by which His truths may be received and enjoyed. John G.Paton was able to deeply impress the savages among whom he worked by writing a message to his wife on a chip of wood and thus making "the wood speak." It opened the way for showing how that God speaks through His written word.

Jesus did His miracles to help men, not to gain notoriety. His humility in charging them not to publish the mere wonder is characteristic. He bids for men's affection. He never appeals to their curiosity.

The miracle of the loaves and fishes in this lesson is distinct from the one of the feeding of the 5000, in the 6th chapter, although some modern scholars insist that they are identical. Matthew and Mark record them both in their Gospels.

The multitude that followed Jesus for three days without concerning themselves about a food-supply makes us wonder how many in our day would be ready to ignore their bodily needs so long in order to benefit by the spiritual feast of good things Jesus has to offer. He does not want to send any away empty. All who come to Him and stay with Him are sure to be filled. There is more than enough for all at all times. The bread symbolizes Christ the giver Himself. Notice the example of thanksgiving He again sets. We should make it a rule always to follow that example. That which was left of this feast was saved. While there is more than enough to supply our material needs, waste is a wicked thing to indulge in. There was something to be done with the seven baskets gathered. God always has use for the things we cannot use.

NOTES ON THE C. E. TOPIC.

Oct. 27.

Missionary Endurance.

II. Tim. 3:10-17.

The best evidence of missionary endurance is to be found in those things which they established and are now surviving, some of them for many centuries. One knows how well they built when one sees how well the building stands. We will, therefore, devote the remainder of this space in noting some of the enduring things due to missionary activity. We will omit mention of the very earliest, although the most important, missionary activities dating from the time of the apostles to the conversion of the Roman Empire, because the facts will not erally known and space will not allow the attention they deserve.

In 270 the Scriptures were translated into Coptic. This version of the scriptures has been of great assistance to scholars in our time in reading the Egyptian inscriptions. For hundreds of years before the finding of the Rosetta stone the world was ignorant of the meaning of these inscriptions. The ancient Coptic version was one of the valuable keys used in unlocking the mysteries concealed in the strange picture writings of the Egyptians.

In 350 the scriptures were translated into Abyssinian; in 375 they were translated into Gothic and the vulgate Latin and in 400 into Armenian.

In 536 the Nestorian missionaries entered China. England was evangelized before 700. The Anglo-Saxon translation of the Scriptures is dated 706. The sacred oak of Thor was destroyed 724. The Evangelization of Scotland took place between 563 and 600. Christianity was introduced into Russia in 850. The scriptures were translated into Slavonic in 862. Denmark and Sweden received the Gospel during the first half of the 9th century. Crimea, Bulgaria, Moravia, Russia, Bohemia and western Macedonia were evangelized by the Greek church from 850 to 900. The evangelization of Finland took place about 1200. The Tartars were Christianized by the Nestorians 1206 The organization of the Jesuites took place in 1534. The Franciscan missionaries entered India, Mexico, New Mexico, Texas and the Philippines between the years 1524 and 1577. The Dutch Presbyterians were in East India and Formosa in 1624.

Elliot translated the scriptures into the Indian dialect in 1663. The S. P. G. (the society for the Propagation of the Gospel) was organized in 1701. The Danish Halle missionaries entered India in 1706. The Franciscans were in Tibet in 1707. The Norwegian Missionary Society was organized in 1722. In 1714 the Scottish society for the promotion of Christian knowledge was organized. Hans Egede entered Greenland in 1721. The United Brethren (Moravians) were reorganized in 1722. They were in the West Indies in 1732; in Greenland in 1733; in West and South Africa in 1737; in Pennsylvania in 1740; in Egypt in 1752; in Labrador in 1770; in Ohio in 1772. The English Baptist Missionary Society was organized in 1792.

The S. P. G. was in Newfoundland in 1703; in the West Indies in 1712; in Canada in 1749; in West Africa in 1752; in Australia in 1795.

The first Sunday school was organized in 1781. The British and Foreign Bible society which has put the scriptures into 225 tongues and dialects was founded in 1804.

The hay-stack prayer meeting was held in 1806. The church missionary society began work in 1812. The Wesleyan Methodist Missionary Society was established for work by 1816. In 1819 missionaries arrived in Hawaii. In 1873 Japan was opened to missionary activities by the removal of the famous anti-Christian edict. This generation has seen its most remarkable missionary triumphs in India, China, Korea, Formosa, the Pacific Islands, Africa and South America. Will these works endure? Looking at them in the light of the past we believe that they will and pray that God will raise up laborers for the fields white for the harvest. While we think much has been done let us compare the evangelized portions of the world with those not yet reached and see how much more there is to be done.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

News of the Week.

ARMIES SURROUND OLD TURKISH CITY

Long Siege and Heavy Fighting Promised at Adrianople.

London, Oct. 19.—Half a million men or more, armed with the most modern implements of war, are gathering around Adrianople, the old capital of northern Turkey, for what military men predict will be a long and hard fought siege.

The Bulgarian army, estimated to number 200,000 men, reinforced by fifty thousand Servians, as soon as war was declared, began to fight its way in three columns through the mountain passes which divide the Balkan states from the territory of the Ottoman empire. They succeeded in driving back the Turkish outposts, including that at Mustapha Pasha, where it was thought the Turks might make a stand.

As Mustapha Pasha is only seventeen miles from the fortress of Adrianople a long time can not elapse before the main armies come into touch.

Forces Will Be Equal.

The Turks have two hundred thousand men in position and thousands more are arriving daily at the front, so that while their adversaries for the moment have some advantage in numbers, the two forces when they meet probably will be nearly equal.

The Turks apparently are preparing for a great battle and are satisfied now to withdraw their troops from the frontier posts as their opponents advance.

The drama on which the curtain is rising is practically cut off from the view of the rest of the world as the chiefs of staffs of the various armies have imposed a strict censorship. One of the rules issued to war correspondents by the Bulgarian government is that nothing may be sent regarding any reverse the Bulgarian army may suffer.

Turks Massacre Servians.

London, Oct. 19.—Turkish bands today massacred the inhabitants of three Servian villages to the southwest of the town of Krushevatz, according to a news agency dispatch from Belgrade.

The Turks crossed the Servian frontier from the Novipazar district, attacked the villages and then retired.

The advance of the Montenegrin army on Scutari has been checked by the Turkish troops commanded by Essad Pasha. The Montenegrins are said to be in a critical position as ten thousand Albanian tribesmen are cooperating with the Turkish troops.

Turkish Fleet Begins Bombardement.

Constantinople, Oct. 19.—The Turkish fleet arrived off Varna at 6 o'clock this morning and began a bombardement at 2 o'clock this afternoon.

Varna is the principal Bulgarian port of the Black sea between Kustendje and the Bosphorus. Notification had already been received at various embassies that a blockade of Varna and Burghas, to the south had been begun by Turkey.

Varna is memorable for the battle fought there in 1444 in which the Turkish sultan, Amurath II, overwhelmed the Hungarian army commanded by King Ladislas. It has a population of about 35,000.

Servian Regiment Exterminated by Mines.

London, October 21.The Seventh regiment of Servian infantry is reported to have virtually exterminated by the explosion of Turkish land mines after crossing the frontier into the district of Novipazar, according to a news agency dispatch from Belgrade.

The capture by Bulgarian advance guards of two of the outer forts defending Adrianople, was reported today in messages from Sofia. They were not taken, the dispatches say, without a desperate fight in which both sides lost heavily.

ROOSEVELT TRAVELS TOWARD OYSTER BAY.

Chicago, October 21. — Theodore Roosevelt, who was shot by John Schrank, at Milwaukee, last Monday night, left Chicago early today for his home at Oyster Bay. Preparations for his departure from Mercy hospital to the train were completed before 7 o'clock this morning, and he was placed in an ambulance at 7:15 o'clock for the short trip to his private car. His train left the station at 8:30 o'clock on the Pennsylvania road.

At 7:10 a. m. the following official bulletin was issued by the attending physicans after the early morning consultation and examination had been completed:

"Pulse, temperature and respiration normal. Wound still discharges a little serum. There is less inflammation. Point bullet location is sensitive to pressure, and bullet can now be distinctly located. General condition good. Rested well."

TAKING PASSENGERS OFF A BURNING STEAMER.

Washington, October 21.—A relayed wireless today from Captian Carden, of the revenue cutter Seminole, standing by the burning steamer Berkshire, at Lookout cave, said the fire was gaining.

"Fire gaining; one explosion. Have taken off more passengers. Five streams going from the Semoniole," was the report received at revenue cutter headquarters by Commandant Bertholf."

The Berkshire from Savannah to Philadelphia, put into Lookout cove on the North Carolina coast early Sunday with a threatening fire in her hold.

A heavy rain at Lookout cove last night was followed today by northeast winds and high seas. The Berkshire carried many passengers.

BAGGAGE ORDERS SUSPENDED

Washington, October 21.—Regulations further to restrict the size and limit the weight of personal baggage of travelers, adopted by substantially all railroads in the United States, were suspended today by the interstate commerce commission until April 29. The regulations provided that on any piece of baggage the greatest dimension of which exceeded forty-five inches, an additional charge for each additional inch would be made to equal ten pounds of excess weight; and that no piece of baggage the greatest dimension of which exceeded seventy inches would be transported in any baggage car.

TRUST PINCHED IN CANADA.

Ottawa, Ontario, October 21.—The United Shoe Machinery Company suffered a severe blow today when a special tribunal declared it to be a combination in restraint of trade. The penalty will be assessed later.

The present case grew out of the action of a group of Quebec shoe manufacturers, who complained that the company was interfering with their business, as it refused to sell its machines outright, but would only lease them under drastic restrictions. There is no appeal from the decision of the tribunal. The penalty may be cancellation of all patents in Canada and a fine of a thousand dollars a day until the company abandons its restraining methods.

TYPHOON DAMAGE TOTALS MILLIONS

Manila, Oct. 19. — Damage estimated at $25,000,000 was done by the typhoon which swept the Philippines on October 16. The storm extended over a wide area, touching Surigao in the south and Taoloban in the north, and crossing Leyte, Behol, Cebu, Negros and Paney.

Reports from the various districts are incomplete and contain nothing definite regarding the rich sugar districts in Negros or the interior points in Cebu and Panay.

Five small coasting steamers were driven ashore and wrecked and a hundred small sailing vessels were sunk or beached.

The army and navy have joined the government in undertaking measures of relief.

ADVANTAGE IN WAR LIES WITH TURKEY

Quick Action of the Sultan and Ottoman Preparedness a Surprise to Balkan States.

London, Oct. 18.—By the suddenness with which it assumed the actively offensive Turkey unquestionably has taken the Balkan quadruple alliance by surprise, despite their assertions of preparedness for the struggle, according to messages today from disinterested military experts at the front.

The allies did not delay their declarations of hostilities, it appears, from any desire to avoid a clash, but because they were not ready for war. Bulgaria, in particular, was greatly disappointed at the unsatisfactory nature of the people's response to King Ferdinand's call to the colors. It was expected that 350,000 fighting men would be mobilized within a few days. The force actually mustered did not number 250,000 today.

Bulgaria is by far the most formidable of the four nations in arms against the sultan and the unexpected indifference manifested by its reservists was a heavy blow to the allies' hopes. Diplomats expressed the opinion today that as far as the Balkan nations are concerned, the war will be brief. Nearly all predicted a Turkish victory.

For all of their protestations of anxiety to localize the Balkan struggle, it is known that Austria and Russia now have formidable forces mobilized in readiness to intervene in the fight at a moment's notice. Should the Turks win Russia probably will assume the aggressive; if the Balkan states, Austria may be expected to act.

No Seizure of Territory.

The powers' declaration that neither side would be permitted to profit territorily by victory is regarded lightly. If the sultan wins, he will insist on the reassertion of authority over the Balkans, which he lost by the treaty of Berlin. The Balkan states have said almost in so many words that they propose to divide Turkey among themselves. The powers could prevent territory grabbing if they would act unitedly. Whichever side wins, will have strong backing in an effort to extend its boundaries at the loser's cost.

Bulgaria Declares War.

Sofia, Bulgaria, Oct. 18.—A striking proclamation to the Bulgarian nation has been issued by King Ferdinand. In it he recounts the sufferings of the Macedonian Christians and the efforts of the European powers to obtain better treatment for them, and finally says that he has called his people to arms only after the patience of the Balkan nations has been exhausted.

DEATH TAKES BILLY RUGH, HERO, IN GARY HOSPITAL

Gives His Life to Save Girl Who Was Burned.

Gary, Ind., Oct. 18.—With a smile on his lips, William Rugh, newsboy, died at 2 o'clock this morning for a girl he did not know, but for whom he made his last heroic sacrafice. And, as the last shadow was falling, he whispered into the ear of the surgeon, "I'm glad I did it."

Rugh was the eldest of four boys. He was fortyone years old and was born at Rock Island, Ill. When two months old he was stricken with infantile paralysis and the growth of his right leg blighted. It was the cuticle from this leg that was grafted on Miss Smith's body.

Offers Leg to Save Girl.

Several weeks ago Miss Ethel Smith, of Tolleston, was riding behind her sweetheart on a motorcycle. There was an accident and Miss Smith's clothing caught fire. She was badly burned about the arms, face and body and was sent to a hospital in this city where she hovered between life and death for several days. Physicians decided that skin grafting would save her life. On a downtown corner there was a crippled newsboy, Billy Rugh, who had been crippled through paralysis, since early childhood. He offered to give his bad leg if it would save the life of the girl he had never seen.

Meets Her in Hospital.

His offer was accepted, and one Sunday morning he was taken to the hospital and lodged in the same room with Miss Smith. They had never met before, but the girl greeted him with a smile. Billy took an anaesthetic, the leg came off, Miss Smith recovered, but the years of hardship and exposure had weakened the constitution of Billy Rugh and he grew weaker. Physicians saw that he could not recover, and when pneumonia set in they knew that the end was not far away. Last night Billy grew weaker, and just before lapsing into unconsciousness he whispered, "I don't care so much about life, just so she gets well." He never regained consciousness and this morning death took him.

The news of his death spread quickly through the hospital and the street outside, and a crowd collected. Expressions of sorrow were universal as the story of the newsboy's sacrifice had been told everywhere and the manner of his death was a fitting climax to his act of heroism.

Billy was the "gamest" patient ever in a Gary hospital. He laughted and joked after the operation, sent messages of cheer to the girl across the hall, and became known as Mr. Sunshine.

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— BY —

Dr. Philip Vollmer

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII | BERNE, INDIANA, October 31, 1912. | No. 43.

THINGS THAT COUNT.

Not what we have, but what we use;
Not what we see, but what we choose—
These are things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but the good we do—
These are the things that shine like gems,
Like stars in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.
—Ex.

NEWS AND COMMENTS.

Bro. P. A. Penner writes from Champa, India: "All is well at present. Busy and often tired, but a blessed work in which the Lord has been pleased to place us. Our conference meets in Champa, October 9."

Malcolm Fenwick writes in "The Church of Christ in Korea":

"A missionary in the country came across a godly old man, tugging away at a plough. Knowing him to be fairly well-to-do, he asked, 'What does this mean?' 'I'm just plowing my field to get in the seed.' 'But where is your cow?' 'Oh, I sold her; you see, we did not have money enough to finish our church and it needed a roof, so I sold my cow, and some of the rest helped and we got the roof finished.'"

Mr. Talmage, of Korea, tells of an aged Korean Christian who was summoned by the Japanese police from a remote village home. He answered the call with some trepidation but when, after a toilsome journey, he reached the administrative center, he was agreeably surprised by the courtesy the officials showed him. He was offered food, and, after he had rested, informed that he had been summoned on account of a little affair in his village concerning which the police wished accurate information. They had called on him because they were sure that he as a Christian would tell the truth..... On another occasion Japanese officials arrested a man whom they suspected of being a marauder. He insisted that he was a Christian and they replied that, if that were the case, he must prove it by singing a hymn. When he had gotten through two verses they told him to stop, but he retorted, "No, I have to sing the whole hymn." The Koreans make it a practice not to omit verses in singing.

"China's Millions" tells of a Christian Chinese mother to whom a boy was born: "When we were called to see the babe the first words the mother said were, 'Will you pray that he may become a Samuel? I want him to be the Lord's from his birth.' With this in mind she kept speaking to him, even as a tiny baby, about the Lord Jesus. She was anxious that the first word his lips should utter might be that precious name, and well do I remember the day when she ran into my study and, with a beaming face, told me that baby had uttered his first word, the name Jesus....I visited Wenchow in 1906 and he was then a lad of fourteen years. The mother asked me if I remembered her request that he might be like Samuel, and on assuring her that I had often remembered it in prayer she said, 'We have never gone back on that; we earnestly pray that he may be wholly the Lord's and serve Him, that he may learn some trade whereby he can earn his own living and yet have sufficient time to preach.'"

In "The Price of Africa" the story is told of a Scotch minister who, one day in the year 1849, was standing in his library, studying the map of Africa. Without being heard, a servant entered bearing a baby boy. The minister was so absorbed in the map that he did not hear her knock or see her enter. "I've brocht ye a present, sir." Still absorbed the minister answered, "Do you see this pear-shaped continent, Annie? The gospel banner will yet be planted in the very heart of this continent, although not likely in your day or mine." "But maybe it'll be in your son's, sir, and who will say he'll nae hae a han' in it?" The minister looked quickly around and saw his baby. "A boy! bring him nearer the window and let me see him." The boy grew up into the famous missionary pioneer of Uganda, Alexander Mackay. Today the Bagandas, whom he evangelized, have their own missionary society and are preaching the gospel in the very parts where, in Mackay's day, they went on their slave raids.

For a Better Thanksgiving Observance.

The National Reform association, which has for its object the maintaining and promoting of the Christian usages, customs, laws and institutions in our national life, proposes to send free of charge to all pastors in the United States, who will on that day or the Lord's Day preceding or following Thanksgiving preach on national Christianity, a valuable historical twenty-page document, entitled "Our Annual Thanksgiving Festival", by R. C. Wylie, D.D., LL.D.; also a much larger document containing the decision in full of the United States Supreme Court by the late Chief Justice Brewer, entitled, "This Is a Christian Nation." For these documents address the National Reform Association, 603-604 Publication Bldg., Pittsburg, Pa. This is the association that is arranging for the Second World's Christian Citizenship Conference, Portland, Oreg. June 29 to July 6, 1913.

WHY WE ARE ENGAGED IN MISSION WORK.

In the 11th chapter and the 15th verse of the Revelation of St. John we read: "And the seventh angel sounded, and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of His Christ and he shall reign forever and ever."

And with this in view and to this end Christ gives unto all His true disciples and followers His great command: "Teach all nations.' For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea. All revelation of God from the time that the first parents who through sin were separated from God received the promise of a Redeemer, to the time that Christ cried out upon the cross, "It is finished" point us to this great end that it is God's will to have all to be saved and to come unto the knowledge of the truth.

The delightful task of carrying to a sinful humanity the joyful message of a finished redemption God in His wisdom gave not to angels but entrusted to us His children. After His resurrection as the Scriptures were fulfilled and all was ended the Lord spoke to His disciples, "Go ye into all the world and preach the Gospel to every creature." When asked why we are engaged in mission work we answer, "Because Christ commanded us."

Again the great want of heathenism cries unto us to bring them the blessing of the Gospel of peace. Again it is only a few hundred years since our ancestors were heathens groping their way in sorrow and gloom. Had it not been for such as heard and obeyed God's command we today would be in dark, sorrowful heathendom. Another reason why we are engaged in mission work is because the reward is of a two-fold nature. First because God's blessings rest upon the church and upon each single individual that is earnestly engaged in mission work. A preacher once said he did not believe there was spiritual life in a church that did not have church services every Sunday evening. I would have a different standard. According to the word of God there can be little spiritual life or understanding in a church which gives no heed to this greatest of God's commands which holds the promise: Lo I am with you always.

Why have we chosen the Indians as a field for our humble labors? Answer, because they have been wronged by the whites more than any other of God's precious creation. When Columbus went ashore the Bahama Islands in 1942 it was without opposition from the natives but while he bowed and kissed the

rocks in thankfulness for his own deliverance, he rose and drawing his sword took possession in the name of the King and Queen of Spain. History tells us that the natives of this country welcomed with hospitality the first strangers whom they had not yet learned to fear. But when unscrupulous whites began to take every advantage of their ignorance and carried away some of their number and sold them into slavery we need not wonder that they became the bitter enemy of the pale faces. About three hundred years ago these poor savages lived and held as their hunting ground the rich valleys of Virginia, Maryland and other eastern states, but the whites when these lands were wanted, took possesion of them without regard to the rights of their dusky owners. The Indians unable to contend with the whites in open war, saw themselves steadily driven away from their accustomed homes and menaced with total destruction by the superior race. They seemed to have no rights that the whites respected and thus the revengeful spirit was aroused within them and surprise and massacres of the whites followed. In our time we still find thousands of these poor neglected people in the semi-arid west without hope and no one to console them. But a brighter and better day, we hope and believe is before them. For as Christ looked down the coming centuries I believe He saw the heart touching conditions of these, His poor, when He said: "And other sheep I have which are not of this fold, them also I must bring and there shall be one fold and one shepherd. Our work is to teach and bring these lost sheep and lambs into this fold. So while we can do but little let us remember that it is the little streams that go to make up the Mississippi. We have been taught that it is the little things that count with God.

In all important undertakings good leadership is essential. Flocks without a leader are timid, but as the faithful shepherd calls the sheep will follow anywhere. We have often seen the little lambs gambol and play as they were led from one green pasture to another.

Our hearts were gladdened when a few weeks ago our pastor announced that once a month he purposed preaching a mission sermon.

So let us give heed to the shepherd calling in every good work that we may claim God's promise: Lo I am with you always even unto the end of the world.

C. B. Swartzentruber.

HAVE MISSIONARY EFFORTS KEPT PACE WITH THE DEVELOPMENTS OF OTHER ENTERPRISES?

(Paper written by Mrs. David Gunsaulis, Wadsworth, Ohio. for the Ladies' Missionary Festival, Donnellson, Ia.)

Jesus is the great center of attraction on earth and in heaven.

We talk of missions as if there were many, when there is but one. The mission of the church is the redemption of the world. The Christian is a soldier, the Christian life a warfare. We are told that the missionary business is hopeless. Remember when you say this, you are not criticizing the missionaries, you are criticizing Christ.

What would it mean for our great nation if Christians neglected the great work before them, to evangelize the masses that do not know Christ? Take it from us and we would have panic and ruin.

Two things present themselves in this subject; namely,—missionary efforts and worldly enterprises. The one, spiritual; the other of the world. The one, dependent wholly on faith in God for results; the other, a God given gift. The one will stand throughout all eternity, the other is just a matter of time.

Have they kept pace with each other? To this question I would say "No." How often we see things that go at the fastest pace are not always the most enduring.

Let us listen to the little allegory about the gourd and the palm,—"A gourd wound itself around a lofty palm, and in a few days climbed to the very top.

"How old may'st thou be?" asked the new comer. "About a hundred years." "A hundred years and no taller! Only see! I have grown as tall as you in fewer days than you can count years." "I know that very well, replied the palm. Every summer of my life a gourd has climbed around me, as proud as thou art and as short lived as thou wilt be."

This country spends two billion dollars for drink in a year. Look at one of our large battleships built at a cost of ten million dollars, and the cost of a single shot from a gun, one thousand, seven hundred dollars.

Talk to a group of people today about enterprises.

They will tell you about the stages of yesterday and the steam engines of today; the message carriers on horseback in comparison to wireless telegraphy; the tallow candle, to the discovery of electricity and gas. Automobiles—motorcycles— airships—all these are wonderful gifts from God for the convenience of mankind; but on the other hand, was ever a gift so great as that given on Calvary for the salvation of the world? Home missionaries meet immigrants at Ellis Island and give them a Bible and a kindly word of advice.

Our churches give to home missions ten million dollars a year, but the saloon, gambling house and worse resorts seem to follow the settler in this country far more rapidly than the Christian church. Nevertheless we are apt to see too exclusively the dark side of these times.

We are ever experiencing fierce temptations, realizing fond hopes blighted and opposition on every hand and yet, it is just God's way of strengthening us, in the end it will bring us higher thrones and brighter crowns.

The value and power of money lasts only for a limited time. We forget we shall soon be in a country where gold has no value, diamonds no use, and financial power no influence. The last quarter of a centruy is as marvelous as that of the first years of Christianity. There has been a great awakening of nations. A new atmosphere beyond all that statistics can express.

"In 1907, a world's Sunday school convention was held at Rome. More than eleven hundred delegates were assembled with one heart and aim from fourty-seven nations and fourty-six denominations. The same year at Geneva, Christian Endeavor delegates from fifty nations and fifty denominations and thirty languages prayed the Lord's Prayer together and sang "Blest be the tie that binds" each delegate in his own tongue. More nations assembled and languages spoken than in Jerusalem on the day of "Pentecost." We should thank God that His truth has prevailed to such an extent that the "Gospel of Christ" has found an "Open door" to all nations and the good work may go on all over the globe till the kingdoms of this (the) world shall become the kingdoms of our Lord.

THE ADVANTAGES OF S. S. ORGANIZATION AND CONVENTIONS.

There are untold benefits derived by the individual school as well as to the work in general from a live district, county and state organization and conventions.

The object of holding conventions and institutes is to promote the interest in Sunday school work in the immediate community. Its advantages are that it contemplates taking each school into partnership—thereby giving the individual members an active part in the conditions of everything that pertains to its interest in the way of improvement for the effectual working of the Sunday school cause.

The district (or township), county and state organizations exercise themselves in behalf of the individual school of bringing it to, or bringing to it the best methods, equipments and ability to get results. In this way it serves the school in a measure. Service, is the watchword of all effective work; and it always will be the key-word of every progressive organization.

No one that is abreast with the times and the progressive movement of any legitimate cause will doubt the advisability of organization work,—"A head without a body is useless, as a body is without a head."

Years of experience by attending conventions gives the writer a knowledge of its many advantages. We have been able to see many things in conventions that are not commendable—some officers fill their places only for the prominence of the office and not having an interest in the real motive and forward movement of the Sunday school cause through its organization.

The conventions are a grand opportunity for the superintendent, teacher, officer and scholar to see their real needs in their individual school. It gives encouragement to all Sunday school workers, as well as helps to do the work better. They are informed what good things have been accomplished with other schools, and thereby they learn what they can use as a needful thing in their own school.

A visiting committee in a district organization has been found a useful avenue to discover what is lacking in the different schools as well as what is commendable; and then report the same at the district and county conventions.

Conventions bring both unity and variety in the Sunday school and community,—"In unity is strength." Man and wife consult about the best ways to make ends meet; why not make use of this grand opportunity of the different Sunday schools, (of different denominations) to council together regarding the work,—"We took sweet counsel together, and walked unto the house of God in company." (Psalm 54, 14). Such council is necessary in order that the superintendent will keep out of ruts. Conservatism is often a great hinderance to the progress of Sunday school work as well as

it is sometimes the case in politics and other achievements.

A noted writer said, "Among the agencies that are helping the Sunday school work,—to win its way most effectively,—the convention is one of the strongest." A superintendent once walked 19 miles to a convention and got a new vision of Sunday school work. By putting in practice in the home school, what he saw fit, he transformed his school. A busines man who heard an address in a southern convention was set on fire; and is now a great field worker. The excuses of some of the superintendents and other workers, saying, "it will not work in our school or district," is only an excuse, and that a miserable one.

Another advantage of these conventions which are held under the supervision of a state, county or district organization, is that it brings before the workers the importance of a Home Department, Teacher Training, the organized adult Bible class movement, cradle roll, etc.

The question is often asked "What the Home Department does."

1. It increaseth the membership of the regular school.
2. It interests parents in the study of the Word with their children.
3. It establishes and re-establishes family altars.
4. It wins many back to the church those that have wandered away.
5. It opens a delightful field for Christian service.
6. It multiplies numbers and increases the efficiency of Christian homes.

"Why teacher training is needed." It is the only method whereby the Sunday school of today is going to rise. The words of Jesus were: "Go ye therefore and teach all nations." The rule should be, as it is already in some schools, "You can not teach in our school until you are a trained teacher." Some one has said: "Your school is not an up-to-date Sunday school if it has not a teacher training class." Giving up the attempt to get these things started; even if we failed at first or second attempt, is not the spirit of Christ. Jesus afterwards in the same community fed 4 000 people, where they told Him "to depart out of their coasts." The rule is "try, try again."

The reason these good things are often not started is because the leaders are afraid not everybody favors the movement; hence they do not follow the example of Peter and the other apostles saying "We ought to obey God rather than men."

The organized adult Bible class work "is putting new life into the old style adult class and making it a mighty evangelizing force." Through its officers and committees, it does, 1st, increase the membership, 2nd, bring things to pass of benefit to its members to the Sunday school and church; 3rd, sets every member to doing something; 4th, makes the adult department the largest department in the school; 5th, brings a solution to the Big Boy and Big Girl problem; 6th, it is a soul winning agency of mighty power. It has at least the following officers: Teacher, president, vice president, secretary and treasurer. The committees are: Membership, devotional and social.

A pastor has said, "Lord remove me if I should hinder any movement that would lead others into the work." The church that has not a live Sunday school is a dead church; dead and don't know it. "Organization means every man for a place and every man in his place." If a man eats and does not work he will soon be like a church that does not use its means at hand. "It is better to put ten men to work than to do the work of ten men."

In conventions we have the grand privilege of teaching the people to realize the importance of these improvements in Sunday school and church work. It is all important that a report be given in the home schools of the convention by some one who has been in attendance; as it will greatly stimulate those who could not (or did not) go to the convention, and it will also be the means of creating interest in Sunday school work and induce others to attend conventions.

More conventions or institutes should be held in the various districts throughout the counties, and the ones that stay at home need to be enthused in the work. County officers should do all in their power to induce the district officers to hold conventions often in the different churches or school houses within their district.

M. G. Oberholtzer.
1024 Hamilton St., Allentown, Pa.

A FOOL'S DISCOVERY.

One of those persons whom the word of God characterizes as a "fool" has lately announced what he calls a wonderful discovery. His "discovery" is this: "There is no God—man has no soul—life ceases forever at death."

How did this poor fool make his discovery? Did he explore the entire universe of matter, the whole realm of existence, the seen and the unseen, so that he can positively report that there is no God?

Did he, for the first time in the history of the human race, compass the mystery of this strange being we call man, find out all there is in him in combination and in dissolution, so that he can now positively report that man has no soul?

Did he for the first time in all the age of anxious research, penetrate the awesome silence and mystery just beyond the line where the last footstep of mortality falters and fails, and did he pursue, to the point of utter extinction, all the elements of the human organism so that he can finally proclaim eternal death as its end?

There is an Old Book that declares not only that "The fool hath said in his heart, There is no God," but also this, "No man by searching can find God." The book also says that a day is coming when "every eye shall see Him." And if atheism could survive till that day, it would quickly in the flame of that consuming Presence.

But the poor fool will revise his creed before that day. He must die. The inexorable hand that shuts the doors of the senses will at the same instant open the door of the unseen. The age-old story must be repeated for the fool, as for all the sons of men: He shall go to his long home; the mourners shall go about the streets; the silver cord shall be loosed, the golden bowl broken; the dust of the mortal frame shall return to the earth as it was; and the spirit shall return unto God who gave it. There are no infidels in eternity.—The Evangelical.

PROGRAM

For the 17th Pacific District Conference, to be Held at Upland, Cal., November 10-13, 1912.

Sunday, Nov. 10.

In the forenoon: Mission Festival.—"Home Mission"—J. J. Balzer, Altona, Man.
"Foreign Mission"—S. S. Baumgartner, Pratum, Oreg.
In the afternoon:—Children's Festival.
In the evening:—Services.

Monday, Nov. 11.

Conference sermon by the president, M. Horsch, Upland.
Opening of conference.
Preliminary business:—Reading of delegate certificates, reception of new churches, appointment of temporary committees, etc.
Report of the Evangelization committee and of the traveling ministers.
Report of treasurer.
Report of Sanatorium committee.
Subject—"In what manner shall the Sanatorium be managed?"—H. J. Krehbiel, Reedley, Calif.
In the evening:—Services.

Tuesday, Nov. 12.

Continuation of the business of Conference.
Subject—"What is the reason for the lukewarmness, indifference and worldliness, which begins to show itself among our people?"—J. J. Voth, Upland.
Subject—"Which position should we as Conference take to the invitation to a General Convention of Mennonites in America?"—P. R. Aeschliman, Almonta, Wash.
Tuesday evening:—Festival of the Ladies' Aid Societies.

Wednesday, Nov. 13.

In the forenoon:—(a) Ministerial conference. (b) Bible study, led by J. J. Balzer, Altona, Man.
In the afternoon:—Viewing the sanatorium grounds by the delegates.
In the evening:—Closing exercises of the Conference.
(Before each session a short prayer meeting will be held.)

PROGRAM

For the Meeting of the L. M. S. Society to be Held at Upland, Cal., in Connection with the Pacific Conference.

Opening—By the president.
Song—Reedley society.
Welcome—From Upland.
Bible verses sent as a greeting from the different societies of the district.
Music—Upland society.
Our Mission in Arizona—By Missionaries Frey.
Song—Audience.
Declamation—Reedley society.
City Mission—From Los Angeles.
Music—Upland society.
Collection and closing music from Reedley.

Lizzie Krehbiel,
Sara C. Sprunger,
Committee.

"The Mennonite" to a new subscriber from now until January 1914 for $1 50.

Why should we be severe in condemning the faults of others, while we have faults as great which we do not try to correct? Let us weigh ourselves in the same balance as our neighbor.

Unless our hearts go out to the people we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent.

To live well is of more importance than to live long.

Contributions.

For Birney, Mont.

A. D. Friesen, $3; a friend, $1, by D. W. Friesen, Altona, Man.
Gratefully acknowledged,
P. A. Kliewer.

For India.

Sewing society at Hoag, Neb., by J. H. Penner, for church erection, $80.11.
Gratefully acknowledged,
P. A. Penner,
Champa, India.

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The Mennonite.

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The Associate Editor has charge of pages 5 and 6.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana

Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor.

Entered at the post-office at Berne, Indiana, as second class mail-matter

Editorial.

HOW CAN THE DIFFERENT BRANCHES OF MENNONITES COME NEARER TO EACH OTHER?

Lately the editor received a very friendly letter from Bro. D. Brenneman of the Mennonite Brethren in Christ, in which the following letter for the Mennonite was enclosed:

Union of Mennonites.

D. Brenneman.

Editor of The Mennonite. Dear brother: God bless you. What in your estimation will be the result or final outcome of the effort to be made with a view of bringing together in a closer relationship and mutual co-operation of the several branches of Mennonites as to an introductory step suggested by the committee on framing program, to hold a convention to consider the advisability of plans to successfully bring about a more genial spirit or kindly feeling of sympathy and good will toward each other, than that which has been manifested in the past?

You may, no doubt, have ere this given your views through your paper, but not having been a regular reader of the Mennonite I have had no means at hand of knowing your mind in reference to the step taken, nor that of your people in general.

I feel that the time has come when those who may be able to see the hand of God in the desired accomplishment of the end sought to be attained by the effort of bringing together on a gospel basis more intimately in Christian fellowship and mutual co-operation the several branches of the Mennonites; that there be a free and open-hearted expression of ideas and suggestions in reference to the movement so as to be able at the time to be appointed for the proposed convention there may be a readiness and proper understanding, or some understanding at least as to the premise or proposition upon which each individual conference stands relative to the question there to be primarily intelligently considered. I, for one, am made to feel more and more that it is a step in the right direction and whether the effort shall result in the consolidation of any of the different branches represented in the movement or not, we may at least have done what we could towards the accomplishment of the desirable end sought for the glory of God and the betterment of the Mennonites in general, and that our consciences need not suffer under the conconsciousness of a weight of responsibility not met on our part, but rather feel a freedom in our inmost souls, that we have done what we could and leave results in the hand of God."

The same brother wrote an article in the Gospel Banner, heartily endorsing the action of the committee for a General Convention of the Mennonites of North America. Before this time Bro. Daniel Kaufman in the Gospel Herald disapproved of the movement and does not believe that any good will come out of such convention.

We agree with Bro. Kaufman, that a union of the different branches of the Mennonites is not to be expected in the near future but we believe, that the coming together of representative men of most of the branches of Mennonites would bring us nearer to each other.

Bro. Kaufman says: "We believe in making a unity in faith and practice the foundation for a union of bodies;" but how can we come to such a union in faith and practice, if we keep aloof from each other, regard each other with suspicion? Must we not first learn to know, to respect, to love each other, before we understand each other and come to an understanding?

Bro. K. and myself differed in our opinions of many things, yet after having slept and prayed together, I respected him and had brotherly love for him. was interested in his work, though I do not know, whether he remembers that night and morning in Missouri, many years ago. He called his church the rearguard; I called ours the advanceguard, but if we obey the same commander, each in his place, we belong to the same gospel army and we will feel, and be, better for having grasped each other's hand in love. We may never agree in all points of doctrine and practice. our churches may never unite and be one body, but the nearer we come to Christ, our common Head and Master, we will, we must, come nearer to each other. If we refuse to come nearer to each other, distrusting each other, we are kept away from Christ, the Center.

The last paragraph of the article of Bro. Kaufman shows his real heart-beat shows that he is a child of God, our Father, who is love, and even if we can not agree with him in some, perhaps in many things, we are willing to agree to disagree, but we wish that all who bear the name of Mennonite and stand on the old foundation "Christ Jesus", shall learn to respect, to love each other. In order to learn that, we must come together and become acquainted, must try to find the points where we agree and be willing to agree that there may be differences of opinion on points of doctrine even among the children of God, since we now only know in part.

My forefathers have been Mennonites for 300 years, they sacrificed rank and large possessions to be poor, persecuted Mennonites, To my best knowledge they have never separated from any other body of Mennonites, but have always stood on the word of God and have never swerved from the faith in Christ Jesus, the only begotten Son of God and Savior of mankind. Many of our churchmembers may be able to say the same, so we have a right to call ourselves Mennonites even if we have not the same customs and doctrines as others. Our forefathers followed the motto: "In essentials unity, in unessentials liberty and in all love." We hope to follow the same motto, praying with our Master: "That they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me."

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

Correspondence.

Flatland Congregation, Lower Richland, Pa., Pa., Oct. 27, 1912. Our dear pastor, Rev. Andrew B. Shelly, administered holy communion to us on Sunday morning, October 20; twenty-three of our members only being present. Two new members were added to our church, Mr. and Mrs. Harvey Yeakel, who were former members of another denomination. Stanley, a young son of Mr. and Mrs. John Boorse is suffering with diphtheria.

In the absence of our assistant pastor. Rev. Harvey W. Shelly, Rev. Frank Gable, of Springfield, is expected to preach on Sunday morning, Nov. 3.

The weather in this locality is fine, warm and has been nice and dry, but for several rains; the frost was not heavy enough yet to kill all vegetation, and much is nice and green yet.

The crops have been unusually good, especially corn and potatoes.

Rev. Andrew B. Shelly in September celebrated his 78th birthday and is now quite well again and able to fill his calling. We hope he may continue for a long time as we enjoy eating the Bread of Life, as he feeds us. Those of us who are hungry surely feast upon the Word as he reveals it.

Reedley, Cal., Oct. 23, 1912. Last Sunday evening we had a novel and very instructive, inspiring, and profitable Christian Endeavor meeting. The music committee, of which Bro. A. P. Wedel is chairman, arranged for an evening of songs. After the opening exercise there were songs by the congregation, songs by the choir, songs by the male chorus, duets and solos and in the middle of the program, which consisted of 14 numbers, the pastor gave an address on the history and ministry of song. Everybody was so much pleased and benefited by this service that there is a general desire that the musical committee should arrange for another service similar to this one. Perhaps, it will have to be postponed for some time as the choral society, to which many of our members belong, is practicing to give a cantata in the near future. The paper stated that the proceeds are to go to the Y. M. C. A. but as that organization has just raised $1,000 to buy some lots and fit them for athletic grounds some think that the proceeds ought to be donated to some other good cause. Our choir intends to prepare a cantata to be given in connection with our Christmas program. Our Christian Endeavor society has taken up the Efficiency Campaign and will have its first recitation next Friday evening. We have organized a class for Biblical instruction, which meets every Saturday afternoon, the attendance and the interest are good. Two weeks ago I was at Upland to meet with the sanitarium committee. We found that the people of Upland seriously object to having the institution located on the land which we bought for that purpose so we are looking for another location. The brethren there have several places in view and tomorrow several of the brethren from here and I will go

to the foothills and mountains east of Reedley to see if we can find a suitable location. We intend to report the different locations to the conference which meets the beginning of next month and let the conference decide where the institution should be located. The Mennonite Brethren, who helped us in the subscriptions for the sanitarium, had conference here last week. They had closed session but the services in the evening were open to the public and though they recently enlarged their church, it was always crowded to its utmost capacity. Our church, too, is becoming quite crowded and some speak of an enlargement especially for the Sunday school. Others seem to think that first of all we need a better organ, so a movement has been started to get an organ with an electric motor to pump the air. We always have visitors, but last week my cousin, J. Galle and his family came from Moundridge, Kan., and as he previously bought a ranch they expect to make their home in our midst. Another family came recently from Kansas, and one from Idaho. Good time to locate here now as they are paying only two cents a pound for raisins, so the land is not advancing rapidly in price. To offset this condition they are working up a $1,000,000 Raisin Exchange. Yesterday the Reedley business men were out boosting for the exchange, and got $9,000 subscribed for stock, this on top of the large subscription which the canvassers had secured when they were here two weeks ago. We think that when the exchange is in operation the price of raisins and dried fruit will advance and with it the price of land. A number of our young people are attending school away from home and we miss them but wish them success in their studies.

Your brother.

H. J. Krehbiel.

Paraguay has been for weeks in the throes of civil war. There are twenty-two missionaries working in the republic.

There are now 40,000 ministers and native helpers in foreign mission fields supported from the churches of the United States, and last year the sum of $12,000,000 was contributed to support the work.—The Advocate.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Editorial.

Denominational harmony is something which very often appears to be more of a dream than a fact. Seriously minded persons often hope and dream of a time when the walls of dividing Christians into denominational parties with fall. We have often been among those who have visions of this kind. Dreams come true, that is, if we set about making them come true. There will always be differences of opinion along certain lines of doctrine, and these must be taken into consideration. But churches will be able to work together in harmony if they are willing to join hands in doing the things upon which they agree. We all agree that people should go to church, that the organized and powerful forces of sin should be subdued, and that civic purity and righteousness should be fostered. We can then, as churches of every denomination, get together and let our united voices be heard against political corruption and social impurities. When the millions of Christians in our land once get together and say unitedly, these things must not be, the saloon, the house of ill fame and the gambling den will go. It is only the neglect of the professing Christians that permits them to stay. The matter of getting people to church is a serious one in this day. We are not in a church going age. Some observers predict that if Christianity is to survive at all it will be under another form than that which involves the church-going of those who profess it. We do not agree with them. We believe that religion and public worship stand or fall together. We are not quite so much given to looking on the dark side of things as to agree with our critics about the ending of public service, but we realize that its neglect is a serious matter which must be remedied. One church or one denomination can't bring about a revival of the old-time church-going habit, but all the churches together can do much. In a certain community of which we know all the churches have gotten together and prepared a large placard containing notice of all their services with an invitation to attend them. These were placed in railroad stations, hotels and other public places letting the churchless public know that the churches were interested in people and ready to give them a welcome. In other communities they get together and systematically canvass the neighborhood for the unchurched and then go after them personally. In others they have union Evangelistic services. All of these plans seem to work out very well and deserve to be given a trial every where. The advertising scheme first mentioned, it seems to us, could easily be put into force in every community. It would not involve anything but an invitation to the churchless and therefore could be open to no objections save, those who do not believe in asking people to church. If there are such we have serious doubts concerning their being truly converted.

A minister of a large city church who found Sunday a very busy day with his three services and a number of sick calls was asked to close the Sabbath day's work by attending a meeting in the slums held in a theatre from 9 to 12 o'clock that night. He went, although the strain that day had been very hard on him. In his address he said to the hundreds of poor "bums" gathered there. "I have been busy all day until now and I am tired. The only reason I came here to-night and speak to you is because I love your souls." One of them, the fallen son of a splendid family who had graduated from college and in his better days had been a member of the legislature, but was now an outcast "drunk" and "dope fiend" said to himself, "I wonder if he means it?" A few days later, hungry and half mad from the effects of the drug, he accidentally stumbled upon the home of the man who loved his soul. He determined to find out at once whether the "doctor" meant what he said. He rung the bell and was received as cordially as any one could wish to be. The pastor prayed with him and helped him to better things. That man today is again an honored and influential member of the community—all because some one told him that he loved him and proved it to him. The moral this story has to bring is an old one ever new. God's love saves men.

TO WHAT DOES II THESS. 2:2-4 APPLY?

(Concluded.)

II. The second part of the task of the "man of sin" is to usurp God's place. And history again reveals to us the multiplicity of anti-Christs; particularly do they usurp God's place in the world of faith by robbing Him of His influence and making their own word to be God's word—false prophets, declaring their messages to be divine have always been afflictions in the church.

One of the sure signs of a false religion becomes manifest when the founder attempts to reopen the canon of Scripture. When any doctrine a man puts forth lacks biblical support, it becomes a necessary thing for the imposter to invent an additional book or so to Scripture in support of his imposition. This is why the Roman church holds that tradition and the authority of the Fathers is of equal authority with the Scriptures, and that without them the Bible is not a safe rule of faith and practice. Mohammed produced the Koran because he could not prove himself a prophet of Allah without. And so nothing but the Book of Mormon could make Joseph Smith to be anything but an imposter.

The brassiest thing put before the public of late years has been the text book of "Christian Science" called "Science and Health, with Key to the Sacred Scriptures." Several years ago the author, Mrs. Mary Baker Eddy, asserted that she was the feminine, just as Jesus Christ was the masculine manifestation of the qualities, attributes and powers of Divinity. She also declared in court that the prophecy in the 12th chapter in Revelation, concerning the great wonders in the heaven, the woman clothed with the sun, related to herself. Of course her words must be divine if her pretensions are true; but we fail to find any special evidences of divinity in the woman who died of old age a few years ago, unless it is the esteem which might almost be called worship which deluded followers gave her.

III. The third charge against the "man of sin" is that he should delegate to himself the God nature or power. Here again we must keep before us the fact that the "man of sin" is a human manifestation, and, with his human limitations can only go so far as to claim the God nature and power for his purely human attributes. This last head we find to be the most general of the three we have under discussion; the two previous divisions might readily be included under this last one. We must still keep before us the understanding that we take the "man of sin" as a collective noun. In him we include all the anti-Christs of the early and latter days.

When men claim that mere human or natural powers are the powers of Divinity in them they do not commit an error in the general sense, but when a special claim is made by a particular individual to one or more of the powers of the Almighty he becomes blasphemous. And this blasphemy is very much in evidence when perfectly human methods of doing things are

claimed to be miraculous manifestations of God's power.

From the exorcism of the early church to the ecclesiastical miracles of the middle ages and the divine healing heresies of today we have seen exhibition after exhibition of such blasphemy.

There is this to be said, however, for faith-cure, so called, mind cure divine healing etc., and that is they do often cure, but the cure is a perfectly natural one. It does not involve any special phenomena as it is frequently claimed to do. None will deny that the power of one man's mind can influence the body of another. Bodily sickness is often the fault of the sufferer's condition of mind; he believes that a certain disease has hold of him and that he is incurable. A cure of that individual is hardly possible until he is disillusioned by some strong-minded person; his body then will respond to his mind's conviction. But in this case the miraculous has not entered. It is simply putting into practical use one of the curing systems to which nature responds. We have as much right to call Allopathy or Homeopathy a divine cure, for the influence of prayer and divine intervention enters alike into all three systems, as many well authenticated instances might show. If physicians could regulate the diet and habits of their patients by their advice, as Dowie did by religious fanaticism, severe sickness would be as infrequent an occurence among us as it was claimed among his followers. The whole scheme is purely natural. There is nothing miraculous about it. Taking Dr. Dowie and Mrs. Mary Baker Eddy as examples of those who appeal to miraculous power in themselves, we know that they can only perform conditional cures. No creative principle enters into any of their miracles. No true miracle has been performed. The dead are yet to be raised, the leper to be cleansed, the withered arm made new and strong. Christ cured the incurable, they can only cure the curable. The "man of sin" is blasphemous in all his manifestations, but the greatest blasphemy is to make an ordinary matter of every-day life to be one of the etxraordinary manifestations of the superior power of the God-head.

Let me once more call your attention to I John 2:18. Even now there are many anti-Christs whereby we may know that this is the last time We have only touched upon a few of the many, but what are they if they are not the "man of sin"? See their power and influence.

The hermit of the Vatican has declared himself to be infallible, Christ's Vicar, and the superior of all earthly princes. Documents are said to have come to him, addressed "Our Lord God the Pope" and his church is succeeding wonderfully among the heathens, she is holding her own wherever her banner is planted.

While the followers of Mohammedanism have lost much of their political power, Christianity makes fewer converts among the false prophet's followers than anywhere else.

The Mormon church is yearly adding 60,000 converts to her church, and has defied the mightiest nation on the face of the earth.

Theosophy, Spiritualism, Christian Science, Zionism, Liberalism and Rationalism are all adding their share to the confusion of these latter times.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the laws, and they shall be given into his hands until a time and times and the dividing of time."—Daniel 7:25.

"The spirit speaketh, especially, that in the latter times some shall depart from the faith, giving heed to seducive spirits and doctrines of the Devil speaking lies and hyprocisy, forbidding to marry and commanding to abstain from meats which God hath commanded to be received." I Tim. 4:1-5.

"Take heed that no man deceive you for many shall come in my name, saying, 'I am Christ.'" Mat. 24:4, etc. G.

NOTES ON THE S. S. LESSON.

Sunday, Nov. 3.

The Sign and the Leaven.

Mark 8:11-26.

Golden Text: John 8:12.

The Pharisees were never sincere in their demands upon Jesus. They were ever finding fault with Him or trying to trap Him. In this lesson they come with a demand for a sign from heaven ignoring the fact that His whole life, His wonderful teachings and His mighty miracles were signs sufficient to convince any one who in honesty examined them. The sign of Jesus is pathetic, it indicates how deeply He felt the rejection of those He came to help. Here we have vividly illustrated how "He came to His own and His own received Him not." Once Jesus had warned His disciples against throwing that which is holy to the dogs who will not appreciate its holiness. Here He illustrates how that is to be done. He left those who came to tempt Him instead of hearing Him.

How strange was the forgetfulness of the disciples! They had seen how unnecessary it was to worry about bread when Jesus was with them and yet that was the one thing about which they worried, we are just as forgetful and fussy about the things that should not worry those who belong to Jesus. The cares of daily life, food, raiment etc., are just the things Jesus told us to take no thought of. We think more about them than anything else. It indicates a lack of faith.

The warning against the leaven of the Pharisees and of Herod was not understood by the disciples. We are surprised that they so often did not understand Him. After He was dead and they had received the Holy Spirit they understood many things they missed while He was alive. The Holy Spirit is the only one who can show us how to understand the words of Jesus.

The warning against Phariseeism and Herod is against leaven, that is against corruption. Leaven in scripture is always associated with decay. The Pharisees represented the formalism of the age, Herod its rationalism. Formalities and rationalism are the elements that bring decay into the religion of any age. We have that kind of leaven with us just now. We must put it away or it will mean the corruption of entire Christendom.

The incident of the blind man of Bethsaida shows us the good that we may be able to do by bringing the helpless to Jesus His friends were in earnest. The Pharisees came to hinder, to criticize and to trap and got what they deserved—a condemnation. The friends of the blind came in faith and had their faith rewarded. Jesus dealt privately with the blind man. He deals individually with each sinner. He used a method which showed that the blessing of sight was identified with Christ's person. The gradual opening of the eyes of the blind man beautifully illustrates the work of grace by which the spiritually blind have their eyes opened.

NOTES ON THE C. E. TOPIC.

Sunday, Nov. 3.

The Christian Virtues. XI. Zeal.

Titus 2:1-14.

You open your dictionary and look under the last letter z for the definition of the word zeal and you find that it is one of the first things that ought to enter into your Christian character. When Saul was converted we find zeal being about the first quality to be noticed in the newly converted man of talent. He commenced right where he was in Damascus to preach Christ. Zeal is one of the signs of a genuine conversion. He who learns to know Jesus and what He really means to him and to the rest of mankind becomes an unfailing fountain of zeal which never ends in actively pouring out its efforts to do all that possibly can be done for Jesus.

Zeal may not be lasting. It may simply be like the seed that fell upon the stony ground. A temporary evidence of an unreal and unhealthy growth that is going to wear itself out and die in a little while. We must therefore make sure that we are well grounded in our cause and are going to last. To be sure of these things involves our being sure of Jesus as the source of our inspirations. Peter had to learn that zeal must mean more than the impulses of a minute. The true meaning of zeal includes persistence. Christian zeal is a persistence in the good works that only a truly consecrated child of God can perform. It is the converted service that lasts a lifetime.

To possess the true kind of zeal means that we are convinced without the possibility of a doubt, that the cause to which we are committed is righteous and has an undisputed claim upon the full exercise of all of our powers. Zeal for Christ is that which makes us feel that unfaithfulness to Him or a neglect of our opportunities to serve Him in every way possible are crimes—wrongs which we can in no wise be excused for committing against Him.

Zeal is the secret of triumph. The army must be enthused if the enemy is to be driven from its stronghold. The champion must be fired with his cause if he is to be the victor. It is the zeal of those who set out to win the world for Christ that alone can bring the nations of the world to acknowledge Him their Lord and Saviour. It is the zeal of the soul in all good works that can make that one really a light in the world by which God is glorified. Christianity without zeal spells failure.

We are to show zeal in testimony, in prayer, in service, in works of love and goodness and thus we both strengthen our faith and the cause of our master.

Zeal is a duty because zeal is catchy. The zeal of one, like a flame, fires his neighbor. It is the zeal of a few that may keep bright the light of many.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

News of the Week.

BULGARS' GUNS SET FIRE TO ADRIANOPLE

London, Oct. 26. — The Turkish army has gained a great victory, according to a news agency dispatch from Constantinople, which says the official announcement was issued there at 5:40 this evening. No details were given as to the time or place.

A dispatch from Belgrade says: "The Turkish stronghold of Uskup is reported in a telegram which reached private persons here today, to have been taken by the allied Servian and Bulgarian armies."

Sofia, Bulgaria, October 26.—A part of the town of Adrianople has been set on fire by the Bulgarian artillery, according to private dispatches received here from the vicinity. The Bulgarian troops have taken the outlying forts of Maras, Havaras and Sufilar, lying to the north and northeast of the city, and also have captured a railroad station in the extreme outskirts of the town. Eighteen hundred prisoners have fallen into their hands.

Bulgarians Advancing.

The entire absence of Turkish officers among the prisoners captured at Kirk-Kilisseh is much commented on, as the first reports represented that the whole garrison had been taken. The Bulgarian army is reported to be advancing along the whole front and a dispatch to the government organ, the Mir, says the Turks are retreating in panic while the civilian population is fleeing toward Constantinople. The village of Kotchavi was captured by the Bulgarians yesterday after severe fighting at the point of the bayonet.

The fighting in the western war area is of the hardest kind all along the line, and the losses suffered by both armies must have been enormous.

TURKS FALL BACK BEFORE INVADERS

Balkan Allies Pushing Forward All Along the Line.

London, Oct. 29. — Dispatches from Balkan centers show that the allies continue to beat back the Turks, and that the sultan's armies are generally losing ground.

The Montenegrin troops have cut off supplies from the Turkish forces in Scutari, where provisions were scarce already. The Montegrins occupy the hights of Busate, Rogame and Caztani, all of which overlook Scutari, and they have intrenched themselves there with a strong force of artillery.

The Malissora tribesmen again attacked the Turks to the east of Scutari on Friday, but were repulsed after ten hours' fighting.

At Mercy of Greeks.

The strong Turkish fortress of Verria has been placed absolutely at the mercy of the invading Greek army, which has captured the Tripotamos defiles forming the key to the situation. The capture of the town of Verria itself is only a question of hours.

The whole of the Turkish army around Monastir will be cut off when Verria falls and will be unable to communicate either with Salonica or Constantinople.

Verria lies to the north of the town of Servia, on the way to Salonica, to which city a railroad runs.

Found Turks Unprepared.

As an illustration of the completeness of the Turks' demoralization, it was stated that the government forgot to notify the commander of a detachment of five hundred Ottoman troops at Kalamaka that war had begun. They were overwhelmed with astonishment when the Greeks appeared and took them all prisoners after a short fight. King George of Greece, asked on his way to the front, when and how he would return to Athens, replied: "In a fortnight—by steamship—from Salonica."

According to a dispatch by way of Paris, the sultan holds uninvaded so far as his European dominions are concerned, only a strip of territory varying from forty to fifty miles wide, from the Bosporus to the west coast of the gulf of Salonica. He has troops still in the field in parts of Macedonia and Albania.

Today the Bulgarian front extended from Mustapha Pasha by way of Adrianopel, Eski-Baba and Visa, nearly to the Black sea and was steadily advancing.

The Servian front reached from Novipazar in a sweeping curve by way Pristinia, Uskup, Islib and Ladimmi to the Struma river.

The Greek line stretched from Mt. Olympus nearly to Janina.

Trying to Stop Bulgars.

Interest in the war still centers largely in the eastern area below Adrianople, where Nazim Pasha, the Turkish minister of war and commander-in-chief, with four army corps, is holding the line from Tchorlu to Lule Bugas. According to the latest reports he has attempted the task of trying to stem the advance of the victorious Bulgarian troops, and he is credited with the statement that he will return the victor or perish in the attempt.

Should the great turning movement now being attempted by the Bulgarians be successful Nazim Pasha might be driven to the west toward Salonica, leaving Constantinopel at the mercy of the invaders.

GREAT CHEWFEST IN THE NAVY

Washington, Oct. 29. — For the next six weeks 125 enlisted men in the New York navy yard will be busy chewing forty kinds of tobacco to decide which kind shall be bought for use in the navy.

Bids were opened here today from fifteen dealers who wish to furnish 200,000 pounds, about a year's supply, for the American navy. Prices ranged from thirty-two cents to forty-two cents for various grades.

The contract may not go to the lowest bidder. Chemical tests will be made and the men's decision will be the ultimate choice. Without knowing what kind they are chewing, the men selected for the tests will be questioned from time to time by a board of officers as to how they like various samples. Their taste will be the final court of appeal as to who gets the contract.

BURN BRIDGE AND ROB EXPRESS TRAIN

Muskogee, Okla., Oct. 29. — Three youthful robbers held up a southbound Missouri, Kansas & Texas train south of Eufaula today, compelled the engineer to detach the express and baggage cars and run them ahead, then they blasted and rifled the express safe. Company officials believe the robbers got several thousand dollars. By setting fire to a trestle near the town of Wirth, the young bandits had no trouble in flagging the train.

While one robber held the line of employes the other two uncoupled the engine, baggage and express car from the coaches. They then forced the trainmen into the cab and ordered the engineer to open the throttle. The locomotive, pulling the two cars shot across the burning bridge. What remained of the structure fell into the water a minute after the cars had passed. The passenger coaches were left standing at the brink of the stream.

Half a mile on the other side of the bridge the robbers ordered the engineer to stop. The safe in the express car war dynamited and ransacked.

VICE-PRESIDENT SHERMAN VERY SICK

Utica, N. Y., Oct. 29. — Vice-President Sherman, whose condition this morning greatly encouraged Dr. Peck, the attending physician, suffered a relapse at noon. Dr. Peck, who was leaving the house at 11 o'clock, was hurriedly recalled. He found his patient again suffering from an aggravation of his kidney trouble and remained with him for two hours. When he left he admitted the extremely critical condition of the vice-president, but he gave assurance to the family that there was no danger of a serious termination in the immediate future.

The vice-president realizes the precarious nature of his illness and some time ago agreed not to undertake any campaign work or other duties that would tax his strength.

It was reported this afternoon that Mr. Sherman's condition was such as to cause apprehension, and that he did not respond as readily as heretofore to the remedies that are being given him.

FOUR KILLED IN AUTO COLLISION

Indianapolis, Oct. 26.—A family of four was wiped out by an automobile accident last evening in Central avenue, near Thirteenth street, when the machine, occupied by a pleasure party of five, met a street car in a headon collision. A witness in the coroner's inquiry asserted that he believed the tragedy was the result of a race between two automobiles.

FALLS TO DEATH OFF MONUMENT

Indianapolis, Oct. 29. — A glimmering spear of sunshine that penetrated through a broken window glass into the gloomy interior of the Indiana Soldiers and Sailors' Monument beckoned Bobbie Polsgrove, just past three years old, to death in a fall to the concrete base of the monument more than one hundred feet below, shortly after noon today.

Bobbie followed the sunshine through the window and peeped out from behind where the big graven eagle spreads its wings, or where the prow of two ships are out thrust just above the eagle. People in the street below saw a flutter—a flutter that gave a first impression of a Monument pigeon's flight.

Then came a thud on the concrete.

The boy was the son of Mr. and Mrs. Hampton Polsgrove, 648 Warren avenue, West Indianapolis. With his mother and two aunts, Della Watson, of Louisville, and Jennie Williamson, he had gone to the monument on a sightseeing trip, and, left below by the women when they went up, Bobbie tried an excursion of his own into what was to him a strange world.

MORGAN'S COMMISSION THREE MILLION

For Merging Osborne Co. With Harvester Trust.

New York, October 25—The firm of J. P. Morgan & Co. received $3,000,000 in International Harvester stock as a commission for the sale of D. M. Osborne & Co.'s plant to the so-called trust. This was testified today by William Hamilton, of the Morgan firm, at the hearing in the government proceeding against the International Harvester Company. Previous testimony had left in doubt the exact amount received.

John D. Toll, editor of the Implement Age, was called to produce advertisements published in his paper in 1904, asserting that D. M. Osborne & Co., was then "the largest independent implement manufacturers in the world," although the concern had been sold to the International Harvester Company in 1902. The advertisements were admitted as evidence, but Mr. Toll was not examined, for counsel for the international conceded that for two years the sale of D. M. Osborne & Co. had been kept secret. This completed the taking of testimony here. The next hearing will be on Tuesday, October 29, in Chicago.

$12,500 ORDERED RETURNED TO MC'CORMICK BY WILSON

Oxford, Mich., October 25—Governor Wilson ordered Cleveland Dodge, Wilson's friend, who collected $85,000from Princetonians, to return to Cyrus H. McCormick his $12,500 contribution to the Wilson preconvention campaign fund and the money was refunded.

This was stated today by William Jennings Bryan, who is touring Michigan in the interests of the democratic party. Bryan said that in his letter to McCormick, Dodge explained he did not purpose that any one, now or hereafter, should say Wilson entered the White House under the slightest obligation to any one connected with an enterprise involved in a litigation with the government. Bryan expressed his pleasure over the return of the contribution.

REBEL OFFICERS ARE SHOT.

Vera Cruz, Mex., October 25.—Two of the captured officers of the staff of Felix Diaz were shot by the federal troops at half past 10 last night, after being sentenced to death by summary court-martial. The execution was carried out with absolute secrecy. Their names were Major Zarate and Major Guesta. (Since the above date, General Diaz and three others were condemned to be shot, and five others to imprisonment. Nine other officers were allowed to go free.)

Don't prate too much about yourself; Let others take you from the shelf.

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— BY —

Dr. Philip Vollmer

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, November 7, 1912. No. 44.

"TWO AND TWO."

By Rev. H. B. Hartzler.

And Jesus called unto him the twelve, and began to send them forth two and two. Mark. 6:7.

After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Luke 10:1.

Have ye not read, ye servants of the Lord,
How Jesus sent His twelve disciples forth
His work to do, His message to declare,
Not singly, not alone, but "two and two."
So seventy others also did He call,
To go before His face to every place
Where He Himself would come, and also these
He sent, not one, but two and two.

But He, the Man of Sorrows, walked alone,
When He went forth in ways no man had trod,
He bore His heavy load, with none to share
The crushing burden in the Garden's gloom.
There in His deepest woe, alone, He cried,
With none to watch with Him that awful hour.
His pleading hand, outstretching in the dark,
Touched but the sleepers by the Garden gate.

"He knoweth our frame, and He remembereth
That we art dust." He would not have us go,
As He went forth, alone. Still two and two
He calls and sends His messengers afar.
He knows how hard the toil, how keen the strife,
How at the best one may a thousand chase,
While with another joined in five-fold might,
Ten thousand foeman shall they put to flight.

Rejoice, my soul! Thy Lord who sends thee forth,
Will never let thee walk and toil alone,
Though all thy human comradeship should fail:
Lo, He Himself will make it "two and two!"
And ever thou shalt hear His voice of cheer,
"Fear not, for I am with thee all the days!"

—Evangelical.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

NEWS AND COMMENTS.

There are fifteen missionary societies working in Egypt with nearly 300 missionaries.

There are 5,000,000 more Mohammedans in the British Empire than there are Christians.

Nearly three times as many Bibles were distributed in Japan during 1911 as in the preceding year.

Madagascar is again threatened with the persecution of Christians even to a complete destruction of missionary work.

Korean Christians are becoming a Bible loving people. Eighty thousand were enrolled in Bible schools last year.

Missionary Alfred Wiebe, of Lame Deer, Mont., was called to the deathbed of his mother, who died soon after his arrival.

A splendid project has just been undertaken by the mission boards in arranging to supply the large ocean steamships with missionary libraries for the use of passengers.

Bro. A. A. Sommer preached his farewell sermon in the Garden Township church and left with his family for Upland, Calif., on account of ill health.

Korea has been divided among the various missionary societies working in its territory so that each organization is now responsible for the evangelization of a definite district.

The circulation of the Bible in Spain and Portugal is awakening a deep interest on the part of many who are thereby being drawn into Protestant services. Religious toleration is increasing.

Mohammedans in Persia are permitting their boys and girls to attend the Christian schools in increasing numbers. In 1890 there was only one Mohammedan girl in the school at Teheran, now there are 160. In the boys' school 180 out of 300 are Mohammedans.

John R. Mott is to begin a tour of the world in October in the interest of missions.

Bro. S. K. Mosiman, of Central Menn. College writes: "Things are going nicely at the school. We now have some over a hundred students."

A training school for missionaries to Moslems will be opened in Cairo, Egypt, in October. Dr. Samuel M. Zwemer, of Arabia, is to be in charge, and at the same time will have general oversight of the work of the Nile Mission Press.

Some colporteurs were arrested in Korea at the instigation of the Russian bishop. When brought before the superintendent of police, he said, "We do not consider that selling God's Holy Word to the people is a sin, and you are free to go."—(Chr. Workers. Mag.)

Signs multiply that the Quadrennial of the Federal Council of the Churches of Christ in America, in Chicago, December 4-9, from the standpoint of Christian Unity, will be the most important meeting ever held on American soil. Delegates have been officially appointed by the highest judicatories and associations representing thirty denominations, representing the larger part of the Protestant constituency of the United States.

Our Mennonite Year Book and Almanac for 1913 has made its appearance. Besides the usual calendar it gives the Daily Bible Readings for the International Sunday School Lessons and the C. E. topics. The frontispiece is a picture of Menno Simons, of whom it also has a facsimile letter. Reminiscences and a picture of Sister Annie C. Funk will interest her many friends. Cuts of the churches in Berne and Perkasie show what is done in church-erection. Other interesting articles make the new Year Book a worthy successor of those which have appeared before.

INVITATION.

On Sunday, November 10, Sister Anna Janz of Hillsboro, Kan., will, Providence willing, be ordained as deaconness in the Mennonite church, Newton, Kansas, at 3 p. m. All friends are kindly invited.

A New Catholic Church.

Methodist, Baptist and other American communions working in Italy, and assisting local Protestants in France, report that there is coming into existence in both countries a Catholic Church that is not papal. Especially strong is the sentiment toward such church in Italy. Methodists are finding there reluctance to join with American organizations, and decided preference for a church that is Italian, and yet that retains practically all forms and doctrines of the Catholic Church save the hierarchy, the Vatican and the Pope. Those who are leading in this movement both in Italy and France are the younger elements among the better families. Their complaint is that the old hierarchy is composed of men too far advanced in years, and too steeped in historic Catholicism to cope with modern conditions. Their trend is not toward liberalism in doctrine, nor is it away from Roman ritual. It is solely for a new governing body, made up of younger and what they call more progressive men.—Pacific Christian Advocate.

The Mennonite Year Book and Almanac 1913.

Single copy 10c postpaid
Dozen copies 90c postpaid

Our New Book Catalog for 1912—13

is now ready, will mail it free to anyone who will ask for it.

Mennonite Book Concern, Berne, Indiana

FIRST CENTURY CHRISTIANITY IN TWENTIETH CENTURY KOREA.

Mrs. P. R. Schroeder.

There is no period of Christian activity so fraught with surprises, so helpful to mankind, a period the reports of which thrill us to such an extent when we note the powerful manifestations of the Holy Spirit as that first century following that remarkable Pentecost. Christ in person had left His small, almost despairing band of disciples but still He had promised to be with them always. And so He sent them the comforter, and a comforter He was! His influence brought new hope to the hopeless, courage to the discouraged, a power to do something to those who felt weak. Through His power did they undertake to master difficulties that would have seemed insurmountable without His aid; through His power they had all things in common and no one said of his goods, they are mine. Through His power the sick were healed, the poor ministered unto, widows and orphans cared for. Through His power was the vision of the Jew widened and he saw salvation also for his Gentile brother through faith in Christ Jesus. Conditions. —social, political and religious were readjusted and all classes came to their rights.

We look about us now and find that conditions must have changed for we see so little of these manifestations. Perhaps we sorrowfully murmur: "God, was that comforter only sent to those first Christians, does not His power find a place in our modern age?"

And yet through all the ages has His Spirit moved; sometimes in a still small voice, sometimes His workings have startled us but at all times has He proved Himself to be that same comforter who fills Christ's place here on earth. When we recall the experiences of the American Board in Hawaii and note how the masses were touched there and came to accept Christ and how the island in a comparatively short space of time came to be a Christian nation, we needs must ascribe it to that same Holy Spirit, that same power that took hold of and ruled the lives of the early Christians.

But again the effects of this revival were almost forgotten, until God through wonderful grace and power sought out little Korea to be the field where men should behold and marvel at the wonderful workings of the comforter.

Korea is a small peninsula, about the size of Kansas, in the eastern part of Asia, at present under Japanese control. The population of this interesting country numbers about 14,000,000; rice is the chief product; much sickness, especially fever and chills prevails. Her religion is mostly spirit-worship; woman is degraded; divorce very common and polygamy abounds. The native script Un-Men is the simplest in the world and reading and writing almost universal.

Such is Korea, "The Hermit Nation" as she used to be called; "Chosen" as the Japanese call her; or "Land of the Morning Calm" as the name implies, or as we as Christians love to call her "Palestine of the Far East."

Why then do we think of Korea so universally at present when the subject of missions is mentioned? Does she show any signs of being especially endowed with the Holy Spirit? —

Eight years ago travellers passing through the country could see along the roadside, placards reading thus: "If you see a foreigner, kill him!" or "If you see anyone reading the Christian's book, kill him!" When missionary work was begun in Korea 25 years ago, there was no word for "God" in the native language, so missionaries added the meaning to a word of like idea. In 1895 there were only 100 baptized Christians in Korea, at present there are over 250,000. All must be ascribed to the power of the Holy Spirit working through willing and consecrated tools.

The Missionary Herald says: "In no other part of the world today do the scenes at the day of Pentecost come more nearly to being enacted than in Korea. The Christian Gospel is accepted not in the way of a sudden and passing excitement but as a sustained and growing religious movement. It may fairly be classed as one of the greatest awakenings of Christian history. Those who work there and have the clearest insight into the situation, firmly believe that Korea will become a Christian nation in a very short time just as Hawaii at one time turned from heathenism to Christianity."

But let us consider some of the things that are happening and occurring in this peculiar mission field.

We read that the early Christians knew their Bible. Listen to Stephen's defence before his persecutors.—In Korea the Bible is the Christians' daily food, some know thousands of verses from memory. Several school girls had memorized the entire New Testament with the exception of St. Mathew's Gospel in the course of a year. The language being so very simple it is possible even for elderly people to learn to read in a few weeks. The Gospel works wonders for this reason as it could not otherwise; instruction goes on much more rapidly and reaches many more people. Besides, new missionaries can enter into their work soon after their arrival. One man traveled 20 miles to recite a certain Gospel to a missionary. When told that mere memorizing of the World would avail him nothing, he replied, "That's what I found out. It wouldn't stick and so I began practicing it on my neighbor verse after verse and found that then it was not difficult to be remembered." Bible classes are held from 2 to 4 weeks every year and in 1910, 100,000 attended these. The first student conference held on Pook Han had an attendance of 62 delegates; they studied the Bible and prayed, using the morning watch; 22 consecrated their lives to service for Jesus; 8 definitely chose their work, 6 to be pastor, 1 a doctor and 1 a teacher. There are at present 2000 schools in Korea, 1400 of which are Christian and of course the Bible is the principal text book used. Korean Christians pray; they believe as firmly as did the first century Christians that blessings come in answer to prayer. Kil Moksa, pastor in Peng Yang, northern part of Korea, started a daily prayer-meeting at 4 o'clock a. m. which soon was attended by six to seven hundred. A great revival was the result. Where else in the world is there a weekly prayer-meeting numbering 1300 to 1400 people but in the Central church of Peng Yang? Often a congregation has outgrown a church before it is finished. Yes, truly, Koreans know that there is a power in prayer.

When Christ called His first disciples Andrew and another they were so enthused with the power coming from this Rabbi that they could not keep the story to themselves. Andrew finds Simon his brother and leads him to Jesus, next Philip is added and he finds Nathanael and so on. The Christians of Korea have this same passion for souls and they do wonderful work among their neighbors. A missionary once met several women climbing a steep hill with their Bibles tied in a cloth about their waists. On questioning them whether they were not tired, the answer was, "Oh no, we have been reading and praying with our sisters in the village and we have gone so often that we do not mind it any more." The one was 60, the other 66 years old. The revival has been a baptism of purity and the Christians bear witness everywhere and to everyone as the Spirit prompts. One woman who had been a Christian for 7 years had led 100 women to Christ.

An unique way of collecting for missions has been established in Korea. Most of the people are extremely poor so instead of giving money they promise to spend a certain number of days per year in bringing the gospel to their heathen brethren. They enroll seekers, visit the homes, distribute parts of the gospel, talk to the people and pray for and with them, and do all in their power to bring light into the darkness. In Seoul, the capital, nearly 200 years were promised in terms of days in this way. As this work is all carried on in a systematic way, the results are most encouraging.

But although Korea is mostly made up of very poor people, they still have money to give toward the good cause. Labor is very cheap, on the average about 20 cents per day and 1910 was an exceedingly hard year, still the 25,000 baptized Christians of Seoul gave $8 000, sacrificing in the true sense of the word. The Korean Presbytery, numbering 140,470, of whom only 39,394 are communicants, gave in 1910 over $83,000 to missions, schools and miscellaneous purposes.

We all know that after the disciples of Jesus Christ were endowed with the Holy Spirit, they had the power to heal the sick and help the afflicted. Although the sick in Korea are not healed by merely saying a word or letting the shadow of a disciple fall on the sick man, still God uses science in the hands of Christian doctors and deaconesses to work wonders. In 1910, 30,000 cases were treated in hospitals besides the thousands of private cases. There are 14 000 deaf mutes in Korea. A school has been erected for these at Peng Yang with most encouraging results. The people find it almost too wonderful to believe that many of their friends who have never spoken a word to them and who have never been able to hear a word they said, through patient plodding and with the aid of medicine are able after some time to use these senses.

But Korea is not satisfied with the work she can do at home, she feels an irresistible longing to bring the good news to her neighbor nations. In 1909 a missionary was sent to Vladivostock in Manchuria to work among the Koreans there. Colporteur work is done among Japanese and Chinese residing in Korea. They have also decided to send a missionary to China. Thus the Spirit prompts them. What shall we then think of the statements sometimes made even in our own surroundings that there is still plenty of work to be done at home and that as long as so many wrongs wait to be righted at home, foreign missions should be abandoned? Still Paul left the Jews and went to the Gentiles when the former had not nearly all accepted the new doctrine. Yes, he went because the Jews, his own brethren, would not listen to him.

Korea has had to endure persecutions but they have proven to be a great blessing to her as they always are. She now is confronted by the Japanese who have brought over false doctrines and are trying to entrap these simple-hearted people. This is quite a test to her faith, but we may rest assured that she will come out of the trying fire stronger to endure than she otherwise would have been.

The most convincing proof of the indwelling of the Holy Spirit in the Korean church, however, is the perfect unity, which prevails in the different phases of missionary work. In Seoul, for instance union meetings are held and conference work is done together. There are seven missions in Korea, all working together in perfect harmony. Sometime ago it was necessary for local reasons to transfer some of the Presbyterian congregations to the Methodist mission and vice versa. This was quietly done without arousing any ill feelings whatsoever.

We have tried to picture Korea as she is patterning after the Christ seen in apostolic times. Do we hear her saying, "We would see Jesus" when she opens her Bible and drinks in the truths that put to an end the mental and spiritual darkness which has brooded over her until now." We would see Jesus" when she kneels before the Savior of men who had such a great experience in store for little insignificant Korea? "We would see Jesus" when her disciples go about from door to door witnessing for the Master whom they have learned to love? When her poverty-stricken people sacrifice for the sake of a still poorer brother the hard-earned pennies and their much needed time, do we then hear her saying. "We would see Jesus"? When her sick and suffering come to the Great Physician and ask for healing of Him through His children, do we then clearly hear them, perhaps mutely say, "We would seeJesus"? And when she looks about and sees her neighbors still in darkness, do we not then also hear her say, "We would see Jesus and we would that you, our brethren, should see Him too"? And when she is called of God to be tested as with fire, does she then not say, "We would see Jesus and then all will be well"? And above all, when her children unite, despite of creed or doctrine, and manifest that universal great passion for souls, do we then not hear her calling as never before, "We would see Jesus"?

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

A NEW CHURCH.

The Napier Mennonite church, located at Points P. O., Napier township, Bedford Co., Pa., the origin of which will date back to October 1911, when Rev. Herman Snyder, while on a visit to friends at this place decided to improve the time by holding religious services in the public school house.

At the close of these services he was requested by the people of the community to hold regular preaching services at this place. And in accord with this request he continued to hold services here every two weeks until September, 1912, when weekly services were begun. Up to this time twenty-one members from this place were received into the church at Roaring Spring of which Rev. Snyder is a minister. A Sunday school was also organized with an enrolment at this time of about 75 members.

Encouraged by these results the brethren decided to build a church about 40x42, and organize a congregation upon the completion and at the dedication of the same. A site opposite the school house, 120 feet square was donated by Henry Kline, and the rough timber needed by John Davis, and up to this time several hundred dollars have been collected.

On October 28 ground was broken and the corner stone will be laid on Sunday, November 10, when the following articles will be placed in the same: A copy of The Mennonite, Mennonite Articles of Faith, a Bible, photo of Menno Simon, Mennonite Year Book, copy of sermon preached on the occasion, Constitution, By-Laws and Church Polity of Eastern District Conference, History of the work with a list of members at this place, copy of Jubilaeums-Fest der Allgemeinen Konferenz der Mennoniten von Nord-Amerika, Catechism.

The field here, like many parts of Western Pennsylvania is fertile soil for missionary efforts of this kind. And Rev. Snyder, like the family from which he comes, is a practical as well as a born missionary. His father was the founder of the church at Roaring Spring, and his brother Jacob, the elder of this church, has been for years doing work among the poor and neglected people in the mountains. And his grandfather was sent out by the Mennonite church at Richfield, Juniata Co., as a home missionary.

The brethren would like to dedicate their church free of debt, but as their numbers are small they will need the help of their friends to do this. Any one feeling disposed to help the good work along, can do so by sending their contribution to Rev. Herman Snyder, Roaring Spring, Pa., or to the undersigned which will be gratefully received.

William H. Grubb.

Quakertown, Pa.

Marriages.

Henry—Godshall.—By the bride's pastor, Rev. J W. Schantz, at his home, Erwin Lemar Henry of Quakertown and Lizzie Agnes Godshall, of Selford, Pa.

Deaths.

Clymer—Matilda Clymer, beloved wife of Wellington Clymer of Hatfield, Mont. Co., Pa., departed this life Oct. 16. Burial was made Oct. 20th and the body laid to its last resting place on the Line Lemiglon Mennonite cemetery. The funeral services were conducted by Revs. Sheer of Philadelphia, J. G. Rush and J. W. Schantz. Text Rev. 14:13. Age 24 years, 10 months, 14 days.

Kindig.—Clara, born Kremer, wife of John H. Kindig also of Hatfield, Mont. Co., was suddenly called away on Monday evening, Oct. 21st of asthma and heart failure. She had been a faithful member of the Eden Mennonite church of Schwenksulle, at which place burial was made, on Saturday, Oct 26th. The services were conducted by her pastor, Rev. J. W. Schantz. Text Psalm 23:4. Age 38 years, 5 months, 1 day.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

Contributions.

For Montana.

From A. D. Friesen, Altona, Man., for general use, $3; from a friend, ditto, $1; also for a Thanksgiving meal for our Indians from the church in Winkler, Man., by Elder J. Hoeppner. Gratefully acknowledged,

P. A. Kliewer.

Received for the Treasury of the Pacific Dist. Conference.

From the congregation at Menno, Wash., $34.00; from Salem congregation at Ruff and Warden, Wash. $52.50, Gratefully acknowledged,

S. R. Aeschliman, Treasurer.

General Treasury.

Men. church Donnellson, Iowa, $23.68; Pulaski, Iowa, $17.12; S. S. Friedensberg church, Avon, S. O. $20; Bethanien church, Kingman Co. Kan., $23.42; Bethesda church, Henderson, Nebr., $116.79; friend of mission, Newton, Kan. $125; Herold church, Bessie Okla., $20.27; Men. church, Donnellson. Iowa, proceeds of conference meals, $39.05; Ferd J. Isaac, Navaho Springs, Colo., $5.00; West Zions church, Moundridge, Kan., $17.14; S. S. Christian church, Moundridge, Kan., $49.33; Men. church, Hillsboro, Kan., $22.10; S. S. Hoffnungsfeld church, Moundridge, Kan., $11.65; Alfred Brown, travelling expenses refunded $35.00; Salems church, Freeman, S. D. $100.00; Ladies aid society, Donnellson, Iowa, $29.69; Emmanuel church, Noble, Iowa, $9.61; Men. church, Wayland, Iowa, $14.95; Alexanderwohl church, Goessel, Kan., $98.-69; Christian church, Moundridge, Kan., $11.86; S. S. Hoffnungsfeld-Eden church, Moundridge, Kan., $35.00; S. S. Bergtal church, Okla., $4.15; Men. church, Pretty Prairie, Kan. $70.90; San Marcos church, Paso Robles, Calif., $10.00; Marianna Sprunger, Berne, Ind., birthday gifts 17 cts. S. S. Johannestal church, Hillsboro, Kan., $59.12; collection at mission festival, Altona, Man., $42.55; West Zions church, Moundridge, Kan., $46.38; J. J. Hooge, Plum Coulee, Man., $5.00; collection in Edenburg, Man., $1.50; Ebenezer church, Mt. View, Okla., $9.35; friend of mission, Goessel, Kan., $2.00; Men church near Beatrice, Nebr., $315.21; S. S. Men. church, Beatrice, Nebr., $141.21; Saucona church, Pa., $8.89; S. S. Saucona, church, Pa., $4.38; Flatland church, Pa., $14.05; West Swamp church, Pa., $41.73; S. S. West Swamp church, Pa., $3.63; Y. P. S. West Swamp church, Pa., $1.27; interest G. Vogt legacy, $218.75; Bergtal church, Pawnee Rock, Kan., $16.47; S. S. of the same, $5.00; Neu Hoffnungstal church Meno, Okla., $20.58; Salems church, Sterling, Ohio, $4.16; Mission society, Avon, S. D. $25.20.

Society Treasury:

Men. Beneficial Society, Gretna, Man., for Montana, $20.00; Salems church, Freeman, S. D. for church-erection, $25.00; Mission society, Bluffton, Ohio, church in Champa, $25.00; girls mision society, Moundridge, Kan., for P. A. Penner, $14.00.-

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Treasury for the Lepers in India.

Friend of mission, Donnellson, $5.

With many thanks to the givers,

Gustav Harder, Treasurer.

John G. Regier, Ass. Treasurer.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

CHURCH AND STATE.

When this article appears, the election will be over. Hardly ever has it been as hard for a Christian to do his duty toward the state as this time. To whatever party we may belong, if we want to do our duty conscientiously and not follow blindly the dictates of the party, there are difficulties to contend with. No one can predict how the election will turn out, though one or another may predict the victory of the party with which he is affiliated.

Whatevery may be our political views, we ought prayerfully to consider our duty before we vote. God has in this country given us a right to vote, to influence the government. We have a duty to vote, which we ought not to shirk. This duty is not an easy one. A Christian party and the men, which he believes in the sight of God to be the best ones, who express best the will of God. To be conscientious he may be obliged not to vote the ticket of one party, but to vote for men, which he thinks to be honest, to be Christians and opposed to all iniquity of any kind. If he can find a party which expresses his views it is that much better.

When the election is over, we as Christians ought to accept the decision as from God and work for the best of our country as best we can. We might say "the world is evil" and it surely is, but it will not be better if we do not help to make it so by prayerfully working for it. We may not succeed, but we have done our duty. By refraining from all affairs of state, all government, we may make it easier for us, but we do not help to oppose iniquity and sustain justice. Are we doing our duty, do we give Cæsar what is Caesar's if we pay taxes irrespective of the use that is made of these taxes?

It is true, that many a Christian has suffered in his spiritual life, by being too much engrossed in politics. If matters of this world fill heart and mind, whether it be politics or business, the spiritual welfare suffers. Whatever belongs to this world must be secondary, the kingdom of God first. Heaven is our home, we are only sojourners, pilgrims, here, yet we ought to seek the best of our neighbors as long as we are here, and try to make the surroundings as favorable for the spreading of the Gospel of Christ as possible by opposing all unrighteousness.

As true Christians our whole life must be leavened by the Gospel of Jesus Christ, must be permeated by the Spirit of God.

In this country state and church are separated and they ought to be, but the spiritual life of the Christians ought to show forth as a light in the affairs of the state. We ought to give to God what is God's, but also to Caesar what is Caesar's. We must be guided in those things as in all others by the Spirit of God.

v. d. S.

THE REFORMATION.

Most of the German Protestant churches celebrate every year the anniversary of the beginning of the Reformation. We Mennonites, having been persecuted by Protestants and Catholics alike, are liable to forget what we owe next to God to the Reformation.

We may ascribe the revival of our church under the guidance of God to the times which were favorable, to the men whom God raised up to accomplish His work and revive His church; but we owe also a debt of gratitude to the other reformers.

The light of truth was burning low, though there were many editions (18) of the Bible in the German language before Luther; yet Luther's translation spread more rapidly.

When the Reformation came, everywhere the persecuted remnants of our pre-reformatory church revived, they gladly hailed the reformers as their leaders, though they had later to separate from them, because they could not agree that the state had any right to decide in matters of religion. The perfect separation of church and state was their demand then, nearly four hundred years ago, as we have it in this country now. They contended that the church ought to be a congregation of believers, who had professed their faith and had been baptized not an unregenerated mass of members of the state.

We will always gladly aknowledge the many blessings which we have received as a church and as individuals from the reformers of the other churches.

v. d. S.

Correspondence.

Donnellson, Nov. 4, 1912. Dear Mennonite:—On Saturday afternoon, November 2, our annual children's mission festival was held in our church. An appropriate short sermon was delivered by Rev. Trefster of the Franklin Evangelical church and several songs by the children, after which the produce and other donations were sold to the highest bidder, the sum of $80.25 was realized therefrom for our mission. There was some lively bidding, especially on several large cakes, one of which was sold first for $2, then resold for $10.80, resold again for $5; the other one was bid off at $10.60. The children always look forward with pleasure to this day. We are still having nice weather. The farmers are busy husking corn, which is a fine crop of excellent quality.

F. H. Krebill.

Bluffton, Ohio, Nov. 4, 1912. Rev. Gottshall left Sunday night for Upland, Calif., to attend the Mennonite Home Mission Board meeting and the Pacific Conference, held at that place.

Sunday school convention of the Ebenezer, St. John's and First Mennonite churches will be held at the First Mennonite church on Thanksgiving.

The Ladies' Aid society will have their monthly meeting Thursday afternoon at the First Mennonite church. Election of new officers will take place at this meeting.

Dr. S. K. and Eddison Mosiman will have charge of the services during the absence of Rev. Gottshall.

Sunday being the Ohio Christian Endeavor Day, the three societies, Junior, Intermediate and Senior of the First Mennonite had a union meeting Sunday evening. An excellent program was rendered.

An excellent lecture was given by Mrs. Willoughby Rodman, of Los Angeles, Cal., Sunday afternoon at vespers in the college chapel. She spoke on the subject, "Recreation as a Factor in Modern Life." Mrs. Rodman has filled numerous offices in California being a civic and social worker there for twelve years. Special music was rendered by the students and a solo by Adolph Lehman.

Souderton. — Preparatory services were held in the Zion Mennonite church, Souderton, on Saturday, November 2, when eleven precious souls were admitted to the church of Jesus Christ by the rite of baptism upon their profession of faith. Six members were added by the right hand of fellowship. At the communion services on the Sunday following, November 3rd, a large congregation assembled, both rooms were filled; 167 partook of the sacred emblems. This service was saddened by the death of Bro. Oliver Althouse, who had been present at the preparatory services, but upon his return home, while resting on his couch, passed away. He had been admitted at the last communion by baptism and only missed one service since, when sickness prevented. We miss him very much and he will be missed in his home. J. W. Schantz.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

Editorial.

Some people regard the institutions established to interpret laws as courts of justice. This is a mistake. Courts cannot deal with absolute justice and do not pretend to do so. Their business is merely to keep things running in an orderly way and in conformity to the rules which the law-making bodies of the community have laid down to guide them. Much has been written and said about what the courts might do with the most serious menace of modern society—the divorce evil. We cannot expect much from the courts in this connection. They grind out divorces as they do about everything else that comes before them. They are not more careful or more careless in handling divorces than in anything else before them, except that because divorces come so frequently they fail to attract the interest of the court keenly as other cases which are unique, do.

People who live and move in

little, orderly circles of right-living men and women find it hard to realize that one marriage in twelve winds up in the divorce court. It is only when the results of the statistician's patient labor lies before them that they are shocked by the enormity of the evil.

If we had a scheme that we could lay before the law-making bodies of the several states, being confident that it would work, we would move with all the powers to interest them in it and adopt it. But, alas! we must confess that there is not a shadow of hope that any scheme of legislation will solve the evil just now. The solution of the question is one that is up to men and women individually. There must be a regard for the marriage vow. It must remain one of the most sacred things that lips can utter. Those who rush into marriage without having a proper regard for its meaning are the ones most likely to try and break out of it without caring a fig about the vows they have made. In such cases, commenced without honor, an appeal to honor is without avail.

In some religious bodies there is a decided attitude against divorce and especially against the remarriage of those persons who have been divorced. Special efforts are being made by the various interdenominational organizations to combat this evil. These notices are good. They are the straws which indicate the presence of a current of some kind flowing in the right direction; but we wait for a tempest which will carry everything before it and wipe out the horror.

The inadequacy of denominational opposition to the divorce evil lies in this: those who get divorce are, in the greater number of instances, outside of church membership and therefore church-discipline does not reach them. If the discipline of one church does reach them it is but a simple matter to change to the denomination that will not point remarried divorced persons to the door. A united Christendom alone can effectively check unscriptural divorces and the marriages that follow them.

The evil is a terrible one. It strikes at the heart of our dearest and most cherished institutions, the church, the state and the family. We must wake up to its awful horror, for they are in danger of utter destruction by it.

On this question the tone of the newspaper-press is pretty much altogether on the side of right. Nearly every influential sheet thunders with a note of no uncertain tone against the divorce. A recent daily observes that divorce sessions have become so commonplace in our courts that a case concerning the small sum of thirty-nine dollars is sure to command more interest than a divorce involving as it does broken vows and broken hearts. The following picture of a "Divorce Monday" is pathetic. It makes one feel that there is something terribly wrong with a society that permits this sort of a thing to go on.

Divorce Monday.

It was Divorce Monday in a Common Pleas Court. Only two of the three judges were sitting; the third had been assigned to other judicial work. The auditorium was quarter filled with young lawyers waiting to answer new trial motions and other small calls. Presently came the court clerk and handed up a little mound of legal cap paper, with layers of blue running through it at frequent intervals. The cap paper contained the evidence on which a score of wives and husbands asked for divorce; the blue was the color of the covers in which each master to whom the cases had been referred had prettily wrapped his report.

The masters were, for the most part, boys at the bar, to whom judges had committed the cases as a kind of judicial largess. Strange that the most tremendous of questions should be submitted to the youngest and most inexperienced of lawyers. Such is the custom. Perhaps, after all, the boys do as well as anybody, for they are only required to take down what is said and make their little comments all according to form. A printed blank with space left to write in the names would serve; everything is so much alike; and almost never is a petition for divorce opposed by the respondent, and our courts do not appoint proctors to defend the marriage tie.

The judges paid no attention whatever to the weight of reports that was set up on the bench before them. They had already read them and considered them, and one of the judges got up and went out and left the pile of paper to the other, and promptly a tipstaff went up and engaged the remaining judge in conversation.

Then up rose the court crier with a paper in his hand and began calling out the names of the husbands and wives, and he called out each name three times, like this:

"John Jones! John Jones! John Jones! if you have any reason to show why the court should not enter a decree of divorce against you, come forward and show it."

Nobody paid any attention to him; the judge went on with his conversation and all the young lawyers began to chat with each other or rattle their own law papers as they read them or discussed their contents with a neighbor.

But the crier ran on with his list of divorces in a loud monotone, as if he were an auctioneer asking for bids. Nobody answered him. Nobody had answered him in twenty years. Nobody whose name was called was in the courtroom or was expected to be there. And if anybody had stood up and objected to the granting of a divorce the judge and the crier and all the young lawyers would have been astonished.

The crier got through presently, and he got through as quickly as any crier could get through, hardly pausing for breath between the names. Then the twenty decrees were entered, and twenty marriages, all begun with hope and entered upon probably with tears and solemnity, were smashed in this prosaic way. Then the first judge came back to his seat; all the young lawyers lifted up their heads and were attention again, and the court, with great care and consideration, took up the question as to whether there ought to be another trial in a case concerning thirty-nine dollars.

People living in New York like to boast of its progressiveness and enjoy showing pity to every other city in America, particularly those nearest to it, because they are "so slow". Slowness in the sense it is here used involves being law-abiding and descent-living. Respectable people are not ashamed of being slow in that sense. We, all of us, everywhere have the element of human nature and its tendencies to depravity to consider. It is unfair to hold up an entire community to scorn because some particularly repulsive crime is unearthed. Crimes have a way of bobbing up in the most respectable society and every community can, if it looks for it, find enough to occupy itself in sweeping the dirt from before its own door. Because of the recent disclosures of murder and the close connection between the police, who should put down crime and protect society, and a particularly vicious type of criminals, we have nothing to express but a deep sense of pity for the great city of New York and a hope that the others of our greater (and lesser) cities may be found free of such things and be proud to be considered "slow" by the vicious and criminal element.

The slowness of cities is very largely gaged by those who give cities their reputation among the fast set, in proportion to the number of places "wide open" to sell strong drink and accommodate the worst features that go with such a traffic. A city is not slow according to these critics where one needs to suffer little for a drink and where, if there are laws regulating the traffic, these laws are disregarded. Several years ago in New York they made special efforts to accommodate thirsty ones along very respectable lines. They opened a place, brought in a bishop to say grace and all joined in the singing of the Doxology. Somehow the thing would not work out all right. Even a place where the good was willing to compromise with evil didn't appeal to the drinking public as strongly as places where even an imitation type of goodness would not dare to enter. The place was closed for want of business. But the liquor interests are resourceful and they have a new scheme to try on the public.

The papers, last week, announced a new kind of a place in New York. It is a new kind of a hell with a new sensation for those who hitherto have been deprived of a certain kind of satisfaction that goes with the saloon. Some cigarettes smokers are supposed to get an important part of their gratification from rolling the "dope sticks." They enjoy the fun of making them so much that it becomes a habit. If something should happen that they could not "roll" they would lose all interest in smoking. A sensation of very much the same kind is gotten by the drinker from leaning over the bar and propping his foot on the rail beneath. Many men never think of drinking unless it is over the bar. This has been observed by those interested in the business and it has prompted a new venture. Hitherto women have been forced to satisfy their cravings for drink in the dark "Ladies' Room" just off from the bar. Why not a ladies' bar? Presto! and the thing was accomplished. No more need women be deprived of the pleasures so long enjoyed by men. Now they can lean over the bar, prop one foot on the iron foot rail and joke with the white-aproned bartender as he mixes the drinks.

We believe in women getting their rights, but we believe in checking ventures of this kind. The way to hell is easy enough as it is for foolish women without opening another gate. If New York wants to open another way

to ruin by the establishment of "lady bars" we pity the victim. Let no one suppose that there is another city in the Union that would resent being called slow if being fast spells godlessness, shamelessness, heedlessness and ruin.

OLD BIBLES.

The Chinese has been taught for centuries that letters are sacred things and that the written word is something to be regarded with respect. They regarded it as a very pious habit for one to be careful not to tread upon a scrap of paper that contains writing. If he is careful to pick up that scrap and preserve it he is particularly pious. We, the Christians, are an intensely practical class. The thing that seems to have outlived its usefulness is likely either to be ignored altogether if not destroyed or put to some other purpose. But letters are a gift of God. They not only tell us the story of past and forgotten things but enable us to communicate with absent persons and manifold our thoughts without limit through the agency of the press. The greatest achievement of letters is the word of God in written or printed form. In spite of the liability to destruction to which writing material is subjected the word in its completeness and accuracy has survived and will survive. Should the world endure many thousand years longer most of our achievements of which we are so proud will have crumbled and disappeared but the word will abide forever. We have the word of our Lord for that.

The fact that the word is to endure does not excuse us from the part that God has assigned to us in preserving it. There are more Bibles produced than any other kind of literature but it seems to us that every one of them is a precious treasure which God has, like so many talents, thrust into our hands with the command to occupy till He comes.

The neglect of men to hedge the word about with protecting influences is lamentable. Bibles not only go unread, they are often forgotten. In the garret of nearly any home one may with a little diligent search, be enabled to uncover some precious volume over which mothers have wept and fathers prayed.

The forgotten Bible has its mission. Perhaps the oldest one in existence is the **codex Sinaiticus**, now the property of the Emperor of Russia dating from the fourth or fifth century which until Prof. Tischendorf rescued it from the rubbish of the convent of St. Catherine on Mount Sinai lay forgotten for no one can tell how many centuries hidden in that out of the way place. When scholars finally gained access to it, it proved to be one of the best witnesses we have to show that the Bible, as we possess it today, is practically the same in detail as that possessed by the church at the time the writings of the New Testament were collected and the canon closed. The story of the manuscript is one of the most fascinating in literature and the pity of it is that Christians generally are so much in ignorance of it. It well deserves frequent attention from the pulpit and the Sunday school class.

(To be concluded.)

NOTES ON THE S. S. LESSON.

Nov. 10.

World's Temperance Sunday.

Hosea 7.

Golden Text: Isa. 5:11.

The prophet Hosea was a contemporary of Isaiah and Jeroboam II king of Israel. His ministry was occupied principally in voicing the lamentations of Jehovah over the ten separated tribes who had hardened their hearts and persisted in wrong-doing. Hosea like most of the prophets was a preacher of righteousness in an age of corruption. The section of his prophecy from which our lesson is taken is an important appeal to Ephraim. Israel is often addressed as Ephraim because the capital of the nation was located in its border. Unfortunately for both the teacher and learner the passage before us is one which critics regard as very difficult there being no means of determining what precise event are referred to in the text but in a general way the lesson presents an awful picture.

"The prophet arraigns the nation for its moral decay. He sees wickedness in high places. The king is surrounded by dissolute nobles. Adultery, drunkenness and evil conspiracies are rife. The spirit of self-indulgence is more in evidence than the spirit which alone secureth a nation. The people consider not in their hearts that "God remembereth all their wickedness." Wealth accumulated but men decayed. Having sown inordinately to the flesh they must inevitably reap a fearful harvest of corruption."—Brown.

"Cake not turned." Bread was baked at that time in what we would call pancakes; skill was required to turn the cake at just the right time. A cake that was not turned became burned on one side and raw dough on the other, and is, the prophet says, a figure of the condition of Israel. He may have had in mind, (1) The unequal distribution of wealth, some people being very poor, others burdened with wealth. (2) Separation of religion from daily life; people spending time in religious rites on the Sabbath, and in schemes of wickedness the other days. (3) National relations now with Assyria, now with Egypt. (4) The unsatisfactoriness of a one-sided character. One writer says, "How better describe a half-fed people, a half-cultured society, a half-lived religion, a half-hearted policy, than by a half-baked scone?" "Comprehensive Quarterly."

Do conditions in our time warrant the application of such a picture to ourselves! We are convinced that they do. The godless money class and the materialism of the age are destroying manhood and spirituality. They are undermining character and religion and making of us a godless, impure, heedless race of selfish creatures. When the bill for strong drink equals the amount spent for food and clothing as it does in our land it is high time that our best thought and energies are applied to the question of temperance.

"Our Greatest Foes.—Our greatest foes are the manufacturers and distributors of alcohol. The stories of injuries done by drink are so written in the sad life history of many of our greatest men; are so evident throughout our land in squalor, poverty, misery, and crime, and replete in prisons, work-houses, and asylums, as well as in family discord, that it is inconceivable that any intelligent, rational man can deny the necessity for strong, united action to rid the land of both manufacturer and distributor.—Dr. A. Kelley of Johns Hopkins Hospital."

NOTES ON THE C. E. TOPIC.

Nov. 10.

Temperance Progress Over the World.

Mal. 3:13-18; 4:1-6.

The friends of temperance are not discouraged. Theirs is a winning cause just now. In every civilized country large bodies of thoughtful Christian men and women are committed to the cause and working for it with consecrated enthusiasm.

Drinking was once respectable. Not to drink with those who set it before you was regarded a breach of good manners. The social attitude toward drink has changed. In every circle one may prefer not to drink without losing his standing. There are three influences at work for temperance, each in their own way are contributing to temperance progress. The first influence is a religious one which acts through the conscience. It creates the sentiment that drunkeness is a sin and that man is his brother's keeper, responsible for the things that tempt or cause him to fall. The second influence is an educational one. People have learned to know. They know what drink does to the body and what awful misery it brings to society. The third influence is a business one. Business interests demand sober men. The safest man to trust in a business way is the one who is in no danger of falling under the curse of rum because by his having no use for it he shows that he can be relied upon.

Temperance has in a single generation covered a great portion of our country. There are today whole states in which there are grown persons who never have seen an intoxicated person. There are sections in which one must travel more than a whole day by fast train in order to come to places where liquor may legally be sold and even the "wet territories" or the "black spots" as they are sometimes called to regulate the selling of rum in various ways. The regulation of the traffic is an indication that things are at least going in the direction of temperance. The occasional opportunities given in some places to the people to decide for a wet or dry community, while far from satisfactory, is at least a sign that the cause is alive and vigorous fighting toward what in the end is sure to be victory. Once the liquor interests boasted that the fees they paid for the right to traffic in "distilled damnation" paid the running expenses of our government. People have found out that it is a bad investment. Wherever they have learned that they can do without an income from this source they discovered a great saving not only in money but in the lives and souls of men. Progress means keep going. The little that has been won for temperance should not satisfy. Prayer, labor, sacrifices and money are still needed and will be for a long while to come. Let us keep at the fight.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

News of the Week.

ALL BUT UNANYMOUS

That's What the Democratic Victory Seems to Be.—Roosevelt and Taft Far in the Rear.

New York, Nov. 6. — Further gains for Governor Woodrow Wilson were recorded in the presidential election returns today. Wilson and Marshall yesterday captured an overwhelming majority of the electoral vote, and conservative estimates late today compelled a transfer to the doubtful columns of several states where the results had been recorded as certain. Among these states were Iowa, with thirteen votes, and Minnesota, with twelve, and ultra-conservatives even included Illinois, with twenty-nine, and Pennsylvania, with thirty-eight. Wyoming's three votes and South Dakota's five had not been definitely placed.

The latest figuring indicated that Governor Wilson had perhaps carried forty states and that his total in the electoral college might reach 415.

States Carried by Wilson.

The following thirty-eight states were definitely placed in the Wilson column: Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Delaware, Florida, Georgia, Iowa, Indiana, Kentucky, Louisiana, Maryland, Maine, Massachusetts, Minnesota, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Ohio, Oklahoma, Oregon, Rhode Island, South Carolina, Tennessee, Texas, Virginia, West Virginia, Wisconsin.

Roosevelt was credited by the progressives with Illinois, Kansas, Michigan, Washington und Pennsylvania, but one or two of these states were uncertain. Taft carried Idaho, Vermont und Utah.

New York, Nov. 5. — With the election of Woodrow Wilson to the presidency and Thomas R. Marshall to the vice-presidency assured by the earlier returns tonight, the reports up to midnight gave indications that the electoral vote of the democratic candidates would pass the 300 mark.

Early returns gave Governor Wilson and Governor Marshall the "solid south," and the states of Connecticut, Delaware, Kentucky, Maine, Maryland, Massachusetts, New York, West Virginia, Indiana and Missouri. As the night advanced and returns from the west began to come in these earlier estimates were confirmed, and Montana, New Jersey and New Mexico were added to those that seemed certain for the democratic candidates, while scattering returns from San Francisco and Los Angeles made it probable that California might join the Wilson-Marshall column.

Rhode Island also became a doubtful state on the returns near midnight, and based on the later votes reported, it seemed not wholly improbable that its five electoral votes would go to Wilson. The early returns gave an apparent victory to Taft in New Hampshire and Vermont, but the Taft pluralities dwindled as midnight approached to a very few hundred votes in each state and seemed likely to be wiped out entirely.

The vote in Utah, as reflected in the dispatches up to midnight, gave indications, that that state might be carried for Taft. The vote in Pennsylvania was amazingly close, the returns from over a thousand precincts embracing over 185,000 votes, giving each of the three leading presidential candidates more than 60,000 votes.

President Taft's lead in Philadelphia was offset by the heavy vote polled by Roosevelt and Wilson in other parts of the state.

Returns Show Surprises.

Many surprises were shown in the returns. The New York state assembly seems to be overwhelmingly democratic. In Illinois indications were that Judge Dunne, the democratic candidate for governor, had won notwithstanding the heavy Roosevelt victory. Former Speaker Cannon seemed to have been defeated for re-election to congress in Illinois.

The uncertainty regarding Vermont was settled by the announcement of the complete vote, which gave Mr. Taft a majority of 924 votes.

But little definite news from states of the Pacific west was received during the early hours of the morning except from California where a Wilson victory was indicated. The tabulation of votes in the other western states was so slow as to make predictions impossible as to where their electoral votes would go.

LAST HONORS PAID TO VICE-PRESIDENT

Utica, N. Y., Nov. 2. — In the presence of the president of the United States, justices of the supreme court of the United States, members of the cabinet, the senate and house, representatives of the diplomatic corps and men and women of every walk of life, final honors were paid today to James Schoolcraft Sherman, vice-president of the United States, who died last Wednesday night

In deference to the wishes of Mrs. Sherman the funeral was without display. Simple, unostentatious services were held in the First Presbyterian church, and the offer of the president of a guard of regulars to escort the body from the church to the cemetery was refused. As far as possible the funeral was as simple as Mr. Sherman would have liked, and the public services were made as brief as possible.

ESCAPE FROM FIRE IN NIGHT CLOTHES

St. Louis, Nov. 2. — One person was killed and twenty-three were injured, three probably fatally, as a result of an early morning fire, which destroyed the Berlin, one of the most fashionable family hotels in St. Louis, today.

The fire had gained great headway before it was discovered and men women and children were compelled to jump or to lower themselves by ropes made of bed clothing.

Miss Edna Kissinger, a school teacher, swung herself out on a window ledge and hung in midair until flames scorched her finger tips and burned her hair. She was compelled to loosen her hold and fell to the ground. Her injuries are serious.

There were 150 guests in the hotel. The names of a majority of them figure daily in the society affairs of St. Louis. An aunt of D. R. Francis, former governor of Missouri, was carried down a ladder and escaped unharmed.

BULGAR ONSLAUGHT UNDOING OF TURKS

Sultan's Army is Battered to Pieces By a Force Greatly Inferior In Numbers.

Sofia, Nov. 1. — Details of the rout of the immense Turkish army by the Bulgarians show that the Bulgarian forces were numerically far inferior. The Turkish army is reported to have aggregated 200,000 men. It included the garrison which had retreated from the captured fortress of Kirk-Kilissch as well as the main body of Turkish troops which had advanced from Constantinopel. It comprised practically the whole of the Turkish troops remaining in Europe apart from the garrisons of Adrianople, Salonica, Monastir, Janina, Scutari and a few other towns.

This great army was under the personal command of Nazim Pasha, minister of war and commander-in-chief, who was assisted by some of the ablest Turkish generals serving in the army at the present moment.

Beginning of the Fight.

The fight opend with the discovery by the Turks of a number of Bulgarian cavalry scouts. The Turks drew in their outposts, and these were closely followed by lines of Bulgarian skirmishers, who were succeeded by the main Bulgarian army in fighting formation.

The battle, which was destined to last several days and result in the defeat of the Turks, was soon in progress all along the line. The Bulgarian troops repeatedly delivered fierce attacks, sometimes at one point, sometimes at another, along the Turkish line extending from Lule Burgas to Serai.

Turkish Losses Enormous.

The Turkish troops offered a stubborn and desperate resistance but were unable to withstand the onslaught of the impetuous Bulgarians, and finally they turned and fled in great disorder toward Tchorlu in the south.

The losses of the Ottoman army are reported to have been enormous in dead, wounded and prisoners as well as ammunition and other supplies.

Turkish Army in a Wild Stampede.

London, November 2. — Anarchy prevails throughout Turkey, according to dispatches from the Balkans. Order exists only where the invaders of the sultan's dominions have been established. They have not been long enough in the territories they have seized to have accomplished much as yet. The Turks, beaten everywhere, have lost all control.

The disgraceful character of the defeats the sultan's troops have suffered, were just beginning to be learned fully today. They were not the soldiers' fault, but that of the government which sent them into battle hopelessly disorganized and unprepared.

When General Nazim Pasha saw the tide of the conflict turning against him at Lule Burgas, he appealed frantically again and again for reinforcements. Several trainloads of men were rushed forward, but many of them were unarmed. Others were wounded who had previously been sent to the rear as incapable of the further fighting.

Threw Guns and Ran.

The raw levies whom the government had insisted on placing at the forefront, started the rout. Throwing away guns and ammunition, they dashed madly for the rear, fairly overwhelming the older troops who struggled to stand their ground. Many officers who tried to check the panic were killed by their own men.

The Turkish army was transformed quickly into a howling, murderous mob, each man bent only on safety for himself. The flight resembled a fire rush in a theater. Soldiers trampled one another in their haste. Approximately two hundred thousand men were swept back in a great wave before the Bulgarian advance.

From their rear—which should have been their front—the Bulgarians poured a devastating artillery fire into the Turks' ranks. Whole companies were wiped out—the men shot in their backs.

Frantic as was their pursuit, the Bulgarians were literally outrun by the fleeing Turks. It was not until the latter were safely out of range of the enemy's fire that their officers began to restore a degree of order among them.

The few Turkish detachments at Lule Burgas which did fight, fought like madmen. They neither gave nor accepted quarter. When their ammunition was exhausted they continued to fight with bayonets, knives and even with their fists and teeth. Some shot themselves rather than surrender. There were spots where dead Turks lay literally in heaps, with circles of Bulgarian corpses around them.

Hopelessly Demoralized.

It was plain today that the army as a whole was hopelessly demoralized, however. No military expert here looked to see Constantinople's last defenses hold out for more than a few hours.

With the Turks' defeat along their last line they will be driven directly into Constantinople. That the foreign warships in the capital's vicinity will be able to prevent a massacre was regarded as doubtful.

They may save the foreigners by taking them on board, but it is a question whether a carnival of violence short of such a bombardement as will lay the entire city in ruins.

Just outside Constantinople are thousands of fugitives from neighboring villages who fled toward the capital before the Bulgarian advance. They were not permitted to enter the city, however, but have been held in concentration camps on its edge. No pretense was made of supplying them with food and today they were dying by hundreds of sheer starvation.

Additional details of the week-long battle in the southeastern corner of the Balkan peninsula which are reaching London through various channels place the number of men engaged in the life and death struggle at nearly four hundred thousand, according to several correspondents. Fighting still continued today at several points along the battle line.

CONSERVATIVES WIN IN CUBA

Havana, Nov. 2. — The election yesterday of General Mario Menocal and Enrique Jose Varona, respectively, candidates for the presidency and vice-presidency of the republic on the conservative ticket, and of all the other candidates put forward by the conservatives, appears practically assured. Alfredo Zayas was the candidate of the liberals for president. In the city of Havana, General Freyre Andrade, conservative, was elected mayor by a majority of three thousand.

The Life of Christ

— BY —

Dr. Philip Vollmer

A Textbook of the Life of Christ for advanced students and Bible classes, following modern methods but strictly evangelical in spirit and view point, based on the exact words of the gospels and having for its chief object the nurture of Christian Character.

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2. What a Young Man Ought to Know.
3. What a Young Husband Ought to Know.
4. What a Man of 45 Ought to Know.

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, November 14, 1912. No. 45.

"I WILL CALL FOR A SWORD."
By Joseph A. Richards.
Ezek. 38:21; Eph. 6:17.

There's a restless, selfish spirit in the land,
There's a lawless lust of riches in command
Of the wealthy, of the poor,
Of the learned, of the boor,
There's a poniard of distrust in many a hand.

There's a fever of excitement everywhere,
There's the lure of heartless pleasure, base and blare,
There's an endless go and gad,
There's the fashion and the fad,
There's a sinister forgetfulness of care.

There's a recklessness of speech that bodes us ill,
There's opinion shallow-headed, never still,
There's a socialistic craze,
And a philosophic maze,
There's an anarchy of thinking that will kill.

There's a disregard of law that reeks with blood,
There's the mob that takes a life as though 'twere food,
There is justice come too late,
There's swift-footed cruel hate,
And destruction rears its head in savage mood.

There's the old church with its wooden, heavenly spire,
There's the pulpit and the altar without fire,
There are worshipers, a few,
There are costumes ever new,
And there's singing more than praising in the choir.

There's irreverence that stands outside and mocks,
There's hyprocrisy that buys its pew with stocks,
There's confusion dire within,
And without, contempt of sin,
While its doors, the church for six days firmly locks.

There's an old Book, all God-given, out of use,
There's a science "falsely so-called" that's a ruse,—
That's the devil's own decoy,
That's a base and cheap alloy
For the gold of faith that brightens with abuse.

There's a study of this book that's ever wrong,
There's analysis that tears to shreds the song
Of the angels in the skies,
Seen by simple shepherd's eyes,
Heard and seen ere since by faithful hearts, and strong.

But it's faith in God, was meant to show the way,
Men should live and love and toil and hope and pray,
Thinking naught of self at all,
Thinking first of God, then all
Of the people round about them gone astray.

Give the book its old authoritative sway,
Quit endeavoring to understand the way,
Let it warn us all of hell
'Till we tremble neath the spell
Of God, "Angry with the wicked every day."

There'll be time enough to hear God's voice in love,
When we see our hearts too sin-killed to improve,
When we know we merit death,
Then we'll hear His voice who saith,
Lo, I come with life abundant from above.

Oh, ye ministers of light with fires out,
Oh, ye men that once were victors in the rout
Of the devil and his crew,
God from heaven calls to you,
Be enkindled! Blow a ram's horn!
Let a shout!

(Chr. Workers Mag.)

NEWS AND COMMENTS.

Every fourth person in New York is a Jew.

Mohammedanism has about 200,000,000 followers.

A Jewish university at Jerusalem is under consideration.

There are 995 missionary societies in the world and 21,307 missionaries.

Of the 8,000 students in the University at Tokyo, Japan, 314 are Christians.

In the Y. M. C. A. of Seoul, Korea, 872 out of 876 of its members are in Bible classes.

To supply the needs of Canada's mixed races the Bible is printed in seventy languages.—The Evangelical.

One million new members have been added to the Christian Endeavor Societies in the last two years.

Japanese members of the Methodist Episcopal church gave last year one dollar per member to home missions. For all purposes, local and connectional, they gave nearly fifteen dollars per member.—The Missionary Voice.

It is estimated that the total territory in Africa without a missionary is 5,000,000 square miles, containing 70,000,000 people.

In China the Christian Endeavor members give a number of days a year to evangelistic work, often as many as twenty or thirty days. Sometimes they provide a substitute and pay his expenses. Whole districts are being evangelized in this way.

For a long time the question of a new and simpler alphabet in China has been considered. Recently resolutions have been passed favoring its adoption. A phonetic alphabet is desired because it could be easily learned by the people. The ignorance of the common people is thought to be largely due to their present difficult written language.

A MINISTERS' MEETING.

A meeting for fellowship and mutual edification will be held by the ministers of the Eastern Conference and as many others as will accept their cordial invitation, which is herewith extended to all readers of the Mennonite within reaching distance of the place. The place is the East Swamp church, about two miles out of Quakertown, and the time is Monday, November 18. There will be two sessions, morning and afternoon, beginning respectively at 9:30 a. m. and 2 p. m. In the evening there will be a preaching service when it is expected that Bro. Yoder, now of the Roaring Springs congregation, will be the principal speaker. At the day sessions the following subjects will be discussed, opened in each case by the person named:

Pastoral visits—Why?—How? By A. M. Fretz.

How the pastor may develop and aid Christian workers in his church. By N. B. Grubb.

The foolishness of preaching. I Cor. 1:21. By E. S. Shelly.

The social and commercial side of the preacher's life. By F. J. Gabel.

Is it needful or desirable to maintain and emphasize denominational teaching and preferences in order to best advance the cause of Christ? By J. W. Bayley.

The deacons of the different congregations are especially invited to meet with the ministers, and take part in the discussions.

A. S. Shelly, Pres.

The Mennonite Year Book and Almanac 1913.

Single copy 10c postpaid
Dozen copies 90c postpaid

FED BY RAVENS.

The following experience of a Chinese convert was related by Mrs. F. Howard Taylor, of the China Inland Mission:

"Soon after Mr. Li's conversion he heard an impressive sermon by Mr. Stanley Smith upon the words, 'Covetousness, which is idolarty.' He was greatly concerned to think that, having given up idolatry, he might be betrayed into the same sin through allowing a covetous spirit to have any place in his heart. To avoid this danger he determined to keep no money and to possess no property. His little house and farm he handed over to his nephew, and devoted himself entirely to making known the Gospel, sustained by the simple hospitality of those to whom he ministered, and to whom his prayers brought help and healing for body as well as soul. His labors were wonderfully owned by God, and resulted in building a church in the Yohyang district, which he has long shepherded with loving care. As time went on he opened a refuge for the cure of opium smokers, and in this way also was made a blessing to many. This work, of course, could not be carried on without expense, and there were times when supplies ran short, and dear old Li was enabled to prove in very special ways the faithfulness of God.

"After some years a breath of

what we may call, perhaps, 'higher criticism,' reached this far-away province, and the old man heard in connection with the story of Elijah's being fed by ravens that they were not real birds that brought the bread and meat, but some kind of dark-skinned people, probably Arabs, who shared with him their supplies, for it was absurd to suppose that birds would ever act in the way described. It would be miraculous. But this way of explaining the matter did not at all commend itself to the old man's simple faith. Miracles were no difficulty to him. He had seen far too often the wonder-working power of God put forth in answer to prayer. And, besides, in this very connection he had an experience which no amount of arguing could gainsay. The story has been so carefully verified on the spot, by Mr. Lutley and others, that one has no hesitation in passing it on, strange as it may seem to our ears.

"At one time, in his refuge work, old Li had come to an end of all his resources. There were no patients coming for treatment; the refuge was empty; his supplies were exhausted, and his faith was a good deal tried. Quite near by, in the large temple of the village, lived a cousin who was a priest-in-charge, and who, when he came to see his relative from time to time, would bring a little present of bread or millet from his ample store. The old man on receiving these gifts would always say, 'T'ien-Futih entien'—My heavenly Father's grace, meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated:

"'Where does your heavenly Father's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it.'

"'But it is my heavenly Father who puts it in your heart to care for me,' replied old Li.

"'Oh, that's all very well,' interrupted the priest. 'We shall see what will happen if I bring the millet no more.' And for a week or two he kept away, although his better nature prompted him to care for the old man whom he could not but esteem for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which dear old Li was especially short of supplies. At last there came a day when he had nothing left for another meal. The refuge was still empty, and he had not the cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessings on his work and upon the people around him, he reminded the Lord of what the priest had said, asking that for the honor of His great name, He would send him that day his daily bread.

"Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose, and went to the door to see what was happening. A number of vultures or ravens, which are common in that part of China, were flying about in great commotion above him, and as he looked up, a large piece of fat pork fell at his very feet. One of the birds, chased by the others, had dropped it just at that moment on that spot. Thankfully the old man took up the unexpected portion, saying, 'My heavenly Father's kindness.' And then glancing about him to see what had fallen before he came out, he discovered a large piece of Indian meal bread, all cooked and ready for eating. Another bird had dropped that also; and there was his dinner bountifully provided. Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

"With a wondering heart overflowing with joy, the dear old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and, to his great delight, his cousin, the priest, walked in.

"'Well, has your heavenly Father sent you anything to eat?' he somewhat scoffingly inquired, saying nothing about a bag of millet he had brought, carefully concealed up his sleeve.

"'Look and see,' responded the old man, smiling as he indicated the simmering vessel on the fire.

"For some time the priest would not lift the lid, feeling sure that there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed!

"'Why,' he cried, 'where did you get this?'

"'My heavenly Father sent it,' responded the old man gladly. 'He put it into your heart, you know, to bring me a little millet from time to time, but when you would do so no longer, it was quite easy, for Him to find another messenger.' And the whole incident, his prayer and the coming of the ravens was graphically told.

"The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, became a much respected deacon in the church, and during the Boxer troubles of 1900 endured terrible tortures and finally laid down his life for Jesus' sake.

"Oh, dear friends, we are dealing with the living God today just as really and truly as did Elijah and the saints of old. I have told this incident to some length just to bring home to your hearts a fresh realization of the blessed fact that what He was, He is. Our heavenly Father is unchanged. He acts on the same principles still."

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4: 19). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (2 Cor. 9:8).

A TORN TESTAMENT.

A young man, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise found that the lecture was a bitter attack upon the Holy Scripture. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. "He looked sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud clear voice that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four Gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he siezed the fragment, and tore out three leaves which he waved aloft in one hand while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir to read the opening words of that discourse before this audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. After waiting a moment, the young man sat down. The lecturer made a feeble attempt to proceed, but it was in vain. His power over his audience was broken.—Exchange.

JEWISH NOTES.

The Zionist National Fund now amounts to nine million marks. The yearly income is 800,000 marks.

The organized Zionists of Germany increased in 1911 from 6200 to 8400. This now constitutes the largest Jewish group in Germany. The older men, the leaders of the past generation, are generally hostile to Zionism. They have been able, so a writer in Die Welt affirms, to shut the subject out of almost the entire daily press of Germany, a confession, in truth, of the power of the Jews over the press. But the young men are Zionists, including the student class.

The Bene Brith (Jewish) order in Chicago has sent its secretary, Mr. Seelenfreund, to Constantinople. He is taking great interest in the development of Jewish schools there and in the establishment of a hostel for Jewish students. American Jews are said to be more and more considering the possibility of turning the tide of Jewish emigration from Russia into the Turkish Empire—Asia Minor as well as Palestine.

The Rudolfinum is an educational institution in Vienna founded by Pollak von Rudin, who was a Jew. This fact does not hinder students there from writing on its doors, "No entrance for Jews or dogs." So bitter is Viennese anti-Semitism!

More and more are the Jews coming to the front in every province of life. Dr. Paul Ehrlich, the great blood investigator, is a Jew, as is Doctor Haffkine, who has been inoculating against the plague in India. So are Lippmann the developer of color-photography, Michelson, the physicist who measures the velocity of light; Dr. Jacques Loeb, the biologist; Prof. Hermann Cohen, the famous Neo-Kantian professor of Marburg, and M. Henri Bergson, Asser, the Dutch jurist of the Hague Conferences, Maximilian Harden, the Berlin editor; Sir Ernest Cassel, who has financed the irrigation of Egypt (a curious irony of history); Ballin, the builder up of the Hamburg-American line; Meldola, the investigator of coal-tar dyes; the painters' Solomon, Jules Adler and Max Liebermann; Doctor Zamenhof, the inventor of Esperanto; the psychologist Freud, the Sanscritist Benfey, the English government leaders Messrs. Samuel and Isaacs; Sir Matthew Nathan, head of the British Post Office; Dr. Frederick Cowen, the composer; the Russian sculptor Antokolsky; Georg Brandes, the great Danish critic; David Lubin, the founder of the International Agricultural Institute and many, many more.

The Jews, too, are afflicted with a liberalism which would throw over law and the prophets, God and the Sabbath, and expend itself in self-sacrificing talk. Doctor Soltokof describes reform Judaism with "its five o'clock tea theology, its phrases about ethics, humanity, monism" as "a liberal-religious-Sunday-suffragistic-anti-Jewish-kuddel-muddel." The last word is not in the German dictionary, but we know what he means.

Home Circle.

NGAI LAN AT HOME.

(A true story.)

By Jean Mateer Beeman.

"Why so silent this evening, dear, are you homesick already?" asked Mrs. Lucas of the young niece who had come from America to pay her a visit in the far inland Chinese city.

"No indeed," was the quick response, "it isn't that at all. Do you remember the young girl we saw on our walk this afternoon, the one who was standing at her gateway and who smiled to you as we passed? Somehow I can't forget the look of utter hopelessness which was in her face. Can you tell me anything about her?"

"That was Ngai Lan, one of my little heathen friends," replied Mrs. Lucas. "Her life is indeed a sad one. Her father deserted his family when she was a wee girlie, and her mother has had a hard struggle ever since to make a living for herself and her two children. She goes out to work by the day, and Ngai Lan, who is fifteen, has burdens far to heavy for her young shoulders. The duties of the house fall to her, and she has to make all the clothes for her mother, her young brother and herself. They have a little garden and she must attend to that, too. She is up before daylight each morning and works to the limit of her strength until long after we are in bed. But it is not the hard work which makes Ngai so sad these days."

"What can be the matter? Has any great trouble come to her?" asked Julia Morris of her aunt.

"You know that in China every girl must marry very young and leave the home of her parents to live with her mother-in-law. Mrs. Chang, Ngai Lan's mother, has recently completed all the necessary arrangements for Ngai Lan's engagement to a man much older than herself, a man whom she may not see until the wedding day, which is to be in three months' time. Hard as her life has been Ngai Lan has been happy in her home with the two who love her so dearly, and it is breaking the girl's heart to know that soon must come the parting, which perhaps will be for life, since her mother-in-law lives in another part of the Province, and Chinese women do not travel much."

"The poor dear thing!" exclaimed Julia. "I am so sorry for her! I do wish the Chinese girls didn't have such dreadful customs to wreck their lives! Would it be possible for us to pay a visit to this 'Ngai Lan' in her own home? You have been very kind to take me to several feasts and to that splendid wedding in a high-class family, but I would like so much to go unannounced into a humbler home, that I might see how girls like 'Ngai Lan, really live day by day. Would this be too much to ask?"

"Indeed it wouldn't. I frequently stop in to see Ngai Lan as I am passing her gateway, so we'll just arrange to surprise her with a call to-morrow afternoon. How would you like that?"

"It would be fine! I just can't forget the sadness of her face and it makes me long with all my heart to put a little sunshine into her life," answered Julia.

The following day, after their luncheon was over, Mrs. Lucas and Julia started out to make the call upon Ngai Lan. It was a glorious winter's day, the sun sparkled on the snow which covered everything, the air was very invigorating and as they hurried along the narrow street, they were thankful for the very gift of life.

In a short time their destination was reached. As is always the case in China, a huge mud wall surrounded the home, and the gate—a high wooden door—was closed and barred from within. In answer to their knocking a timid voice called to them: "Who is there?"

"It is I, Mrs. Lucas," was the answer. "I have brought a niece from America to pay her respects to you. May we come in?"

The door was opened instantly and the sad face of the girl smiled upon her guests as she greeted them and led them through a small courtyard into the house.

Jula looked about her in amazement. She had never seen a home like this before. First they were taken into the kitchen, a little dark room with no windows. The "stove" was built of mud on one side of the room, and there was no stove pipe to it, only an opening in the lower part, where the fuel was put in and whence volumes of smoke were coming out! Various cupboards filled with indescribable things lined the walls, and on a shelf were placed the ancestral tablets and family gods.

(To be concluded.)

No true and permanent fame can be founded except in labors that promote the happiness of mankind.—Charles Sumner.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

Marriages.

Gerhard—Bechtel. — On Saturday, October 26, 1912, at 3 p. m. in the Mennonite church at Bally, Pa., by Rev. A. Shelly, Amos Schuliz Gerhard, of Jacksonville, Fla., and Kathryn Clemmer Bechtel, of Clayton, Pa.

Deaths.

Moyer.—On October 30, 1912, at Mainland, Pa., Mary, widow of the late Henry B. Moyer, nee Shelly, aged 87 years, 11 months, 22 days. Funeral services and interment made at the Towamincin Mennonite meeting house on Sunday, Nov. 3rd. C. Allebach spoke at the house of mourning and gave a brief address at the meeting-house in German, and A. B. Shelly preached the funeral sermon in English from Ps. 75:25, 26. The deceased was the oldest member of the West Swamp Mennonite church.

Hangen.—On October 30, 1912, at Stimsburg, Pa., Elmira, nee Krammes, wife of William Hangen, aged 43 years, 7 months, 28 days. Funeral services were held at the house of mourning on Monday afternoon, November 4th. Addresses were made by A. B. Shelly and Rev. Oswald in German, and by Rev. Bachman in English. interment was subsequently made upon the cemetery of Trinity Reformed church, of which church the deceased was a member.

Mack.—On October 18, 1912, at his home in Sassamansville, Pa., Enos F. Mack, aged 76 years, 5 months and 15 days. The burial took place on the 22nd with appropriate services at the house and the Lutheran church near by. Interment in the Union cemetery of that place. Deceased was a member of the Mennonite church at Bally. He leaves one daughter, one brother and several sisters. His pastor, A. S. Shelly, preached the funeral sermon from the text, Ps. 23:6.

Contributions.

Received for the Treasury of the Pacific District Conference.

From the Emmanuels congregation, at Pratum, Ore., $14.00; from the congregation at Reedley, Cal., $45.

Gratefully acknowledged.

S. R. Aeschliman, Treasurer.

HOME MISSION.

A.—General Treasury:

Anonymous, $100.

B.—City Mission Treasury:

John G. Diehm, Dallas, Ore., $1.57; Y. P. S. Hoffnungsau, Kan., $11.57; S. S., Garden Township, Kan., $20; Bruderthal church, Kan., $38.55; anonymous $600; Y. P. S. of Tabor church, Kan., $5; C. C. Voth and family, Gotebo, Okla., $15.

C.—Church Erection Treasury:

Anonymous for Sec. church, Philadelphia, $1.80; ditto, $300.

One person, the Lord knows who, sent $1000 for the Home mission treasury. Are there others who, like this person, will lay a gift on the altar, compelled by love of the Lord and His cause? **M. Horsch, Treas.**

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

HOW CAN WE HELP OUR CHURCH PAPER?

Does our churchpaper need any help? No one feels that more than the editor himself. The number of subscribers is by far too small. Even if we could bring interesting articles from other papers, which would contribute to the edification of the readers, it would not be characteristic of our church, except in so far that the editor thinks it suitable for his readers.

Our paper, "The Mennonite", would become more our paper, if we would work for it, not only by trying to increase the subscription list, perhaps even donating to the publication, but by giving ourselves not only to Jesus Christ, but also for the church and denomination in which God has placed us.

We can help our paper by contributing timely articles or interesting correspondences. If we can not do that, we can perhaps induce others to write for the paper or to send in essays read before one or the other society, conference or convention.

There are some faithful writers who do not fail to contribute to the paper, whenever they can, trying to make it more interesting, especially Bro. A. B. Shelly, but there are only too few of them. These are mostly older men, who see the need, while our younger members, with few exceptions, do not feel it their duty, much less their privilege, to help. Yet the editor can not write all the articles, even if the assistant editor helps faithfully with timely editorials, for the editor has three papers to edit, so his time and strength is divided.

Do you not think the "Mennonite" would be more interesting to you and your friends if you would write for it yourself? Is here not an opportunity to use your talents, or may be the talents of others, for the upbuilding of the kingdom of Christ and the edification of the saints? It would be a great help if every congregation would appoint a correspondent for our churchpaper and make it his duty not only to solicit subscriptions, but besides writing himself, to urge others to write or to send in articles read in societies.

Will we not make an effort to make our church paper in the new year upon which we soon will enter a better and more interesting paper?!

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

Correspondence.

Roaring Spring, Pa., Nov. 10 1912. The corner-stone of the Napier Mennonite church was laid with impressive ceremony. Rev. W. H. Grubb, of Quakertown, preached the sermon and officiated at the "Laying of the Stone." The weather was all that could be expected and a large number of people assembled. The offering of the morning was $76.63. The soliciting committee has appointed Rev. Silas Grubb, of Philadelphia, and Rev. W. M. Grubb, of Quakertown, as treasurers and all contributions should be sent to them.

H. G. Snyder.

Richland Center, Pa., Nov. 8, 1912. Preparatory services were held in the Bethel Mennonite church on Friday evening, Nov. 1. Nearly all the members were present and were permitted to listen to a splendid sermon delivered by Rev. Henry Rosenberger of the old Mennonite school.

At the communion services on Sunday following, November 3rd, a fine congregation assembled and partook of the sacred emblems.

We sincerely hope and pray incessantly that our beloved congregation will ever continue in brotherly love and kindness toward one another and that the blessed Spirit of God may continue to rule mightily in the hearts of our little band and all Christ's children, so that His kingdom will keep on spreading until all people bow the knee to Christ the great Redeemer of all mankind.

H. W. Shelly, Pastor.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

LOVE IS THE KEY TO SUCCESS.

"I like my job," is unmistakably the key to many a man's success. To be on good terms with one's work certainly lightens labor and makes toil a pleasure. And these things contribute largely to the measure of one's achievements. The value of this accomplishment, for an accomplishment, a triumph, it is, is nowhere more noticeable than in the Christian ministry and in Christian work generally. The Rev. James Stalker gives the key to his success in these words: "I fell in love with my congregation. It made it easy for me to do anything for my people." Love lightens and sweetens labor.

Where the pastor is really in love with his people, under no circumstances can it be long until that Christian love, affection and esteem are mutual. And where the love of God reigns between pastor and people and among the people themselves their labor together can not be in vain. Grace and truth triumph where faith and love are enthroned.

Love for the people is one of the secrets of success in foreign mision work. Love conquers prejudice and hate and more quickly than anything else dispels suspicion and distruct. He goes unworthily to the foreign field, who is not impelled to do so by love to God and whose heart is not aglow with love for the benighted ones to whom he is sent. It matters little how much learning and natural ability one may possess, except he be among the people as one who tenderly loves them because Christ died for them and they know Him not, he will be a failure as a missionary.

Except the love of Christ constrains, how can any one expect to succeed in winning others to the faith and service of Christ? What can one accomplish in the Spirit of professionalism? How can one serve in Christ's stead without the Christ Spirit of self-sacrifice and compassionate tenderness for those whom he serves whether to win them to the faith or to build them up in it? How can one be possessed with the zeal of the Lord except there be a passionate love in his heart especially for those who are as sheep without a shepherd? The preacher is to be pitied, whose heart does not respond in tender solicitude for the neglected, the oppressed, or the misguided to whom he is sent to minister in Jesus' stead. The people, too, are to be pitied. But the people, too, must have the same spirit if the preacher is to succeed.

(Ev. Messenger.)

Our New
Book Catalog
for 1912—13
is now ready, will mail it free to anyone who will ask for it.
Mennonite Book Concern, Berne, Indiana

Editorial.

Now that election is over and the insincere politician will for four years cease from protesting that he is his best friend ready to lead him to his highest good, we will consider who is the workingman's best friend. Let us first ask the question, what kind of a friend does the working man need? Is it simply one who will offer him special opportunities in a material sense by bettering his job, increasing his wages, and getting for him a recognition that he is a man with a head, a heart and hands, who has brains that are capable of thinking, feelings that may be hurt, and talents that may be devoted to works of skill and deeds of kindness? The self-respecting man does not want others to do for him what he can do for himself. If he can make opportunities himself he will very much prefer doing so to having some one else going ahead opening the doors to them for him. He would rather have a job that he deserves because of his skill and fitness than one which he does not fit into but has gotten through the "pull" of someone else. Indeed, it is an insult to him to have anyone plead that his feelings be respected and his talents appreciated even though he is a workingman. First of all, he is a man and wants recognition on the ground of his manhood, not because he is a workingman or a member of some other caste classification that an inconsiderate class of individuals would try to bind him to. The

enemy of the workman is the one who would ignore his manhood and regard him only as a workingman or a machine. To this class belongs the agitator who tries to interest him from a class standpoint and the philanthropist who endeavors to help him, from the standpoint of another class. They are both unreliable friends. Men who work need no special pleaders, but they do need to assert their manhood. Their greatest friend or their greatest enemies are those with whom they associate in their daily tasks. In industrial troubles the capitalist and the investor are not nearly so much of a consideration as the shop-mate and the fellow craftsman. Dishonest work, disloyalty to fellow employees and general unreliability defeat the wage-earner and have more to do with his distresses and hardships than all the employers in the world. The workingman must be the workingman's friend; when once the wage earners are all honest in the selling of their labor and loyal to their fellows there will be no power financial or political that will be able to deprive them of the things and considerations they justly deserve. Most of this talk that employers, as a class, are robbers and the possession of property aquired by honest efforts is a crime, is all nonsense. The stirring up of envy and bitterness against one side without correcting the shortcomings of the other is dangerous and reacts with awful consequences upon the side which commences this sort of a thing. It is up to the wage-earners to give a just value for what he takes and to assert his dignity as a man.

There is one kind of friendship that no one can afford to ignore It is the friendship of the Master. He appeals especially to those who work with their hands. He was a carpenter before He was a teacher or a healer. He worked for men and with men before He died for them. Labor and His sympathy for those who labor were the themes of some of His principal messages. His intimate friendships were among those whose hands were rough and muscles hard from the tasks the earning of their daily bread imposed upon them. He entrusted the responsibility of letting the world know of the salvation He had to give to those who were more familiar with the use of nets than the subtle power of words. The apostle to the Gentiles was one who earned his way as he carried His message to strange peoples in strange lands. The close companionship which all those who labor and are heavy laden may have with Him brings the inspiration that produces sacrifice, love character and contentment. It is the only way to true prosperity.

A LITTLE INTEREST AND WHAT CAME OF IT.

Near the city of York, Pa., several years ago, some one passing along the road early in the morning stumbled across the bodies of two boys. They had been murdered—shot to death. They were boys of good character and people were naturally very much wrought up by the crime. One of the men who helped to carry away the bodies was heard to declare, "I would help to hang the man who did this foul deed, even though he were my own son." Detectives were at once placed on the trail and were not long in finding and arresting the young man who committed the deed. It was the old story of strong drink. It appears that he was going along the road in a very disorderly manner when he met the two lads and either because they feared that more liquor would make him more dangerous, or because they thought it would throw him into a stupor and so put him in danger of freezing to death, they undertook to take the remaining flask of whiskey from him. People will mix whiskey with all kinds of dangerous things; they will carry it with them when they go fishing or gunning; they often use it when they work in dangerous places. The result very often is an accident that costs lives; but of all places where fire-arms should not be, the pockets of an intoxicated person are the worst. When this particular young man in his drunken way realized that the boys were robbing him of his drink he drew his revolver and shot one of them. Suddenly he realized what he had done. Drink had made him a murderer. It led him to double his crime, "the other one," he reasoned, "will tell on me," and so he shot him, too. Imagine the shock that came to the man who said, "I would help to hang the man who did this foul deed, even though he were my own son," when it was dicovered that it was indeed his boy who had done the deed. He did a father's part even though he had rashly spoken. He sold all his property and engaged the best lawyers to defend the boy at the trial. But it was no use. The murderer had confessed, there were no extenuating circumstances save that his life previous to the crime had been an orderly one and, if we may call it an extenuating circumstance, he was under the influence of drink when the crime was committed. The sentence of death was pronounced and nothing turned up to warrant a new trial, beside it all his parents had spent every penny they owned and were in no position to make a further fight for his life. The days drew on. The boy had but two more weeks to live. He was hopeless and helpless in the face of certain death brought on by his own crime for which there was no reasonable excuse.

A Mennonite minister from the country (no matter what his name happens to be, you may perhaps be aquainted with him) was visiting friends in the city of York. It was on a Sunday afternoon and they were walking about the city when in course of their wanderings they came to the county jail. "There is a man of your name," said his friend, "in there who is under the sentence of death and is sure to be hanged in a few days, do you know anything of him?" The minister did not, but he naturally was interested. A person of the same name as one's self, even if he is a condemned criminal, is sure to make one want to know more about him. "I am aquainted with the warden," said the friend, "and perhaps he will let you see him." The minister was introduced and the warden very kindly permitted him to interview the condemned man. They talked a little while together. It was of home, of mother and father; the man wept, there was still a tender spot in his heart. Then they talked of Jesus and His mercy even to the thief on the cross. The condemned man confessed a hope that mercy would be shown to his soul. As for his present life he had long ago given up the idea of saving it. His thoughts were about how he would meet the end, he was hoping that he could go to the scaffold bravely. Perhaps sometimes in his hopeless moments he did clench his fists and tighten his jaws as the bitter thoughts against the fate before him which words could not express, passed through his mind, but the hope of living beyond next Friday a week was dead.

The minister went home with a heavy heart. He knew that society must mete out its most effective punishment against those who take life, and that the great majority of the people who go to make up society are convinced that the death-penalty is the proper punishment to be imposed upon murderers. But he thought of the parents who had sacrificed their all to save their boy and of their condemned boy. Moreover he did not believe in capital punishment. His church always protested against it and he could not understand how that two wrongs make one right. If a crime is so terrible as to cost one life (or, as in this case, two lives), why add to its horror and make it cost another, even though it be the life of a worthless fellow?

That night he wrote to the governor of the state telling him of his interest in the case and asking that the way be opened for an appeal for a change of the sentence from the death penalty to life imprisonment. The governor very graciously changed the date of the execution in order to permit the case to be looked into and to give the friends of the man a chance to carry their case to the proper authorities. What followed is mere detail, sufficient to say, the man who had nothing to look forward to but certain death on the gallows is now a life prisoner in the Eastern Penitentiary. The little interest that a stranger showed to one whom everyone believed deserving of all that was coming to him, earned the gratitude of aged parents and gave a miserable wretch an opportunity to live and serve God if he will, so long as he is spared.

Our story is ended. We have no moral with which to end it except to say that it is worth one's while to interest one's self in those who are hopelessly and helplessly lost.

OUR ASSOCIATIONS.

The pot and the jug were unsuited companions. The closer the jug came to the pot the more of its soot defiled it. When they made a journey down the river the jug floated too near its companion, the bump cracked it and it sank out of sight while the iron pot floated on to its end no better for its association with the cleaner vessel. Companionships which mix good and bad, the clean and the unclean are always that way. The evil corrupts and destroys the good and pure but gets nothing by having robbed its better companion. Of the thousands of young men and women who drift away to ruin and destruction there are usually but two words required to explain their plight: **Bad company.** This is an old, old theme,—as old as the human race.

Young people often tire of it and because they don't listen they fall. If a man is to become a useful citizen, an honor to himself, his country and his God, it will only be as he keeps himself

free from the entangling alliances that have no other influences but to degrade. If woman is to honor the virtues of sisterhood, wifehood and motherhood she must shun as she would death itself those associations that lower her dignity or soil her purity. We fight intemperence, impurity, unbelief and crime because they are the evils that make society's position insecure. Why not keep the seed from sprouting alltogether by shunning the companionship and the influence of the drinker and the drink-seller, the impure liver, the unbeliever and the wrong-doer?

In the early days in Australia a society of Scotchmen sent to Scotland for a living thistle plant, the emblem of their native land. They had banquets and made speeches over it and finally planted it in a public garden so that all who saw it might be reminded of the homeland far away. Soon the winds carried the thistle-downs each with their little seeds to the fields round about and the thistle came to be a pest before they knew it. Today they wish that their patriotism had not run in the direction of bringing the seeds that were to become the curse of succeeding generations. The little influence even that persons of evil minds and evil lives, are planting in our lives may grow into curses. Keep away from them.

Robert Roth.

OLD BIBLES.

(Continued.)

The passing of the old family Bible and the universal use of the handy smaller editions while from a practical every day point of view may be a rather good thing, still it imposes a serious loss upon the world. The family Bible was the family record. The accuracy of its records was insured because it was partly in the hands of those whose family history was recorded and thus subjected to the checks that would prevent mistakes from being perpetuated. Information of the most valuable kind has often been furnished to the world by old family Bibles. Mistakes of historians have been corrected, children have been able to secure rights which otherwise would be denied them and a correct regard for ancestry was fostered. There is nothing in modern life to take the place of the old family Bible except a rapidly disappearing sentiment that at least one Bible of the family if not for practical use should be in the home to preserve the family history. It remains for Bible-reading, God-fearing and home-loving people to see that this sentiment is not permitted to die out.

German people or people of German descent have done more for this nation with their Bibles and hymn books than they ever could do with arms. We may not find many relics of ancient warfare in our homes but every home prices as heirlooms and family history the evidences of the piety of our ancestors in the Bibles and hymn books brought over the sea in chests when the greater portion of America was a wilderness inhabited by naked savages. Upon the piety they represented the character of the children has been built. Soon the day will pass when our children no more read the German language, indeed it has passed in most quarters. But character and faith are not limited by the tongues men speak. If we may be satisfied that it is a Bible, let it be in any tongue about which the associations of family life cluster, we may be sure that the faith it inspires is esteemed and the God it revealed is loved. Would it be an unreasonable thing for us to suggest to our readers that when their children leave the parental roof to make homes of their own they give with their blessing a copy of the Holy Scripture? Let it be of those copies that still provide for a family record.

NOTES ON THE C. E. TOPIC.

Nov. 17.

Mistakes Often Made.

Prov. 14:1-24.

The latitude of our subject compels a review of our whole life. The mistakes that we often make are generally the mistakes that we have always been making. It is not necessary for the school boy to put his name to the essay he writes. The master can easily identify it by the errors and mannerisms to which he knows the boy is given and which he has been laboring hard to correct. So, too, are our lives very often distinguished by the errors to which we are given. One of us is foolish with his money, another is careless in his speech and understates or overstates facts; another is apt to let his temper run away with him, we say he is losing his temper when he is holding fast to it; another is greedy; another has a sharp tongue, the tongue of another is bitter; some love ease inordinately, others go to extremes even in the amount of labor they undertake to do; some are too thoughtful about self, others too thoughtful about others. But what is the use of adding more examples to our already lengthy list? The point is that mistakes in our lives, which have become a habit, are the things by which we are best known. The Christ life portrays the Christ character, the only way of correcting the errors that make us unlovely and unchristly is to become, by His help, more and more like Him.

The chapter suggested for this subject is worth studying in the light of our own lives. Notice how often foolishness is mentioned and ask yourself. How often have I been foolish in this particular? You will notice that for every vice a contrary virtue is suggested. Verse 12 is the most impressive in the chapter: "There is a way which seemeth right unto man but the end thereof are the ways of death." Bold, unadorned evil is common enough, but we don't think of going into that kind of evil as a mistake. That is deliberate wrong-doing. Doing the things that seem right or that we persuade ourselves into thinking that they seem right are the things we call mistakes. We either fool ourselves or permit ourselves into being fooled when we make mistakes. The Christian must find the safeguards that keep him from being fooled. What are they? The enlightenment of the Spirit, prayer, companionship with Jesus and an honest, lifelong attempt to become like Him.

NOTES ON THE S. S. LESSON

Nov. 17.

The Great Question.

Mark 8:27-9:1.

Golden Text—Mat. 16:16.

Jesus was rapidly coming to the time of His greatest trials. The time had come when He must be sure of His followers and His followers must be sure of him. The question He put to the disciples is the most important of all questions. To give Jesus the only highest place among the prophets would be robbing Him and denying Him. His claims to the Messiahship either must be allowed or He means nothing to the world but an imposter. The question, "Whom say ye that I am?" must be met by each individual fairly and squarely. To ignore it is to ignore Him and reject Him for whosoever is not for Him is against Him. The conviction that Jesus is the Christ must have a higher source than mere intellect Intellect can pay its highest tributes to Jesus, but Jesus becomes the real saving power to men only as the fact of His Messiahship and divinity is born of faith.

It seems strange to us that the disciples should have remained so stupid in regard to the doctrine of the cross, of which he had so much to say. It was only after they had received the enlightenment of the Spirit that they realized its full meaning. Without that enlightenment none can understand Him. The time was now ripe for Him to reveal His rejection, suffering, death and resurrection. Those who accepted Him as the Christ needed this warning to prepare them for the supreme trial of their faith.

Why must He die? Because the law laid down death as the penalty for sin. Jesus alone could pay that penalty for all since He was sinless and the law had no claim on Him. His blood alone could purchase forgiveness and pardon. His resurrection must follow to prove life after death and a deliverance from sin's power.

Peter's rebuke suggested the devil's temptation. The devil had suggested a conquest of the world through worldly means. Peter had in mind the power of Jesus over material things. How, he must have thought, could one with Christ's power be killed? Peter voiced the most positive confession of Jesus, but he soon fell and became the mouth-piece of the devil to advice him to avoid the cross. No wonder the Master calls him Satan.

Jesus, as Son of God, soon to die and then to triumph over death, sets down three conditions of discipleship. Those who would go with Him to death and then to triumph must (a) deny self, (b) take up the cross and (c) follow Him. Deny means to give up, ignore and even to hate self. The cross was a hard doctrine. It meant the greatest shame, the greatest sorrow and the greatest agony. It menat that those who take it up must endure as Jesus had to endure. To follow Jesus meant to live according to the doctrines He taught, to be lowly, to serve rather than be served, and to be "despised and rejected of men.' These three conditions are the unalterable rules of discipleship. One writes concerning V. 35 and 38: "The man who seeks his personal welfare—even the highest life—will not gain it, but the man who loses sight of personal interest—even the highest—for Jesus' sake and the gospel's, will gain the very thing of which he has lost sight. To gain the whole material world at the cost of the loss of one's true self is a mad bargain."

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

News of the Week.

SPANISH PREMIER IS ASSASSINATED

Jose Canalejas, Head of King Alfonso's Cabinet, Murdered in Madrid.

Madrid, Spain, Nov. 12. — The Spanish premier, Jose Canalejas, was assassinated in Madrid today. The assassin was captured by the police and later committed suicide. He gave the name of Manuel Pardinas Serrato Martin and said he was a native of El Grado in the province of Huesca.

Martin fired four shots at Premier Canalejas as he was entering the ministry of the interior to attend a cabinet meeting.

Many arrests were made following the assassination. Practically every well known anarchist in Madrid, as well as many republicans, had been locked up within two or three hours. The police were anxious to guard against further outbreaks against any other government leaders

The authorities expressed the opinion that Martin was inclined to his act by inflammatory speeches made at a meeting Sunday in memory of Francisco Ferrera, the anarchist executed at Barcelona immediately following the riots there a few years ago, which nearly culminated in a revolution throughout the Catalan provinces.

Canalejas a Reformer.

Madrid, Nov. 12.—Senor Canalejas, who was assassinated today, belonged to a wealthy and prominent family. He came to the front in political life only in 1900, when he took a leading part in the campaign against clericalism. He had, however, taken great interest in politics as a student and public speaker for many years before that. At the age of twenty-five he became a member of the Spanish parliament, attaching himself to the advanced liberal section.

He became a member of Premier Sagasta's cabinet in 1902 as minister of agriculture. He introduced many reforms, especially in regard to the working classes, and eventually created a department of labor.

Caused a Stir in Spain.

When he was asked in February, 1910, by King Alfonso to form a ministry the request caused a great sensation, as it was the first time in the history of Spain that an advanced radical had been placed at the head of the ministry. His cabinet has since undergone many changes, but he has always retained the leading place. He had much to do with the signing of the agreement between Spain and France on the question of the future of Morocco, which was recently satisfactorily settled.

The project introduced by Senor Canalejas for the separation of chuch and state in Spain caused a rupture of relations between that country and the vatican. These have since been resumed and the question of separation is being discussed with a view to a friendly settlement. The Spanish government, however, insists on the supremacy of the civil power.

BALKAN ALLIES CONTINUE THEIR VICTORIOUS MARCH

Stubborn Turkish Resistance.

London, Nov. 12. — Military experts express the opinion that the Bulgarian forces now pounding at the outer defenses of Constantinople are meeting with greater resistance than they had expected.

Fighting has been in progress for several days along the Tchatalja line, and though it has been reported repeatedly that attacking troops had gained important advantages, somehow they have not appeared to be making much progress toward the Turkish capital.

To the rear of the Tchatalja defenses all accounts indicated shocking conditions, with thousands dying of starvation, disease and neglected wounds.

From Head of Robert College.

New York, Nov. 12. — Cleveland H. Dodge, of this city, today received the following cablegram from Dr. Gates, president of Robert college at Constantinople: "The missionaries and colleges at Constantinople are all right. The city is tranquil. Our college is in session as usual."

London, Nov. 9.—Another milestone in the victorious sweep of the Balkan allies was the entry of the Greek army into Saloniki, which means almost as much to the Greeks as the ancient capital Uskup to the Servians. Crown Prince Constantinine, after an interview with the commandant and the foreign consuls, received the surrender of the Turkish army under conditions imposed by him.

The report of a massacre in the city had not been confirmed in any way and is not credited. Twenty-five thousand Turks gave up their arms and were paroled until the end of the war. All foreigners apparently are safe and will be able to depart by ship if they so desire.

The Bulgarians and Servians have taken another important seaport, Kavala, to the east of Saloniki and an important town on the railroad to Constantinople, Gumurjina, further strengthenenig their footholds in the cordon separating the main Turkish armies in the east from the scattered garrisons in the west.

The complicated plan of campaign in Thrace is being carried out without noteworthy reverses. The Turks claim to have defeated the Bulgarians in a two-days' fight north of Adrianople, but this is received skeptically like other Turkish claims to victory. Adrianople holds out, but the important work which Bulgaria has in hand is forcing back the Turk to his capital, and this continues relentlessly. Nazim Pasha's position appears to be hopeless; the Bulgarians are reported to be already in the forests south of Lake Derkos, which brings that wing to the rear of the Turkish army.

Constantinople, Nov. 10. — Among the measures to prevent an outbreak of disorders, the government, with a view to preventing agitation by the union and progress party, has closed all the unionist clubs and has ordered disarmament of all classes of the population. Guns, pistols, swords and daggers are confiscated wherever discovered. Even refugees are compelled to surrender any weapons in their possession and cart loads of miscellaneous articles of a deadly nature are daily brought to the ministry of war.

The outbreak of cholera is assuming serious proportions. Twenty-three cases had occurred among the troops along the Tchatalja lines up to Wednesday. There are many more suspected cases among the wounded. A train load of wounded has just reached here, eight of the soldiers having died on the way, presumably from cholera.

LARGEST CROP OF CORN WORLD HAS EVER GROWN

Government's Preliminary Estimate 3,169,137,000 Bushels.

Washington, November 8.— More definite information as to the size of the greatest crop of corn the world ever has known was given today when the crop reporting board of the United States department of agriculture issued its preliminary estimate of the country's total production in the November crop report. Heretofore the estimates of the corn crop have been based upon condition reports. The November report, made up from reports of agents and correspondents of the department's bureau of statistics and issued at 2:15 p. m., announced also the preliminary estimate of the total production of buckwheat, potatoes, flaxseed and tobacco; the yield an acre of each, the country's principal crops, and the amount of corn of the 1911 crop remaining on farms November 1. Details of the report follow:

Corn Quality 101.1 Per Cent.

Corn—total production, preliminarily estimated, 3,169,137,000, compared with 2,531,488,000 bushels last year, and the record crop of 2,927,416,000 bushels in 1906. Yield an acre, 29.3 bushels, compared with 23.9 bushels last year and 26.7 bushels, the ten-year average. Average farm price, November 1, 58.4 cents a bushel, compared with 64.7 cents last year. Quality, 101.1 per cent., compared with the ten-year average. Corn if 1911 crop remaining on farms November 1 was 64,764,000 bushels, compared with 123,824,000 bushels of the 1910 crop remaining on farms November 1, last year. The farm value of the corn crop, December 1, last year, was $1,565,258,000.

Buckwheat—Total production, preliminarily estimated, 19,124,000 bushels, compared with 17,549,000 bushels last year, and the record crop of 22,792,000 bushels in 1866.

See the Potatoes.

Potatoes—Total production, preliminarily estimated, 414,289,000 bushels, compared with 292,737,000 bushels last year, and the record crop of 389,195,000 bushels in 1909. Yield per acre, 112.3 bushels, compared with 80.9 bushels last year and 94.3 bushels the ten-year average yield. Average farm price, 45.5 cents per bushel, compared with 76.3 cents last year. Quality, 102.4 per cent., compared with the ten-year average. The farm value of the potato crop December 1, last year, was $233,778,000.

Apples—Total production, preliminarily estimated, 69.9 per cent. of a full crop, compared with 62.4 per cent. of a full crop last year and 51.3 per cent., the ten-year average. Quality, 83 per cent., compared with 78.2 per cent. last year, and 72.1 per cent, in 1910.

Wheat—Total production preliminarily estimated, 720,333,000 bushels, compared with 621,338,000 bushels last year and the record crop of 148,360,000 bushels in 1901. Yield an acre, 16 bushels, compared with 12.5 bushels last year and 14 bushels, the ten-year average. Average farm price, 83.8 cents a bushel, compared with 91.5 cents last year.

Oats—Total production, preliminarily estimated, 1,417,172,000 bushels, compared with 922,298,000 bushels last year, and the record crop of 1,186,341,000 bushels in 1910. Yield an acre, 37.4 bushels, compared with 24.4 bushels last year, and 29.5 bushels the ten-year average.

Barley—Total production, preliminarily estimated, 224,619,000 bushels, compared with 160,240,000 bushels last year and the record crop of 178,916,000 bushels in 1906.

Rye—Total production, preliminarily estimated, 35,422,000 bushels, compared with 33,119,000 bushels in 1910.

More Hay Than Ever.

Hay—Total production, preliminarily estimated, 72,425,000 tons, compared with 54,916,000 tons last year, and the record crop of 70,798,000 tons in 1908. Yield an acre, 1.47 tons, compared with 1.14 tons last year and 1.43 tons, the ten-year average. Average farm value, $11.80, compared with $14.62 last year. The farm value of the hay crop December 1, last year, was $694,570,000.

Final estimates of the crop reporting board giving the harvested acreage, production and value, of important farm crops of the United States will be announced by the department of agriculture early in December.

LYNCHING IN NORTH DAKOTA

Steele, N. D., November 8.—George Baker, in the Kidder county jail here, charged with the murder of his wife and father-in-law, Thomas Glass, was taken from the jail early today and lynched. It is the first lynching in North Dakota within a decade.

One week ago today Baker returned from California, where he had been living and from whence his wife had preceded him by about two weeks, to Dawson, N. D., and entering the home of Mr. Glass, opened fire, killing both his wife and father-in-law. The shooting is said to have been the result of family trouble. A mob of fifty men overpowered the sheriff and deputies, and taking Baker from the jail hanged him within the city limits.

SOCIALIST PUBLISHER ENDS LIFE WITH SHOT.

Girard, Kan., November 11.—J. A. Wayland, founder and owner of the Appeal to Reason, a Socialist weekly newspaper published here, shot and killed himself in his home last night. Mr. Wayland was unconscious when found by his housekeeper shortly after midnight. He died a few minutes later. He had fired a bullet into his mouth, muffling the sound in the bedclothes.

Between the leaves of a book lying on the bed the following note was found: "The struggle under the competitive system is not worth the effort; let it pass."

Friends of Mr. Wayland attribute his act to despondency over the death of his wife, who was killed in an automobile accident a year ago.

Mr. Wayland was to have appeared in the federal court in Ft. Scott, Kan., today to answer to a charge preferred by the government against the several editors and the owner of the Appeal to Reason, of circulating through the mails defamatory matter concerning an official of the federal prison at Leavenworth. The attack was printed in Wayland's paper last winter.

Octavo Anthems for Christmas

Grades of Difficulty

I Simple. II Medium. III Difficult.

1.—Halelujah Chorus.
From "The Messiah" (III). Handel. Simplified so as to be available for the average church choir. ..... .06

39.—Fear Not.
Solo, soprano; duet, soprano and tenor, chorus (II). From the cantata "The Shepherd King". Gabriel. ..... .12

40.—Sing, O Heavens.
Solo, soprano or tenor, chorus (II). L. O. Emerson. ..... .10

72.—Sing, O Heavens.
Chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus (II). Closing with "O Come All Ye Faithful". L. O. Emerson. ..... .15

74.—O, Little Town of Bethlehem.
Chorus, duet for soprano and alto (II). Evans. ..... .10

98.—The Birth of Our Savior.
Full chorus throughout (III). Colson Rich. ..... .08

125.—Christmas Anthem.
Duet, alto and tenor; unison chorus; full chorus (II). Davis. .10

126.—The Angel's Song.
"It Came Upon the Midnight Clear." Chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus (II). Gabriel. .12

127.—All Hail the Morn.
Full chorus (III). Sanford. ..... .10

153.—The Star and the Wise Men.
Male quartet with alto obligato (I). From the cantata "Jerusalem" (I). Gabriel. ..... .06

154.—Glory in the Highest.
Chorus from the cantata "Jerusalem" (I). Gabriel. ..... .06

164.—The New-Born King.
Chorus, solo for soprano, duet for soprano and alto; bass solo. (II.) From the cantata "The Eternal City". Gabriel. ..... .12

194.—O Thou that Tellest Good Tidings.
From Handel's "Messiah." Simplified. Bass solo, chorus. (III.) Handel. ..... .15

195.—Messiah is King.
Duet for soprano and alto; trio, soprano, alto and tenor, chorus. (II). Ashford. ..... .15

196.—We Have Seen His Star.
Soprano solo, chorus. (II). Fearis. ..... .15

271.—Hail to the King.
Chorus, soprano and alto duet, soprano solo. (III). Beirly. .12

280.—The Birth of Christ.
Chorus, soprano and alto duet. (II). Hughes. ..... .12

281.—While Shepherds Watched their Flocks.
Soprano or tenor solo, chorus (II). Solly. ..... .08

282.—The Joyful Morn is Breaking.
Chorus (III). Evans. ..... .12

284.—The Seraph Band.
Chorus (III). Beirly. ..... .12

289.—(a) The Midnight Song.
Soprano and alto duet, chorus, soprano, alto and tenor, trio. (III). Davis.

(b) Christmas Bells.
Chorus. Beirly. ..... .18

290.—Angel Voices.
Chorus. (I). Fearis. ..... .08

329.—Hark! What Mean Those Holy Voices.
Chorus. (II). Westhoff. ..... .08

Christmas Post Cards With Combined Greetings:

"A Merry Christmas and A Happy New Year", and with Bible Verses.

566.—12 beautiful cards with birds and holly decorations..... .25
219.—12 embossed cards with winter scenes and holly decorations... .25

Christmas Services for the Sunday School

The Guiding Star (R)	—	Christmas (R)
Echoes of Bethlehem (R)	—	Message of Joy (R)
Joyful Tidings (R)	—	Christmas Bells (R)
Glad Tidings (R)	—	Christmas Hosannas (R)
Christmas Bells (R)	—	Bethlehem Chimes (R)
Christmas Carols No. 3 (R)	—	Christmas Carols No. 4 (R)
The King of the World (L)	—	The Morning Star (L)
Christmas Angels (L)	—	The Gift Divine (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

Sunday School Recitations for Christmas.

Excelsior Recitations and Exercises for Christmas. Rosche.
This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this colection to be just what they want. Price, per copy, postpaid .15
The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.

Christmas Treasury. Lorenz.
(New). Per copy postpaid ..... .15

Christmas Chimes. Lorenz.
Christmas recitations, exercises, etc. Per copy, postpaid..... .25

Christmas Recitations and Dialogues No. 11. Fillmore.
(New). By Chas. M. Fillmore. Pieces suitable for opening and closing; verses for little folks; some Christmas classics; dialogs, short orations. Also some fine Christmas songs. Price..... .10

Sunday School Recitations for Christmas, No. 1.
(C. P. H.) Contains 38 different numbers with sufficient material for a large Sunday school. Price..... .50

Sunday School Recitations for Christmas, No. 2.
(C. P. H.) Contains 37 different numbers of recitations and dialogs. Price ..... .50

New Christmas and New Year Post Cards

With Scripture Texts.

588.—12 Christmas Cards.—Winter landscapes on tinted back ground pine branches, Scripture texts. ..... .25

17X—10 Christmas Cards.—Beautifully decorated imprint "Blessed Christmas and Merry Christmas." ..... .10

935.—12 Christmas Post Cards.—Winter sceneries, bells and fir branches. ..... .25

905.—12 Christmas Post Cards.—Landscapes with holly decorations, very beautiful ..... .25

906.—12 Christmas Post Cards.—Winter scenes with holly decorations ..... .25

944.—12 Christmas Post Cards.—Sceneries and fir tree branches.... .25

217.—12 Christmas Post Cards.—A very beautiful embossed card with bells and holly decoration..... .25

941.—12 Christmas Post Cards.—Landscapes in winter..... .25

933.—12 Christmas Post Cards.—Pictures of the manger, fir tree branches ..... .25

936.—12 Christmas Post Cards.—Winter scenes and other decorations ..... .25

918.—12 Christmas Post Cards.—Landscapes in winter, bells, and fir tree branches ..... .25

899.—12 New Year Post Cards.—Sceneries and flowers..... .25

879.—12 New Year Post Cards.—Birds and holly decorations..... .25

890.—12 New Year Post Cards.—Bells and holly decorations..... .25

900.—12 New Year Post Cards.—Winter scenes and fir tree branches .25

570.—12 New Year Post Cards.—Bells, winter scenes and floral studies ..... .25

MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII | BERNE, INDIANA, November 21, 1912 | No. 46.

THANKSGIVING.

By Helen M. Richardson.

For what shall we give thanks as years pass by,
And troubles throng and vexing cares abide?
For blessings, only? Nay, for joys denied
We raise glad peans to our Lord on high.

That which has been withheld perchance had been
Our ruin, and the Father knowing well
Our weakness sent the cruel pain that fell
With crushing weight, yet did so discipline

Our hearts that when the crucial moment came
To test our strength if found us armed indeed,
Not to resist, but in our pressing need
Still to give thanks for strength that overcame.

For what give thanks? For live in bounteous store—
Love that doth mingle bitter with the sweet,
E'en to make happiness the more complete,
As saints of old pain's crucifixion bore.

So while we bend the knee and raise the song
Of glad thanksgiving for the wheat and grain,
A flag from sea to sea without a stain,
Health, food and friendship and unnumbered throng

Of blessings, Father, may we not forget
To thank Thee, also, for the cross we bear,
Our modicum of grief, our willing share
Of all the trials that our lives beset.

—American Messenger.

PRESIDENT TAFT'S PROCLAMATION.

Washington, November 7.—President Taft today issued a Thanksgiving proclamation setting aside Thursday, November 28, for the observance of that day.

The proclamation follows:

"By the President of the United States of America:

"A proclamation:

"A God fearing nation, like ours, owes it to its inborn and sincere sense of moral duty to testify its devout gratitude to the All Giver for the countless benefits it has enjoyed. For many years it has been customary at the close of the year for the national executive to call upon his fellow-countrymen to offer praise and thanks to God for the manifold blessings vouchsafed to them in the past and to unite in earnest suppliance for their continuance.

"The year now drawing to a close has been notably favorable to our fortunate land. At peace within and without, free from the perturbations and calamities that have afflicted other peoples; rich in harvests so abundant and in industries so productive that the overflow of our prosperity has advantaged the whole world; strong in the steadfast conservation of the heritage of self-government bequeathed to us by the wisdom of our fathers, and firm in the resolve to transmit that heritage unimparied, but rather improved by good use, to our children and our children's children for all time to come, the people of this country have abounding cause for contented gratitude.

"Wherefore, I, William Howard Taft, President of the United States of America, in pursuance of long established usage and in response to the wish of the American people, invite my countrymen, wheresoever they may sojourn, to join, on Thursday, the 28th day of this month of November, in appropriate ascription of praise and thanks to God for the good gifts that have been our portion and in humble prayer that His great mercies toward us may endure.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 7th day of November, in the year of our Lord, one thousand nine hundred and twelve and of the independence of the United States of America the one hundred and thirty-seventh.

"WILLIAM H. TAFT."

By the President: "Alvey A. Adee, acting secretary of state."

The Mennonite Year Book and Almanac 1913.

Single copy 10c postpaid
Dozen copies 90c postpaid

NEWS AND COMMENTS.

Twenty-three young Italians are being educated for city evangelistic work, at the Bible Teachers' Training School in New York.

The American Bible Society has just completed the translation of books of the New Testament for the 1,500,000 Quechua Indians of Peru and Bolivia.

There is a great protest at the recent action of the Supreme Court of Illinois, which has barred the Bible from the public schools even for use as literature.

A needy field for missionary work is Cuba, which has two million population, of whom 12.6 per cent, are illegitimate children; 55 per cent, among the colored and 41 per cent among the native white are illiterate.

A new Italian Bible society has been founded in Rome (governed by a larger interdenominational committee composed of adherents of Evangelical, Greek, Orthodox and Roman Catholic churches) whose purpose is the distribution of the Bible in the Italian language, not only in Italy but in all countries where the Italian language is used.

During the absence of Bro. W. S. Gottshall, who attends the session of the Home Mission Board at Upland, Calif., Bro. Elmer Basinger is supplying the churches of the Swiss congregation near Bluffton and Pandora.

Seven tons of Bibles in Spanish and Portuguese, Indian and other dialects have recently been shipped to South America by the American Bible Society, which is getting ready for work among the sailors at the opening of the Panama Canal next winter.

Since the state of North Carolina banished drink and began spending its money in useful ways, the annual expenditure for elementary rural schools has been increased from one million to over two millions; the value of the rural school houses and grounds has increased from over one million to over three millions; the average school term has been increased by nearly one month; and the number of rural school teachers has been increased five times. —The Sunday School Missionary.

Allentown:—This congregation is provisionlly under the pastoral care of Bro. A. M. Fretz, with Bro. Boyer a local church awaker connected with the Lutheren church assistant. On Friday evening Nov. 8, Bro. Fretz conducted preperatory services, and on Sunday following the Lord's Supper was celebrated and two children consecrated. The Scripture text for the occasion was Rom. 5:1-9 and 1. Cor. 11:26. On Sunday evening an after-communion services was held, the text being John 15:1-4. Next Sunday Bro. Fretz will conduct morning and evening services.

SERVICES IN MEMORY OF SISTER FUNK

And a Few Suggestions.

Immediately after the sad news of Sister Funk's death on board of the "Titanic" reached us, plans were made to hold the memorial services, nevertheless this was at that time quite impossible, because our workers were so much scattered until the end of the hot season. On the morning of September 11th missionaries from the Disciples of Christ, the German Evangelical and the American Mennonite missions arrived at the Naila station. In the afternoon the English services, mainly for the missionaries, took place in the Janjgir church. Brother Kaufmann, of the last named mission, preached a well-prepared and instructive sermon based on Paul's words II. Tim 4:7. He pointed out to us the necessity of a true and faithful service for our Master. After the sermon Bro. and Sister Kaufmann sang a duet having chosen the song which the departed sister sang and played frequently during her last days in India:—

"One thing I of the Lord desire,
For all my path hath miry been,
Be it by water or by Fire,
O make me clean, O make me clean.

If clearer vision Thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me, Is more to me.

Yea, only as this heart is clean
May larger vision yet be mine,
For mirrored in its depths are seen
The things divine, The things divine.

I watch to shut the miry way,
And stanch the springs of guilty thought
But, watch and struggle as I may,
Pure I am not, Pure I am not."

Refrain:—
So wash me, Thou, without, within,
Or purge with fire if that must be.
No matter how, if only sin
Die out in me, Die out in me."

(Alex. Gospel Songs.)

The next morning the same services took place in Hindi for the Indian Christians and those outside of Christ, but with whom Sister Funk worked and in whom she took great interest, which they in turn keenly felt. Invitations were extended to all and they were favorably responded to in that many were present and listened attentively to the songs, prayers and the sermon rendered by Bro. J. Gass, of Raipur, representing the German Evangelical Mission. He made it in a comprehensive way very plain to all that our hope to see the everlasting life after death must be unwaveringly based on Jesus Christ because no other substantial foundation is available. This, of course, is fake to the firm Hindu (1. Cor. 1:18) who sees no benefit in our faith and bases his belief on the 24 incarnates taught in their holy (?) books and believes the transmigration of the souls which before it ever gets to its destination has to pass through 88,000 births.

The difference in their celebrations from ours of similar nature is so vast. When they meet, the main operation consists in eating, with us, however, there is prayer, song and solemn meditation above all, eating is a secondary matter. Sister Braun a few days later visited a home of her pupils where the father intimated that never such an invitation would be again observed, because he had expected his children to obtain sweets. I went out into the village and converesd with the people about their festivals and how much stress they put on the eating. They simply replied:—Sahib, you had the memorial services and did you not eat? Many seemingly do not know how to draw the line between necessity and indulgence, others do not want to understand, because they commence to feel a little bit ashamed of the matter. Paul has certainly spoken very truly when he writes: "Whose God is their belly and whose glory is in their shame, who mind earthly things." May the Lord have touched the hearts in some way which may set them to thinking. However, some of the things regarded by us most holy are disregarded utterly as if all the efforts cause no mentionable effect whatever.

In the afternoon most of the visitors left for their respective homes undoubtedly having obtained a new glimpse of Jesus, being reassured of our oneness in Christ. From the various conversations is to be realized how warm a place Sister Funk had occupied in the hearts of those with whom she associated.

Before she left the field in March a conference was called in Janjgir. Among the various suggestions and resolutions which she should bring before the board and various churches, one read as follows: "We see the urgent need of proper education for the children of our own Christians and those of our servants, if we desire to train them for our own mission; hence advocate the opening of boarding schools."

The last six months of Sister Funk's stay in India she very frequently pronounced the wish to open such an institution for the girls and it should constitute a very important factor in presenting the mission cause to the various churches. She knew well that such an institution could not so easily be arranged for as was the case with the girl's school. The little savings that were in her possession she offered willingly when the necessity presented itself to erect a new schoolhouse and the means had not arrived.

Since the suggestion was never brought out by our representative and Sister Funk was at her departure in no other phase of work so much interested as in a boarding school for girls, we on the field have consequently come to this conclusion that there could be no other more appropriate memorial erected for her in heathenland than such a school. The preliminary foundation she has laid herself facing manifold unfavorable discouraging circumstances. Her time and efforts were spent at Janjgir, therefore that is the place chosen for her memorial.

Someone may enquire why is such an institution necessary? There are a number of reasons, out of which permit the following. a) Our mission is young, therefore we have largely to depend on receiving workers i. e. Bible women, teachers, Sunday school helpers, etc., educated by other missions. Every mission is short of good reliable people, consequently the best are kept back for themselves and we have to be satisfied largely with the inferior quality. Many of them are quite unfit for the work under our supervision. b) The daughters of our workers and Christians are obliged to acquire their education and training elsewhere, causing unnecessary heavy expense which cannot be defrayed by the poor parents, so that lot falls to the mission anyway if we are to be benefited by their services later. c) In India the Bible woman and the teacher in the girl's school, who must be a female, takes upon herself a great responsibility, and so does the mission. The former to point out to the women in their closed quarters the way of salvation, proper social life, bringing up their children, etc.; the latter again molds the character of the girls liable to fall into awful sins and pollution.

It must be considered that the buildings to be erected will be exclusively for Indian Christian girls from about 5 to 16 years, consequently the cost will be much less than in our homelands for a similar institution. The exact cost, however, it is at present quite impossible to state, because a thorough investigation has not been completed so far.

The loss of such an appreciated worker was felt especially by us on the field where only a comparatively small band faces the thousands of people outside of Christ, where every available strength is urgently needed. From among the numerous letters of sympathy received we noticed what a prominent place she enjoyed in various circles. One sister mentioned: "How willing would many of us have been to lay down our lives for her." God has not permitted such, but now it would be in place to allow our purse to play an important part in helping to remember her work and make the seed she diligently planted become a tree ,the fruits of which shall come to us and those following after us, and which eternity alone can fully reveal. These are the wishes in the name of the workers. Your obedient servants,

P. W. Penner,

Janjgir, C. P., India.

Home Circle.

THANKSGIVING.

By Arthur Ketchum.

For morning sun and evening dew,
For every bud that April knew,
For storm and silence, gloom and light,
And for the solemn stars at night;
For fallow field and burdened byre,
For roof-tree and hearthside fire,
For everything that shines and sings,
For dear, familiar daily things—
The friendly trees, and in the sky
The white cloud-squadrons sailing by;
For Hope that waits, for Faith that dares,
For Patience that still smiles and bears,
For Love that fails not, nor withstands;
For healing touch of children's hands,
For happy labor, high intent,
For all life's blessed sacrament,
O Comrade of our nights and days,
Thou givest all things, take our praise! —Ex.

NGAI LAN AT HOME.

(A true story.)

By Jean Mateer Beeman.

(Concluded.)

They were led from the kitchen into the only other room of the house, which served both as parlor and bedroom. On one side—and occupying half the space—was a mud bed built into the wall. It was covered with coarse matting, and the plain, but clean, quilts were neatly folded at the head of the bed. Over in one corner was a chest of drawers, which held the valuables of the little family and in which the clothes were kept. An old box, which was really a trunk, stood against the wall on another side, and there wasn't even a chair in sight! The walls themselves were black and cheerless, and not a picture was anywhere to be seen. The only window, built just above the bed, was a queer arrangement of lattice work, covered with thin red paper, thus giving very little light and no protection whatever from the piercing cold. The "kang," or bed, was warmed from the "stove," with which it was connected through the thin wall separating the two tiny rooms.

Julia wondered to herself how any human being could live in such a place and be happy.—It was such a contrast to her own spacious home in America. But soon she forgot her surroundings, and her attention was attracted to her hostess, who was quietly hobbling hither and thither on her poor crippled bound feet and trying to make the visitors as comfortable as possible. Suddenly she disappeared into the kitchen and when she returned, she carried a small tray on which were placed two cups of steaming hot tea and a dish of native cakes. These she offered to her guests with all the grace of a princess. When they were served, Ngai Lan accepted the invitation of Mrs. Lucas to climb upon the "kang" and share the afternoon repast with them.

"My niece has come all the way from America to visit me, and yesterday when we were out making some calls, she noticed

you at the gateway and asked me to bring her to see you today. She is deeply interested in all Chinese girls and wants to be become a friend of yours," said Mrs. Lucas to Ngai Lan.

"It is very kind of the foreign lady to condescend to call upon me. I feel very much honored. I trust she will pardon our humble home, it is the best we have, but she is welcome here" replied the little hostess as she glanced shyly at the American girl.

"I cannot understand what you are saying, Auntie, but I want you to tell her that I love her dearly and that I want to help her in any way I can," spoke up Julia impulsively, her sympathies going out to the Chinese maiden, whose future looked so dark.

The message was translated and once more the weary face was lighted with a smile of gratitude. Remaining silent for a moment, Ngai Lan then asked timidly: "Has the young lady no mother-in-law yet? She must be as old as I am, perhaps older. When is she to be married?"

Mrs. Lucas explained that in America the customs are very different, that girls do not marry as young as they do in China and that when a girl is old enough she chooses her own life companion, instead of having the arrangements made by her parents.

Ngai Lan looked very much puzzled. She had never heard of such queer customs, but in her heart she wished that she were allowed the freedom which American girls enjoyed. She asked many more questions about Julia's life in the country beyond the waters and was greatly impressed with all the answers which Mrs. Lucas translated to her in her own language.

"Soon I must leave my home," she said, tears filling her eyes. "My mother has promised me to a man who lives far away from here, and it grieves me to think of leaving her and my brother." The head of the fifteen year old bride-elect went down upon her clasped hands and the slender frame was shaken with sobs.

Julia could stand it no longer. Going over close to the Chinese girl and putting her arms tenderly about her, she began to sing softly that sweet old hymn so dear to hearts the world over: "Jesus Loves Me, This I Know." The clear, strong voice rang out in beautiful melody in that humble mud hut, and before the hymn was half over, Ngai Lan's tears-stained face was uplifted and she gazed in wonderment upon the singer, whose sympathy and love was manifested in every note that was sung. The words were in English to be sure, but Mrs. Lucas had often sung it to her in Chinese and so she understood what her guest was singing so sweetly, and into her troubled heart there crept a strange new peace while into her eyes there came a light which had never been there before.

Ngai Lan waited until the hymn was finished and then, turning to her comforter, she said joyfully: "God sent you to me today, I know He did. Mrs. Lucas has told me many times about the Jesus who died for me, but we have always worshipped idols, and my mother would not let me believe the 'foreign devil's religion.' Now I do believe with all my soul. As you sang that hymn, there came to me a message from Heaven and all the old aching feeling has disappeared and in its place has come a wonderful peace and gladness. Now I can leave my mother and brother in the care of Jesus, and go to the home of my mother-in-law with courage, knowing that your God—and my God—will be with me always."

Side by side they knelt in the dusk of that winter's day, the American girl and the Chinese maiden, who had been led so wonderfully out of heathen darkness into the beautiful light of God's love; and as Mrs. Lucas translated, Julia poured out her heart in grateful petition to the Master, thanking Him for the great privilege of being used to bless the life of her little hostess, and entreating Him to comfort and strengthen and teach Ngai Lan that she might be a living witness for righteousness, first in the home of her dear ones and later on when she went to live the new life in the household of her husband.—Am. Messenger.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

FIRST ANNUAL BIBLE CONFERENCE,

To be Held at Roaring Spring Mennonite Church, November 29-30, and December 1.

Friday Evening Session, Nov. 29.
Prayer and praise exercise.
Saturday, Nov. 30th, 9:30 A. M.
Devotional exercise.—Rev. Philip Apple, Richfield, Pa.
Address of Welcome.—Louis Shaw.
Response.—Rev. D. S. Yoder, Johnstown, Pa.
Sermon.—Rev. A. M. Fretz, Souderton, Pa.
Announcements.
Adjournment.
Afternoon, Nov. 30th, 2 P. M.
Devotional exercise.—S. S. Graybill, Richfield, Pa.
1. Subject—Home.—Rev. H. G. Snyder.
2. The Church.—Rev. A. M. Fretz.
Saturday, Nov. 30th, 7:30 P. M.
Prayer, praise and testimony meeting. Alvie Martin.
1. Scriptural Teaching concerning the Coming of Christ.—Rev. H. M. Herr, Altoona, Pa.
John 12.32.—James Steward.
Offering and Adjournment.
Sunday Morning, Dec. 1st.
9:30 A. M.—Sunday School. —
10:30 A. M.—Devotional exercise.—Rev. Abram Snyder.
1. Conference Sermon.—Rev. S. D. Yoder, Johnstown, Pa.
2. Our Missions and There Needs.—Lewis Shaw and R. F. Orr.
Adjournment.
Sunday Afternoon, 2 P. M.
Devotional exercise.—R. F. Orr.
1. Subject—Workers.—Rev. Jac. Snyder.
2. The Book of Esther.—Rev. S. D. Yoder, Johnstonw, Pa.
Adjournment.
Sunday Evening, 6:30 P. M.
Christian Endeavor led by Warren McClure.
Subject—Prayer.—Rev. Philip Apple.
Evangelistic Sermon.—Rev. S. D. Yoder, Johnstown, Pa.
Adjournment.

Marriages.

Fretz-Frey.—On Saturday, Nov. 16, 1912 at his residence in Souderton, Pa., by A. M. Fretz, his second son, Ely R. Fretz and Lillie A. Frey of Pleasant Valley, Pa.

Deaths.

Poole.—On October 30, 1912, at Unionville, Pa., Sarah A., widow of the late Hugh Poole, aged 75 years, 11 months, and 18 days. Funeral services were held at the house on Friday evening, Nov. 1st, and interment in Fernwood cemetery, West Philadelphia, on Saturday. A. M. Fretz officiated at both places.

Geil.—On November 3, 1912, at the Mennonite Home, Frederick, Pa., Lydia Ann Vauluvanie Geil, relict of John Geil of near Chalfont, Pa., aged 80 years, 8 months and 22 days. Services were held at the home on Tuesday evening following by A. S. Shelly. The remains were conveyed the next day to the Doylestown Mennonite church, where services were conducted by her pastor, A. M. Fretz, and interment made.

Contributions.

TO THE EMERGENCY RELIEF COMMISSION.

For Poor in China:
C. E. Society of the Herbert, Sask., cong. $8.72; per Rev. Pacob J. Balzer.

For Chinese Famine:
Members in Hague, Sask., $18.00; per David Toews.

For Earthquake Sufferers in Turkey:
D. W. Friesen, Altona, Man, $4.00.

For Poor in Russia:
C. E. Society of the Herbert, Sask., cong., $8.73; per Rev. Jacob J. Balzer; P. P. Dirksen, Lehigh, $2; Alexander church, $7.00; P. G. Baergen, Korn, Okla., $10.00; John Miller, Hanston, Kan., $10.00; Joel Sprunger, El Reno, Okla., $18.75; per R. A. Goerz.

"Where Needed."
"A friend," per D. W. Friesen, $1 00.
Gratefully acknowledged,
Harrison Landis, Treas.
Emergency Relief Commission.

For Montana.
For Birney station from friends of the Bergfeldt church, Man., by Rev. Peter Zacharias $22.
Gratefully acknowledged,
P. A. Kliewer.

REPORT OF TREASURY OF THE PACIFIC DIST. CONFERENCE

For the Last Conference Year From June 1911 To Nov. 4, 1912.

INCOME.

June 1911 amount in treasury after last conference in June, at Pratum, Ore., $377.75; June 21, conference collection, $38.31; Sept. 16, congregation at Ruff and Warden, Wash., $51.00; Sept. 17, congregation at Colfax, Wash., $42.35; Sept. 24, Bro. Ed. Rubin, Colfax, Wash., $3.05; Oct. 8, Bro. Louis Aeschliman, $2.00; Nov. 4, congregation at Dallas, Ore., $17.15; Nov. 6, brethren at Quincy, Wash., per P. R. Aeschliman, $5.00; Dec. 6, congregation at Pratum, Ore., $59.00; Dec. 17, Amos and Olive Gerber, Colfax, Wash., $4.00; Dec. 17, Daniel Geiger, Colfax, Wash., $2.00; Dec. 21, congregation at Pratum, Ore., $9.00; Dec. 24, congregation St. Marcos, Passo Robles, Cal., $39.00; Jan. 18, 1912 at Upland, Cal., $89.50; Jan. 27, John Lichty's congregation, Passo Robles, Cal., $40.00; Jan. 27, congregation at Menno, Wash., $3.00; Feb. 14, Henry Miller, Ruff, Wash., per P. R. Aeschliman, $2.00; Feb. 14, brethren at Quincy, Wash., per P. R. Aeschliman, $5.00; March 2, Fred Bartel, Portland, Oreg., per P. R. Aeschliman, $5.00; March 2, Leonard Gertz, Portland, Ore., per P. R. Aeschliman, $5.00; May 22, brether nat Quincy, Wash., per P. R. Aeschliman, $5.00; May 22, brethren at Monroe, Wash., per P. R. Aeschliman, $5.00; June 3, brethren at Escondido, Calif., per J. S. Hirschler, $10.00; Jan. 15, congregation at Menno, Wash., $40.00; Oct. 6, congregation at Colfax, Wash., $50.00; Oct. 16, congregation at Pratum, Ore., $66.00; Oct. 21, congregation at Menno, Wash., $34.00; Oct. 26, Ruff and Warden, Wash., $52.50; Nov. 1, congregation at Pratum, Ore., $14.00; Nov. 4, congregation at Reedley, Cal., $45.00.

Total income, $1120.61.

EXPENSES.

To J. Hege, $33.00; P. R. Aeschliman, $29.65; J. S. Hirschler, $6.00; J. Hege, $39.00; P. R. Aeschliman, $26 00; J. S. Hirschler, $129.50; P. R. Aeschliman, $11.65; ditto $52.15; H. J. Krehbiel, $4.50; J. Hege, $24.00; P. R. Aeschliman, $8.00; S. S. Baumgartner, $14.70; P. R. Aeschliman, $14.00; ditto, $11.65; ditto, $47.10; ditto, $8; ditto, $6.00; J. B. Epp, $58.50; J. S. Hirschler, $11.00; P. R. Aeschliman, $24.45; ditto, $14.00; ditto, $10.00. J. H. Hirschler, $3.00.

Total expenses $585.85

In the treasury at this date Nov. 4, 1912 .... 534.76

$1120.61

S. R. Aeschliman, Treasurer.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Indiana.

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The Associate Editor has charge of pages 5 and 6.
All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor.

Entered at the post-office at Berne, Indiana, as second class mail-matter.

Editorial.

Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

THANKSGIVING.

Why should we celebrate Thanksgiving day? The Bible does not say that we shall celebrate the last Thursday in November as Thanksgiving day. The Bible does not single out this special day, but it says: Ephes. 5, 20: "Giving thanks always for all things in the name of our Lord Jesus Christ to God even the Father." So we shall give thanks always, but even if we do, it is a help to our human forgetfulness to have a special day appointed; and we are glad, that our nation by the thanksgiving proclamation acknowledges that we believe in God, and that we owe Him a debt of gratitude.

All human beings have many reasons to be thankful to God for life and health, for talents and opportunities; but especially we Christians are, or ought to be, thankful.

The apostle says, "always for all things," is that possible? It is, impossible, as long as we are not true Christians, for life brings many sorrows and trials, but if we can truly say: "It is not longer I that live, but Christ liveth in me" "for to me to live is Christ and to die is gain," then we know and experience, that all things work together for good to them that love God. Having received Christ Jesus, the unsqeakable gift, we have in Him all reasons for being thankful.

Thanksgiving day is not only a day for individual thanksgiving, the chief magistrate of our land invites all to give thanks to God for the manifold blessings we, as Americans, have received. Even if we are not blind to our many weaknesses, the many reasons for repentance, when we look upon our nation we must aknowledge, that we are privileged before many nations.

The liquor interests exert great power in our politics and corrupt our national life. Rome's tyranny is threatening us, but as yet we have religious freedom, an open Bible, a free school for all classes, and the Gospel is preached everywhere by godly men, the Sunday schools exert an influence for good, which can not be measured; and if iniquity is found and exposed, it shows, that the sentiment of our people is for honesty and righteousness.

How shall we celebrate Thanksgiving day? We shall honor and praise God in the house of God in communion with the children of God. It is not wrong to make it also a day of feasting, because we find it in the Bible commanded: "Eat the fat and drink the sweet,—and send portions unto him for whom nothing is prepared; for this way is holy unto our Lord; for the joy of Jehovah is your strength." But whatever we do, we shall do in the name of our Lord Jesus Christ, and not forget to give unto the poor and to the Lord's cause.

The good cheer of the day, the reuniting of families, the feasting, even if it be ever so scant, should remind us of God's love and mercy and fill our hearts with gratitude and our mouths with praise. v. d. S.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2 00.

Correspondence.

Germantown, Pa., Nov. 14, 1912. The annual meeting of the Orphans' Fund Society of the Eastern District Conference, was held in the Germantown Mennonite hurch afternoon and evening. The afternoon session was a business meeting, we were favored with the presence of Rev. A. S. Shelley as a representative of Bally church, Pa. Meeting opened with singing, reading of Scripture and prayer, opened by Bro. A. S. Shelley. Business was transacted; then followed the election of officers. The following ladies were re-elected: Mrs. J. W. Bayley, president, Germantown; Mrs. Daniel Landis, vice-president, Flatland church; Miss Emma Landis, secretary, First church, Philadelphia; Mrs. C. H. Moyer, treasurer, First church, Philadelphia.

In the evening Rev. J. W. Schantz of Schwenksville church, was the speaker of the evening. He made a splendid address from the text, Exod. 2:9: "Take this child and nurse it and I will give thee thy wages." It was a most encouraging and interesting address to an attentive and appreciative audience.

Miss Rose G. Bayley sang a solo. Rev. N. B. Grubb made the opening prayer. Rev. J. W. Bayley made a few remarks on the importance of having an orphanage. A good collection was taken.

Mrs. J. W. Bayley, Pres.

Allentown, Pa. — On Sunday, November 10, we celebrated the Lord's supper, with Rev. A. M Fretz, of Souderton, in charge. The number that partook of the secred rite was very encouraging, especially under the present circumstances. Two infants were presented at the altar for consecration.

Since Bro. S. P. Prieheim has left us to take charge of an Ohio congregation we are being served as pastors by Bro. A. M. Fretz and Bro. V. B. Boyer. Bro. Boyer is superintendent of St. Paul's Lutheran Sunday school of this city and is a good Bible scholar. Both Mr. Boyer and Mr. Fretz are doing splendid work. May God bless them in their labor for His cause.

At a congregational meeting, held a few weeks ago it was decided to postpone the extending of a call for a permanent pastor until the yearly congregational meeting.

On October 27 and November 3 we had Bro. Warren Shelly, of Wadsworth, Ohio, to preach for us. We all felt his message as one of inspiration delivered in Bro. Shelly's usual sincerity. May the Lord continue to prosper him in his work. He having left this city nearly four years ago to take up the work of the Master at Wadsworth, he decided to visit his parents and sisters as well as his many friends. He was accompanied by his wife and two children. He returned home November 6.

Bro. Fretz announced at last Sunday's services that he would start catechetical lectures in the near future for which a general invitation is extended to all so inclined.

Our Sunday school is in a splendid condition, adding new members; our enrolment is about 150 members, of which the greater majority is regular in attendance. Bro. Boyer is in charge of our mid-week Bible study and prayer meeting.

The C. E. society held a business and social meeting Tuesday evening, November 5, at which the greater per cent of the members were present. Five new members were added to our membership, making a total of 35. Very few are inactive, as inactive members are dead wood with us; better not carry them upon our books.

The writer desires to have some one answer this question: Why are not all our so-called Young People's organizations in our Mennonite churches called C. E. society. The writer finds that very many of our societies are conducted under the Y. P. S. name (we may say there is not much in a name, but in an aim). C. E. stands for what we really should aim for, where Y. P. S. signifies nothing whatever. Any worldly organization carries that name. Why not term every young people's society a Christian Endeavor society, and work on C. E. lines of labor, for instance the Efficiency Campaign, which is being taken up by thousands of C. E. societies and accomplishing wonderful good work.

I wish some one of a Y. P. S. would answer this question in the Mennonite.

Editorial.

Flowers are among the most beautiful of the gifts of God. The love of flowers is a mark of something fine in the character of one who possesses it. Luther becomes a sweeter being because when at the great crisis of his life while standing before the emperor, he carried in his hand a few of his favorite blossoms. Our Lord, whose life and words betray an appreciation of the beautiful in nature, made the commonest of the field flowers the emblem of God's special care for His own. Christians have always recognized the emblematic usefulness of flowers; it was quite natural that they should, since Scripture does the same. Today it has become a common sight to see flowers on the pulpit or platform of the church. When the matter is not spoiled by overdoing it, a bouquet of flowers in the church adds a touch of beauty and refinement that all may appreciate. Young People's societies have taken it upon themselves generally to furnish the flowers for the church

services. These are often made to serve the useful purpose of cheering the sick-room after they have served their purpose in the church. What could be more beautiful than a speck of cheer from the house of God to remind the sufferer that those who gathered there thought of him?

Mr. Beecher is said to have introduced the custom of having the church service brightened with flowers. A correspondent of a New York paper tells how it was done:

It was in the year 1852 that some one sent Mr. Beecher one Sunday morning a small bouquet in a vase. He took it to church with him and placed it on a little table by his side, and there it remained through the service. It is difficult in these days to understand what a commotion it occasioned. Such a thing as bringing flowers into a church on the Sabbath day had never been heard of, and it was not at all in accord with New England ideas. Everyone in the congregation, of course, noticed it and the bouquet of flowers became during the week the talk of Brooklyn. There were not a few who were alarmed at Mr. Beecher's rapidly growing popularity, and who made a point of finding fault with everything he did. These declared that Henry Ward Becher had desecrated the house of God by taking flowers into the pulpit during religious worship! This, however, affected neither Mr. Beecher nor the church. Flowers in the pulpit had come to stay, and stay they did, and now are recognized as a legitimate part of church service all over the world."

The present war between the Balkan allies and the Turks is leading to changes in the map of Europe. Perhaps the Turk will be driven from Europe at last. Five hundred years of misrule, bloodshed and blightening ignorance and superstition, coupled with religious bigotry and cruel intolerance, has led the civilized nations to feel that the Turk deserves all he gets. Unfortunately for nations as well as for individuals the just deserts for wrongdoing are not always so apparent in this world. A turn in the tide of fortune may after all give the Turk a foothold just at the time when one would suppose him to be utterly overcome. War never settles anything definitely.

There are those who see in the defeat of the Turks a triumph of Christianity. We do not regard it so. Christianity, much as men may have supposed it to be so, never advances by the force of arms. If Christian arms seem to succeed it is because Christians have taken some un-Christian means. The Turk came with sword and Koran "Accept one or the other," was the condition of life or death he held out. To suppose that the sword of the Christian would win back what it lost makes the Christian a shedder of blood like the unspeakable Turk. War is un-Christian and the victories of a Christian war are not worthy of giving satisfaction to those who profess to follow the Prince of Peace.

Persaps war will be here longer than we suppose. It will always be an evil whether prompted by noble or ignoble motives. But there is this satisfaction. God overrules evil that good may come of it. A humbled Turk will give the oppressed Christians of his empire a chance. It will open his land to the conquests that come, not by might, nor by power but by the Spirit of the Lord. The leaven of Christianity in the Turkish empire has been mightily at work during the past few decades. The Christian educational institutions in Syria and European Turkey are sources from which the spirit of progress has flown. Christianity and Christian civilization will come, but because of the work of Christian institutions of education and benevolence rather than because of the victories of socalled Christian armies.

Now that the administration of our national government is about to change, very much to the satisfaction of nearly everybody, as our recent election seems to indicate, the people are prepared to go on for four years pretty much as they did before the election and the politician who was ready to lead the down-trodden workingman into the land of promise, will be silent and forgotten. There is one question, however, which has hardly been touched upon in the late campaign which is sure to be handled in a way that may mean radical changes affecting the seven or eight millions of the Philippine Islands. What are the American people going to do with the Philippines?

We know that there is a pronounced sentiment in some quarters in favor of cutting them adrift to shift for themselves. We hope this will not happen for a long time to come. If they were a single people having a national unity, common institutions, a common speech and a common faith we would say, "The quicker they are let go the better it would be." We do not advocate the depriving of any nation of its rights and individuality. But there is no national life in the Philippines. Many languages, many religions and many races are there. They must be bound together by a common tie before they can stand alone as a nation. The common tie that can bind them is Christianity. This exists only in one debased form of Romanism among a portion of the islanders. The religion of an open Bible and an unfettered intellect is the only foundation upon which a national life can grow in the Philippines. This the Protestant missionaries are bringing to them and they are responding to it in large numbers. When the work of the missionary is completed and the native church fully established and the necessary culture incident to an enlightened Christian nation is attained then these island people will be ready for self government. It is our duty as a Christian nation to help them on toward a realization of these things. To cut them a drift now would be to expose them to every influence that would destroy the good they possess and establish the evil of which they are in danger. Some timid and faith-shy Americans fear that the Philippines are lacking in the material that makes good Protestant Christians. They do not know the converted Philippine as the following testimonies will show:

In one of the small towns of Cebu, Philippine Islands, a Protestant named Casiano said too much about his new faith for the comfort of the Roman Catholics. So they got the local justice of the peace to lock him up as an undesirable citizen. One night a policeman came and told him that he could go free if he would just kiss the crucifix. He refused, and the prison-door was slammed and locked again. At another time a policeman and three other men came into his cell and ordered him to kneel, because a religious procession was passing. He refused, and the four men made him honor the procession. They put him face downward on the floor and sat on him until the cross and the banners had passed by. But Casiano's loyalty to Christ was not shaken in the least. He lay in prison twenty days before he found an opportunity to escape from his tormentors. Yet this ignorant Filipino never wavered an instant from his profession of faith. Students in the mission schools who become converted go home to face bitter enmity, and are often cast off by their parents. The list is a long one of Filipino men and women who have suffered the fiercest persecution because of their faith and have not yielded a hair's breadth.

THANKSGIVING DAY.

Thanksgiving Day is a national institution with us. It is refreshing to think that in this, at least, we give evidence to the world that we are a Christian nation and that our thoughts are sometimes directed to the One who is the Giver of every good and perfect gift. The president of the United States and the governors of the various states have again called upon the people to set apart the last Thursday in November as a day for all good people to gather together in church and home in special thanksgiving to almighty God. It is to be hoped that the Christian churches will make much of the day. Those who are not Christian or who do not give a thought to the gratitude they owe to God, do make something of the day. Theatres provide special programs, lovers of sport, particularly foot-ball, make it the banner day of the year; parties, balls, dinners, etc., are planned without number. It makes one feel that the "livery of the court of heaven has been stolen to serve the devil in." Thanksgiving Day is in danger of being anything but a religious festival. It is for the good people of the land to rescue it from its dangerous position and restore it to what it was intended by the pious to be—a day of thanksgiving to God.

The following facts concerning Thanksgiving Day show that it is an old institution in America, coming down to us from the hard times of the first settlements on old New England's bleak shores:

"Thanksgiving Day is observed much in the same manner today as the early history of the celebration. The custom of appointing a day for giving thanks has a long and curious history. Days set apart for special thanksgiving to the Lord were known to the Israelites, and were mentioned throughout the Bible. They were not uncommon in England before the Reformation and among Protestants afterward. So recently as 1872 a day of thanksgiving was appointed on February 27 for the recovery of the Prince of Wales from typhoid fever. The first Thanksgiving held in North America was conducted by an English minister, named Wolfall in 1578, on the shore of Newfoundland, he being a member of the Frobisher expedition. The earliest record of any observance of a similar service within the present territory of the United States was held by the Popham

colony at Sagadaboc on the coast of Maine, August, 1607. These, however, were religious observances only. Thanksgiving as a day especially set apart for prayer, rejoicing and feasting, originated with Governor Bradford, of the Massachusetts Bay colony. He proclaimed a day for thanksgiving in gratitude for the plenteous harvest of 1621, following seasons of depression. The day set apart was December 13 (old style) of that year. He supplemented his proclamation by sending out four men in search of game, which was the first introduction of our reliable friend, the turkey, as a Thanksgiving necessity. After the religious services of the day, it is told, and while partaking of the sumptuous dinner, ninety friendly Indians, with their chief Massasoit, came into the camp bearing haunches of venison. The day of Thanksgiving lengthened into three, the feastings being varied with the singing of psalms, war dances by the Indians, and exhibitions of military drill by Captain Myles Standish's soldiery. The festival proved a prelude to frequent days of thanksgiving in following years. Sometimes it was appointed once a year, sometimes twice, and sometimes a year or two were skipped, according as reasons for giving thanks presented themselves. The festival became an annual one in Massachusetts in 1684, and was imitated by all of New England. The traditions as to a Thanksgiving menu have been well preserved. Turkey, chicken pies, pumpkin pies etc., being the usual dishes in the early history of the event. In New England it was common to hold raffles on Thanksgiving eve and a shooting match on Thanksgiving Day, Washington issued a proclamation for a general Thanksgiving by the Continental Army Dec. 18, 1777, and again at Valley Forge, May 7, 1778, and when president, November 26, 1789. Following Washington several presidents issued general proclamations on special occasions, but usually it was left to the governors of the states. Sarah J. Hale, editor of "Godey's Magazine," Philadelphia, was probably responsible for its general observance on a regular date. She wrote letters to the governors of all the states suggesting that they should, by proclamation appoint the last Thursday in November as a day of Thanksgiving, so that the celebration might be given a national character. This she did year after year, until the appointment of that day became finally established."

Of course we cannot, from our point of view, see a proper connection in days gone by between war dances, drills, raffles, etc., and thanksgiving, but on the whole these things were mere incidents with which the wordly had to do and not the chief features of the day. So, too, the danger today is that the spiritual feature of the occasion may be neglected even by those who have no interest in the worldly pleasures that mark it. Let us be truly thankful.

NOTES ON THE C. E. TOPIC.

Nov. 24.

The Christian Virtues. XII. Gratitude.

Psalm 147:1-20.

Our relations to our Creator and to one another call for continual gratitude and frequent expressions of it. We should always remember that God's love to us has been proved by the gift of His son—the greatest gift within the power of God to give. We should be grateful to Him because of His numberless temporal gifts—His provident care, bountiful harvests, a home in a land in which the free exercise of conscience is possible, an age in which the sacrifices and efforts of all the foregone ages may be enjoyed and limitless opportunities for the developing of our physical, mental and spiritual gifts.

Gratitude is always to be thought of as a duty. The lack of it in a child's attitude toward his parents makes him a being unworthy of all that has been bestowed upon him. He becomes a child unworthy, even, of the name child. The lack of it in a friend proves that he has ceased to be a friend if, indeed, he ever was one. The lack of it in any one who has received special favor or consideration shows that he is unworthy of the goodness and favor he has enjoyed. Let us remember in this connection that God always favors us; that He is our best friend and that, in a peculiar sense He is our father and we are His children. If gratitude is called for in our relations of man to man it is so much more in keeping in our relation as man to God. Gratitude should be more than an occasional expression of our appreciation of what has been done for us. It should be continual. As long as God continues to shower favors upon us, directly or indirectly, that long should we, if we are to be true to ourselves, remember the giver of every good and perfect gift.

The proper expression of gratitude is in acts, not in words alone. Merely saying in so many words that we are appreciative and doing nothing more is the shallowest kind of gratitude. It may only be a pretense. We appreciate favors of our friends by returning favors. We only appreciate what God has done for us when we give ourselves and all that we have and are wholly to Him. This includes the devoting of our service, our talents and our money to Him.

"I gave, I gave my life for thee,
What has thou given for me?"

NOTES ON THE S. S. LESSON.

Nov. 24.

The Transfiguration. Mark 9:2-13.

Golden Text: Luke 9:35.

A week before the events recorded in this lesson Jesus put the great question "Whom say ye that I am?" to His followers in order to commit them to His cause unreservedly by a confession that He was Christ. Sure of their confidence in His Messiahship He revealed to them the doctrine of the cross in which He must go to Jerusalem, suffer, die and rise again. The transfiguration comes as something which is specially intended to strengthen the faith of a chosen few of His disciples. Those chosen to observe it were specially near to Him and more fitted to appreciate its meaning than the rest. In the transfiguration Jesus permits His companions to have a view of His glorified self. As He had laid aside the form of God to become a servant so He now for a little while lays aside the form of a servant and shows to men the appearance of His true self. The account in Luke tells us that the transfiguration occurred while Jesus was praying. Prayer changes men. The praying life is the transfigured life that all who love God may enjoy. Every account we have tells of the whiteness and brightness of Christ and His garments which were incident to the transfiguration. The transfigured Christian is "the light of the world." There is a whiteness in his life and person which is unique to the Christian, it cannot be counterfeited.

The companions of the Lord during the transfiguration were two most conspicuous representatives of the old dispensation. Moses the law-giver represented the law. Elijah represented the prophets. That the disciples recognized the two encourages us with the thought that in glory there shall be a recognition. The subject of the conversation of the Lord and His heavenly visitors was "His decease which He should accomplish at Jerusalem." It was to add further to the preparation the disciples needed for that terrible event. The death of the Lord is a question of as great an import to heavenly beings as it is to earthly men. It is the greatest of all events. Moses and Elijah were persons to whom death had a peculiar significance. The death of Moses was different from that of other men, Elijah never died. Their message was one of special encouragement to the Lord who was about to taste the pangs of death and then triumph over it.

The suggestion of Peter came from one who knew not what to say. He should have remained silent. The Lord did not even reply to his absurd suggestion. It was a good place for the disciples to be but not a good thing for them to stay there. They had work to do. That which was revealed to them was but a preparation — an encouragement. In after years the memory of it was to make them strong in the face of opposition and death.

The voice of God, "This is my beloved Son, hear Him," was the testimony of God to His blameless life and a proof of His divinity. It came near the close of His ministry. At baptism, in the beginning of His ministry, God had made a declaration very much like this one. His life, His words and His works were approved of Heaven. This was sufficient to settle any doubts that might have occurred to the disciples.

Soon the heavenly visitors disappear, "Jesus only" is with them. But it is better to have Jesus only than a representative of the law and the prophets. He is the fulfilling of both law and prophets. He is all sufficient.

The resurrection of which Jesus spoke was not understood. Indeed, it could not be until the event had taken place but the transfiguration and what He had to say were a preparation for that event. When it should take place they would realize the meaning of the wonderful event they had witnessed.

The O. T. prophecy of Mal. 4 suggested that the coming of Elijah would mean the restoration of the kingdom. This prophecy of the things that were to usher in the establishment of the kingdom. This prophesy found its fulfilment in John the Baptist, although the Jewish world, which expected these things failed to see in John the Elijah.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

News of the Week.

TURKEY IN EUROPE IS LOST TO SULTAN

Constantinople Realizes Further Resistance Is Unwise and That the War Is Practically Over.

London, Nov. 16. — A long dispatch from Constantinople today says the opinion is general there that the war is practically over. An armistice with the Bulgarians will in all probability be arranged within the next few days, and this will be followed by direct negotiations for peace.

The Ottoman government fully realizes that further resistance can only prejudice the position of Turkey still more while its outcome is extremely problematical and might lead to even more humiliation.

With the exception of the Chauvinistic Hot Spurs, public opinion in the Turkish capital is beginning to rally to the view taken by responsible statesmen, and it is generally hoped that the best possible conditions of peace will be obtained. It is recognized that practically the whole of European Turkey is lost, so much so that the banks and the council of the Ottoman public debt are already taking stock of their own interests in the lost provinces in view of protecting themselves when the final settlement comes up for discussion.

Negotiations for Peace.

The subject of peace negotiations is absorbing the entire attention of the Bulgarian government for the moment, according to a dispatch from Sofia. The Bulgarian cabinet lost no time in communicating to the allies the contents of the letter from the grand vizier on the subject of an armistice, and an interchange of views between the Balkan governments is in active progress.

It is said at Sofia that the peace conditions will be formulated with the least possible delay and presented to Turkey. Unless they are accepted within twenty-four hours after their presentation hostilities will be continued, as the Bulgarian generals are not willing to permit Turkey to gain valuable time by wrangling over conditions. A prompt acceptance may avert the entry of the Bulgarian troops into Constantinople.

Battle Near Constantinople Raging.

London, Nov. 17.—Bulletins received from several British correspondents near the front agree that the long expected battle at the Tchatalja lines is progressing today.

The cannonading is clearly heard in Constantinople.

An official communication says that an attack by the Bulgarian right wing at Biyuk Chekmedye has been successfully repulsed. Another message says the Bulgarian left wing has been repulsed.

The French ambassador telegraphed at 6 o'clock that the battle was still raging.

Still another message sent about 4 o'clock in the afternoon said that in view of the heavy cannonade all day the ambassadors had decided to land detachments of blue jackets from the foreign warships to guard the streets leading to Pera. The small German warship Loreley was assigned to protect the railway station.

According to the same message, perfect oder prevailed in Constantinople.

Victors Ready to Talk Peace.

London, Nov. 19. — The nations of the Balkan confederacy, satiated with victory, today signified their willingness to treat for terms of peace at the request of the vanquished Turkish empire.

The luster of their success has been only slightly dimmed by their temporary failure to overcome the rallied Turkish army at the gates of Constantinopel and enter the Ottoman capital.

The stubborn defence encountered by the Bulgarians at the line of fortifications at Tchatalja and the realization that enormous slaughter would be necessary to pierce them at the point of the bayonet, with every prospect that their ranks would be decimated by cholera before they had attained success, doubtless proved deciding factors in inducing the conquerors to listen to the urging of the great powers and refrain from passing home their victory to the Turkish capital until they had presented terms of surrender to the vanquished and had met with a refusal of their acceptance.

JOHN SCHRANK INSANE; TO BE SENT TO ASYLUM

Milwaukee, Nov. 19.—John Schrank is insane. The man who pleaded guilty to an attempt to kill Theodore Roosevelt here on the night of October 14 will be sent to an asylum for the criminal insane, where he probably will spend the remainder of his days.

The verdict in Schrank's case was unanimous on the part of the five alienists who have conducted an exhaustive examination of the prisoner.

Schrank pleaded guilty before Judge Backus last week and the court appointed the commission of alienists on motion of District Attorney Zabal, who told the court that he believed the would-be slayer was mentally unbalanced.

That Schrank is afflicted with paranoia will be the substance of the experts' report.

FOUR GUNMEN GUILTY IN NEW YORK TRIAL

New York, Nov. 19. — Guilty of murder in the first degree was the verdict returned this afternoon by the jury in the cases of the four gunmen charged with the actual killing of gambler Herman Rosenthal. The quartet will now go to join former Police Lieutenant Charles Becker, "the brains of the conspiracy" in the deathhouse at Sing Sing.

SIX KILLED AND SIX HURT IN COLLISION

Norlina, N. C., Nov. 19. — Six men were killed and six others were badly injured in a headon collision between the northbound and southbound Florida-Cuba specials on the Seaboard Air Line Railway, one mile south of the Virginia-North Carolina state line, shortly after 4 o'clock this morning. All those killed or injured in the wreck were members of the crews of the two trains, and express messengers. The dead include both engineers.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

SUFFRAGETTES TRAMP 400 MILES TO LONDON

London, Nov. 16. — The suffragette company which started from Edinburgh October 12 completed its four hundred-mile tramp to London this afternoon, having taken exactly five weeks for the journey. Under the leadership of Mrs. De Fontblanque, who traveled on horseback, they proceeded immediately to the prime minister's home in Downing street and presented their petition demanding suffrage for women.

Premier Asquith, profiting from his experience of previous meetings with the vote seeking women, had retired to the country for the week-end. His secretary, however, accepted the document, and there was no untoward incident.

The little band of women made a trimphal progress during the last mile or two of their long march. A band headed the procession through the London streets playing, "See, the Conquering Hero Comes," while thousands of suffragettes and male sympathyzers lined up behind them.

MRS. EDDY'S SON SEEKS TO SET ASIDE BEQUEST.

Concord, N. H., November 15.—Amendments alleging that Christian Science is not a religion, but a privately owned business conducted for money profit, were filed in the superior court today in the case of George W. Glover, of Lead, S. D., who seeks to have set aside the residuary bequest made by his mother, Mrs. Mary Baker Eddy, to the First Church of Christ, Scientist, of Boston. The amendments of Glover's gill were filed by former Senator William E. Chandler, as his attorney. If the petition is allowed, would cause the bequest estimated at $3,000,000 to revert to the natural heirs.

ASTOR QUITS BOYHOOD; TAKES HIS $65,000,000.

New York, November 15.—William Vincent Astor, attained his majority today and incidentally came into possession of $65,000,000.

Astor took his place today with James Roosevelt, Douglas Robinson and Nicholas Biddle as a trustee of the $13,000,000 fund left by Colonel John Jacob Astor for Mrs. Madeline Force Astor, her infant son and Muriel Astor.

Among the things inherited by young Astor today are: The Knickerbocker hotel, the St. Regis hotel, the Astoria, part of the Waldorf-Astoria hotel, the old Astor house, large country estate, Ferncliffe, Rhinebeck, N. Y.; the villa Beechwood at New Port; four yachts, many jewels, paintings and sculptures; real estate in Manhattan and the Bronx.

VAN CAMP PLANT AT INDIANAPOLIS IS BURNED

Indianapolis, No. 16.—Frank Van Camp, president of the Van Camp Packing Company, whose plant was partly destroyed by fire early today, says the company will rebuild as soon as practicable.

Efficient work by the Indianapolis fire department saved the Van Camp plant from complete destruction and confined the fire to the manufacturing building, where the loss was estimated at $300,000 to $350,000.

WILSON ANNOUNCES SPECIAL SESSION.

New York, Nov. 15—Governor Woodrow Wilson announced to-night that immediately after his inauguration as president of the United States he would call an extraordinary session of congress to convene not later than April 15 for the purpose of revising the tariff.

The president-elect will sail for Bermuda at 2 o'clock to-morrow afternoon for a vacation and will return about December 16. To set at rest in the meantime speculation as to what he would do with regard to tariff revision, he issued the following statement:

"I shall call congress together in extraordinary session not later than April 15. I shall do this not only because I think that the pledges of the party ought to be redeemed as promptly as possible, but also because I know it to be in the interest of business that all uncertainty as to what the particular items of tariff revision are to be should be removed as soon as possible."

RATIFY FISHERIES TREATY.

Washington, November 15—Secretary Knox and Ambassador Brice today exchanged ratifications of the treaty signed July 7 last, providing for an adjustment between Great Britain and the United States, of the north Atlantic fisheries controversy. The contention already has been approved by the senate.

In substance it prescribes the boundary waters, and provides a commission to pass upon the reasonableness of local Canadian and Newfoundland fisheries regulations.

One of the questions settled by the fisheries treaty is that neither Great Britain nor its colonies may impose regulations on American fishermen, exercising the treaty rights in the territorial waters of Newfoundland or Canada, unless such regulations are held to be reasonable by an impartial tribunal. In case of dispute neither Great Britain nor the United States can be sole judge of the regulations.

The results obtained sustain the chief contentions of the United States in the arbitration.

MAN STUMBLES, DROPS DYNAMITE; FIVE DEAD

Westchester, Pa., Nov. 16. — Five workmen were killed by an explosion of dynamite near here today in one of the quarries of the General Crushed Stone Company. A laborer was carrying a box of the explosive when he stumbled and the box dropped from his hands. The dynamite exploded, killing the man, who were at work nearby. The men were torn to shreds. Four of them were foreigners, and the fifth was Berahard Gallagher, a foreman, who came here from Wilkesbarre, Pa.

THREE KILLED, FOURTEEN HURT IN HOTEL FIRE

Los Angeles, Nov. 19. — Three persons lost their lives in a fire that partially destroyed the St. George hotel early today. Fourteen were injured. An infant, dropped by its frantic mother in a flame-swept hallway, will die. The hotel was a headquarters for theatrical folk.

Octavo Anthems for Christmas

Grades of Difficulty

I Simple. II Medium. III Difficult.

1.—**Halelujah Chorus.**
From "The Messiah" (III). Handel. Simplified so as to be available for the average church choir. .06

39.—**Fear Not.**
Solo, soprano; duet, soprano and tenor, chorus (II). From the cantata "The Shepherd King". Gabriel. .12

40.—**Sing, O Heavens.**
Solo, soprano or tenor, chorus (II). L. O. Emerson. .10

72.—**Sing, O Heavens.**
Chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus (II). Closing with "O Come All Ye Faithful". L. O. Emerson. .15

74.—**O, Little Town of Bethlehem.**
Chorus, duet for soprano and alto (II). Evans. .10

98.—**The Birth of Our Savior.**
Full chorus throughout (III). Colson Rich. .08

125.—**Christmas Anthem.**
Duet, alto and tenor; unison chorus; full chorus (II). Davis. .10

126.—**The Angel's Song.**
"It Came Upon the Midnight Clear." Chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus (II). Gabriel. .12

127.—**All Hail the Morn.**
Full chorus (III). Sanford. .10

153.—**The Star and the Wise Men.**
Male quartet with alto obligato (I). From the cantata "Jerusalem" (I). Gabriel. .06

154.—**Glory in the Highest.**
Chorus from the cantata "Jerusalem" (I). Gabriel. .06

164.—**The New-Born King.**
Chorus, solo for soprano, duet for soprano and alto; bass solo. (II.) From the cantata "The Eternal City". Gabriel. .12

194.—**O Thou that Tellest Good Tidings.**
From Handel's "Messiah." Simplified. Bass solo, chorus. (III.) Handel. .15

195.—**Messiah is King.**
Duet for soprano and alto; trio, soprano, alto and tenor, chorus. (II). Ashford. .15

196.—**We Have Seen His Star.**
Soprano solo, chorus. (II). Fearis. .15

271.—**Hail to the King.**
Chorus, soprano and alto duet, soprano solo. (III). Beirly. .12

260.—**The Birth of Christ.**
Chorus, soprano and alto duet. (II). Hughes. .12

281.—**While Shepherds Watched their Flocks.**
Soprano or tenor solo, chorus (II). Solly. .08

282.—**The Joyful Morn is Breaking.**
Chorus (III). Evans. .12

284.—**The Seraph Band.**
Chorus (III). Beirly. .12

289.—(a) **The Midnight Song.**
Soprano and alto duet, chorus, soprano, alto and tenor, trio. (III). Davis.
(b) **Christmas Bells.**
Chorus. Beirly. .18

290.—**Angel Voices.**
Chorus. (I). Fearis. .08

329.—**Hark! What Mean Those Holy Voices.**
Chorus. (II). Westhoff. .08

Christmas Post Cards With Combined Greetings:

"A Merry Christmas and A Happy New Year", and with Bible Verses.

566.—12 beautiful cards with birds and holly decorations .25
219.—12 embossed cards with winter scenes and holly decorations .25

Christmas Services for the Sunday School

The Guiding Star (R)	—	Christmas (R)
Echoes of Bethlehem (R)	—	Message of Joy (R)
Joyful Tidings (R)	—	Christmas Bells (R)
Glad Tidings (R)	—	Christmas Hosannas (R)
Christmas Bells (R)	—	Bethlehem Chimes (R)
Christmas Carols No. 3 (R)	—	Christmas Carols No. 4 (R)
The King of the World (L)	—	The Morning Star (L)
Christmas Angels (L)	—	The Gift Divine (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

Sunday School Recitations for Christmas.

Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this colection to be just what they want. Price, per copy, postpaid .15
The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.

Christmas Treasury. Lorenz. (New). Per copy postpaid .15

Christmas Chimes. Lorenz. Christmas recitations, exercises, etc. Per copy, postpaid .25

Christmas Recitations and Dialogues No. 11. Fillmore. (New). By Chas. M. Fillmore. Pieces suitable for opening and closing; verses for little folks; some Christmas classics; dialogs, short orations. Also some fine Christmas songs. Price .10

Sunday School Recitations for Christmas, No. 1. (C. P. H.) Contains 38 different numbers with sufficient material for a large Sunday school. Price .50

Sunday School Recitations for Christmas, No. 2. (C. P. H.) Contains 37 different numbers of recitations and dialogs. Price .50

New Christmas and New Year Post Cards

With Scripture Texts.

588.—**12 Christmas Cards.**—Winter landscapes on tinted back grounnd pine branches, Scripture texts. .25
17X.—**10 Christmas Cards.**—Beautifully decorated imprint "Blessed Christmas and Merry Christmas." .10
935.—**12 Christmas Post Cards.**—Winter sceneries, bells and fir branches. .25
905.—**12 Christmas Post Cards.**—Landscapes with holly decorations, very beautiful .25
906.—**12 Christmas Post Cards.**—Winter scenes with holly decorations .25
944.—**12 Christmas Post Cards.**—Sceneries and fir tree branches .25
217.—**12 Christmas Post Cards.**—A very beautiful embossed card with bells and holly decoration .25
941.—**12 Christmas Post Cards.**—Landscapes in winter .25
933.—**12 Christmas Post Cards.**—Pictures of the manger, fir tree branches .25
936.—**12 Christmas Post Cards.**—Winter scenes and other decorations .25
918.—**12 Christmas Post Cards.**—Landscapes in winter, bells, and fir tree branches .25
899.—**12 New Year Post Cards.**—Sceneries and flowers .25
879.—**12 New Year Post Cards.**—Birds and holly decorations .25
890.—**12 New Year Post Cards.**—Bells and holly decorations .25
900.—**12 New Year Post Cards.**—Winter scenes and fir tree branches .25
570.—**12 New Year Post Cards.**—Bells, winter scenes and floral studies .25

MENNONITE BOOK CONCERN
BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, November 28, 1912. No. 47.

MY PRAYER.

By Mrs. Alfred M. Mann.

Dear Father, I know it can not be long
Till I shall sing the glad new song,
When I shall see Thy smiling face,
And sing with joy "I'm saved by grace."

So let my life glide gently by,
The days that in my pathway lie
Be filled with kind and thoughtful deeds
Wherein Thy loving kindness leads.

Oh, let my every impulse be
To help to set sin's captives free!
And may I live a life of love,
Fitting myself for my home above.

Oh, let me lead my loved ones on
To meet that great triumphal throng,
Who have washed their robes in Jesus' blood
And now have crossed death's swelling flood.

And when I reach the golden street
And with rapturous joy my Savior greet,
May I meet with all my loved ones there
In that eternal home so fair.

And there through long eternity
I'll praise and worship only Thee.
My feeble pen can not portray
The joy of that home-coming day.

Oh, may I do my life work well,
That I with Thee shall ever dwell,
When all life's cares and trials are o'er
And I have reached the farther shore.

Holy Father, three in One,
Leave me not in doubt alone,
But lead me gently all the way,
Praising God from day to day.

And when I cross the swelling tide
May I within Thy love abide:
And when I end the Christian race
May I sing for aye, "I am saved by grace."

(Kansas City, Kan., Herald and Presbyter.)

NEWS AND COMMENTS.

Good for Kansas.

Kansas has, by act of legislature, prohibited the advertising of liquors on the street billboards. Good for the Sunflower State! It may hum a few cyclones now and then, but otherwise it's all right! —Western Christian Advocate.

Making Its Own Way.

The policy of the church from the beginning has been to pray and sing over its newly-born newspaper, attach to it a tag of indorsement, and then send it out into the great big world to "sink or swim, survive or perish." The church newspaper must "make its own way," and why? Because it is simply an incidental and negligible asset of the church? Why, if the presses of the church newspapers should cease to work, the church would be compelled to suspend nearly all of her operations. The church newspaper feeds every other interest of the church, and its death would cause our connectionalism to quiver in every point and finally weaken and die.—Nashville Christian Advocate.

Race Prejudice.

As long as the Jew was pack-peddler, pawn-broker, junk-shop keeper and old-clothes dealer, and kept himself to himself, and bore himself with humility toward his Christian neighbor, and showed that he appreciated their generosity in allowing him to live, there was little, if any, prejudice against him in the United States, generally speaking. But as soon as he and many of his brethren became wealthy and strove for social recognition, and the Jewish women began to rival their Christian sisters in dress, jewelry, equipage and manner of living generally, the trouble began. To lay the blame upon the recent immigrants is not only silly, but in no wise warranted by the facts.—American Israelite.

Religion.

Judaism has no exact expression that corresponds to our English word religion. This is strange, too, when one considers that it was the Jew who gave religion to the world. There are two expressions in Hebrew that are the nearest approach that the Jews have to the word religion. The one, "Yirath Adonoy," which means "fear or reverence for God" and "Emunah," which means faith; not faith in the sense of blind credulity, but faith that means something that is "well grounded." The root form of the word Emunah is the same as the word "Amen," which is used at the conclusion of every prayer. We translate this word, "so mote it be." Basically it means something that is well established or confirmed. Religion should mean reverence for God, faith in things well established and confirmed.—Chicago Israelite.

A Landlord Worth Having.

This reads like a fairy tale, but truth is sometimes stranger than fiction. Philadelphia has just buried one of her citizens who tried to prove that, to him, brotherly love should be practical, even if landlords called him crazy. The will of William Hawkins, a manufacturer, who died in 1910 at the age of ninety-eight years, was not offered for probate until a few days ago. For two years the tenants of eighteen houses in Germantown have been sending their rent to the agent of the dead manufacturer, only to have it returned by mail with a courteous note saying no rent was due. The will bequeathes the houses, valued at $4,000 each, to the tenants. Mr. Hawkins also bequeathed $30,000 to the American Baptist Publication Society, and ordered the cancellation of a mortgage for $10,000 held by him on the property of the New Britain Baptist Church. One of his hobbies was to ferret out isolated persons in need of assistance and render it without letting any person know the identity of the donor. — Christian Worker and Evangelist.

The Mennonite Year Book and Almanac 1913.
Single copy 10c postpaid
Dozen copies 90c postpaid

HOW TO NURTURE THE INTEREST IN MISSIONS.

By A. B. Shelly.

That the interest in missions must be nurtured if it is to remain alive and manifest its activity in the support of mission work is a fact too evident as to need any argumentative proof. There is a principle applicable to all religious life and religious activity that where there is no advancement there is a retrogression. Thus where the interest in missions is not nutured and cherished it will decrease and ultimately die out. It should therefore be the aim of all mission friends and primarily of all pastors to nourish the mission spirit among the community in which they live and among the flock to which they belong or over which the Lord has set them as shepherds. This may be done in different ways. The principal thing is that people are constantly reminded of the fact that missions are not a human but a divine institution, to the upholding and extension of which Christ, our divine Savior, has called His church. When Christ commanded His disciples to teach those who through their preaching became believers in him "to observe all things which He commanded them", this also includes the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Another essential is, that people are so filled with the spirit and love of Christ that they are thereby willing to do whatever Christ commands them to do and which tends to the salvation of human souls. The love of Christ and what Christ in His love has done for the salvation of our souls must therefore be held up before the spiritual eyes of the people. The more one realizes what the love of Christ has done for his own soul the more will he be constrained to do what lies in his power for Christ and the salvation of others' souls. These are two essential incentives of mission work: the realization that missions are divinely commanded by our Savior, and the constraining spirit of love towards our Savior for fallen humanity.

However, there are other things by which the mission spirit, if it is awakened, is fostered and kept awake. Among these is a better knowledge of missions and mission fields. In order to have a healthy interest in any object we must have some knowledge of that object. In order to increase the interest in missions the knowledge of missions must be increased. To this end mission study classes should be conducted, mission festivals should be held, mission and church papers and other

missionary literature should be distributed and read.

It is a fact which can not be denied, that the interest in missions among our people in general is not what it should be. This may have its cause in a lack of spiritual life with some. But it is no doubt also due to a lack of knowledge in regard to mission work in general and our own work in particular. How can this be otherwise when many of our churchmembers do not read our church papers nor any other missionary literature, when perhaps by some the subject of mission is but seldom mentioned from the sacred desk, and when no special efforts are made to acquaint our people with the history, the need of and the activity displayed in the spreading of the Gospel among the nations who are still living in darkness.

Articles published in our church papers, like the one which recently appeared in both the Mennonite and the Bundesbote, from the pen of Sister Schroeder, portraying the success of mission work in different parts of the world can not fail to nourish the interest in missions among those who read these articles. They show us that our labors are not in vain in the Lord and that the Lord shows His approval of the work by bestowing His blessing upon it and giving the work success. Why can not more articles of the kind appear in our papers from time to time? Well written discriptive correspondences by our workers from the different mission fields will serve the same purpose. People do not only want to see the dark side of missions but the bright side also. Why can not mission study classes be organized in our different churches, in which the different mission-fields and what is connected with them are studied? Why not have mission conferences and occasional mission festivals, as our eastern churches formerly had them? Why not organize mission societies, for instance a Woman's Missionary Society in our different conferences? Why not inaugurate a Laymen's Missionary Movement among us as many other churches have it in our day? All these would, if conducted in a Christian spirit, no doubt be instrumental in nurturing the mission spirit among our people.

Quakertown, Pa., Nov. 21, 1912.

Notice! Your renewal and one new subscriber for $2.50. The new subscriber will get the paper from now until January 1914.

OUR LORD'S RETURN.

Robert E. Speer, L. L. D.

As to the simple fact that Jesus is coming back some day, almost all Christians are agreed. The teaching of Jesus Himself and the Apostles in asserting this fact was unmistakably clear. On the last night of His life, before His crucifixion, He said, "If I go away I will come again." John 14:3. This return was not His appearance after His resurrection. What He had previously said about His coming back could not refer to His reappearance before His ascension: "Be ye also ready, for in an hour that ye think not the Son of Man cometh." Luke 12:40. Moreover, while He was ascending from Olivet unto His father and our father, two men in white stood by the Apostles and said, "Ye men of Galilee, why stand ye looking into the heaven? this Jesus which was received up from heaven, shall so come in a like manner as ye beheld Him going into heaven." Act. 1:2. To this reappearing the apostolic writers make constant reference: "The Lord Himself shall descend from heaven." I. Thess. 4:16. "The coming of the Lord." I. Thess. 4:15. "He shall appear." I John 2:7. "Looking for the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ." Titus 2:13.

That Jesus comes in a sense at death, in every fresh spiritual experience or manifestation of providence may be at once admitted, but all reliable exegesis vanishes into mist and the blood is taken out of the divine promise if the teaching of the New Testament on the subject of our Lord's return is held to be exhausted by any fulfillment of it in the death of believers or the manifestations of providence. The early disciples made no such mistakes. A supposed suggestion that John was to await the coming of the Lord was at once construed by them to mean that John should not die. John 20:21. Jesus Himself said, "Ye shall see the Son of Man coming." Mark 14:62. We do not see the Son of Man when believers die, in any such sense as Jesus meant. Paul drew a clear distinction between death and the Lord's return, II. Cor. 5:1-4, and consistently pictured the former as our foe and the latter as our most glorious hope. I. Cor. 15:26; Titus 2:13. Our Lord's coming is represented as a wedding procession, not a funeral. Matt. 25:6-13. Moreover, the men in white promised that the return should be as real and true as His visible, personal departure. Acts 1:11.

The truth of our Christ's personal return is, therefore, a clear Bible truth, designed to be a part of the Christian's faith and life. Much is lost and nothing gained by complicating this simple truth which the gospels and epistles set forth with beautiful plainness, with attempts to work out complete schedules of all hinted, symbolic events of eschatology. There is great profit in the study of prophecy, but in the wide disagreements among good men on the subjects, it is unwise to obtrude secondary and unessential matters to the confusion and division of those who ought to see eye to eye and watch with hearts knit together for the glorious reappearing. The truth of the millennium is to those who have been able to receive it a profitable truth; but to dispute as to whether we are now in it, or whether Jesus is to come before or after it, is unfortunate if it obscures the simple teaching of the New Testament that Jesus is coming back and that all are to be constantly watching for him.

Yet any view of the time of His coming which defines the day or makes it so distant that it is rationally impossible to watch for Him expectantly, condemns itself or Christ. He could not have bidden us to do the rationally impossible, and it is impossible to watch for that which we do not believe is imminent or maybe. That we are to watch for His coming as an ever present possibility we are clearly bidden is our duty, our daily attitude. "Watch, therefore, for ye know not on what day your Lord cometh. . . Therefore be ye also ready, for in an hour that ye think not the Son of Man cometh." Matt. 24:42-44. "Watch, therefore, for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning, lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-57.

This attitude of constant expectancy for which Jesus asked, the Apostles regarded as a great help to a holy life. They beseech us to abide in Him, that when He shall appear we may have boldness and not be ashamed before Him at His coming. I. John 2:28. Because He is coming they urge us to mortify our fleshly desires and tastes. Col. 3:4, 5. And they set this hope before us in connection with the grace of liberality, I Cor. 1:7; with charitableness of judgment, I Cor. 4:5; fidelity in service, II Tim. 4:1, and holiness in life, I Thess., 3:13; Jesus Himself suggests that it should lead us to faithfulness, Matt. 24:45; Luke 12:42, 43; and soberness, Luke 21:34. All students of the Oriental churches have pointed out that it is hopeless to make any impression on Mohammedanism so long as Islam has before it the picture of this degraded and corrupt Christianity as the representative of the Gospel. The purifying influence of the hope of Christ's coming is specially needed in such circumstances as these. I. John 3:2, 3.

(To be concluded.)

A DAY TO THINK IN.

The roof over you, the bread of your table, the loved ones who gather in health at your board, the friends and neighbors surrounding you in the peaceful community where you live, the advantages of education and opportunities of advancement which promise to make your children's lives brighter than your own, your citizenship and their heritage in a freedom-loving state—all these things must find place in the mounting list of your substantial benefits.

And since "man shall not live by bread alone." you must heap upon all this your church, your Bible, your trust in God, your faith in Jesus Christ, all your motives for being a better man, your hope of immortality, and your confidence in the supremacy of truth.—Ex.

SIGNIFICANCE OF THANKSGIVING.

It may be that the special significance of Thanksgiving is not always kept in mind. It is a thanksgiving for the seedtime and the harvest; for the blessing granted to human labor in its tilling of the soil, and so providing abundance of that store of natural product upon which not alone human life, but so much of what concerns human labor and enterprise in other spheres must depend. Even the thanksgiving meal, with the loaded table and its happy and eager participants, has a significance lifting it out of the category of mere enjoyment. It is the symbol of abundance; of that which came after famine when the Pilgrim, with his harvest safely gathered home, could thankfully and joyfully look forward to impending winter no longer with dread lest the wolf of hunger should be heard barking at the door.—The Standard.

"The Mennonite" to a new subscriber from now until January 1914 for $1.50.

THANKSGIVING THOUGHTS.

Many have been the thrills of joy that have gladdened our hearts this year.

* *

It costs nothing to be thankful, and it tends to enrich the one who expresses it.

* *

No one can count his mercies and blessings throughout a whole year, so gracious is God to all His people.

* *

Every new day calls for expressions of thanks, and every evening gives an opportunity to show gratitude.

* *

If Satan tempts you to think of your hardships and failures during the year, turn away from him and begin to "count your many blessings."

* *

If the past year has not been one of happiness, it was not God's fault. He has kept His word, and multiplied His blessings beyond anything we have deserved.

* *

We should give thanks for all things, knowing that "all things work together for good to them that love God." So says Paul under the inspiration of the Holy Spirit. We have no regrets for being thankful to God for His mercies and blessings.

THE DUTY OF THANKFULNESS.

The Scriptures are full of it. If any commandment is clearly and unequivocally given in God's Word, it is the duty of thankfulness. We owe it to God, because every benefit bestowed is clearly set forth as a free gift. We are to "give thanks always for all things." Especially the Psalms, which are the great mirror of practical religious life for all times and for all believers are full of the expressed sense of thankfulness. We are to "offer thanksgiving unto God," we are to "come before His face with thanksgiving," we are to "enter into His gates with thanksgiving," we are to "offer sacrifices of thanksgiving."

THANKSGIVING.

Don't talk to me of solemn days
In autumn's time of splendor,
Because the sun shows fewer rays
And these grow slant and slender.

Why, it's the climax of the year,
The highest time of living!
Till naturally its bursting cheer
Just melts into Thanksgiving.

—Paul Laurence Dunbar.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

Home Circle.

AT THANKSGIVING TIME.

And when the grain is gathered in
And stored the farmer's barn within—
When nuts are ripe and fruits are bright,
To give us all delight—
We keep a "Day of Thanks" and praise
Our Father who, through all our days,
Gives sun and wind, soft rains that fall,
And home, and love and all.

Kindergarten Review.

CARL AND GEORGE WASHINGTON.

By Hope Daring.

"On the anniversary of his birth we have learned much of what Washington did. Now let us consider what he was."

John Corson, the middle-aged crippled teacher of the Gordon's Mill school, looked round the room at the eager faces of his pupils. Then he asked, "What was Washington's noblest trait of character?"

"Courage," Carl cried, his eyes sparkling.

Janice Corson shook her head. "I think it was truth."

"Father talks much of the graciousness of the Virginians," said Clarence Brown, son of the missionary who lived near the mill, preaching there fortnightly and dividing his time between the Indians and the lumbermen.

Mr. Corson waited a moment, then said, "All these things that you have mentioned helped to make Washington good and great. But the crown of all was the noble man's fidelity to duty."

For ten minutes the teacher talked to his pupils on this topic. He showed them how fidelity required both truth and courage. Skilfully he led them on to see how this ideal, if adopted by them, would shape and perfect their own lives.

Carl and Clarence were chums. They left the schoolhouse together. When they parted, where their ways diverged, it was with the understanding that, an hour later, Clarence was to come to the Pines, and the two boys would go skating.

On arriving at the house Carl found no one in the hall or sitting-room. He made his way out to the kitchen where Keno, the old Indian servant, was at work, while Maidie played about the floor.

"Where's mother, Keno?" Carl asked.

"The madam went with the master out to the place where the men are cutting logs. By moonlight they will ride home. And Master Carl?"

"Yes, Keno, what is it?"

"Keno is going over to see the sick son of her sister. Master Carl must stay with the little maid."

"But I say, Keno, Clarence and I are going down the river to skate."

"When Keno comes back. It will not be long."

Carl knew that it would be useless to argue the matter. Keno had been trained at a French Catholic school where she had acquired a stilted form of speech and had received thorough instruction in household matters. She was faithful, but she would do as she pleased. Mrs. Gordon was the only member of the family to whom Keno would listen.

Carl was disappointed, but he was not churlish enough to vent his displeasure on Maidie. He was cracking walnuts for her when the noise of hurrying feet and loud voices called him to the front door. On the veranda he found a dozen drunken Indians. The foremost, Old Bear, attempted to push his way into the house, but Carl resolutely faced him.

"Here you! What do you want? What does this mean?"

"Where's the man Gordon? We want bread to eat."

"Well, this is no eating house. What ails you? Where is Beaver?"

It took Carl some time to arrive at an understanding of the situation. The Indians had been working at a fishing station down on the lake where fish was taken through the ice. Three days before they had been paid off and started for home. Stopping at Allendale, they had spent all their money for liquor and in gambling. Now they demanded food.

"If you are hungry, go home. You'll get nothing here," Carl cried.

An angry murmur rose from the crowd. Carl remembered that he was alone. Often the half-civilized Indians were guilty of deeds of violence. The recollection of that made the boy's voice ring out, harsh and high.

"Clear out, I say! If you don't I'll—what's that?"

"The man Gordon is Beaver's friend. We are Beaver's children."

"But why don't you go home? That is the place for you."

"Beaver is gone. There will be no food for us nor for our squaws and papooses."

Carl knew that the women and children of the village would not be allowed to suffer. Still, in the absence of the chief, he doubted if food would be provided for those drunken men who would reach home with neither money nor supplies, their month's wages squandered.

Old Bear and his mates crowded forward. When one laid his hand on the door, Carl, without turning his head spoke to Maidie, who stood behind him, one chubby hand clinging to her brother's coat.

"Maidie, dear, reach the revolver there on the rack and bring it to brother."

Unquestionably the child did as bidden. Carl raised the pistol threateningly and the Indians retreated. The lad smiled grimly; if he did not have to use the weapon, the fact that it was unloaded would make no difference. He would have faced the drunken horde empty-handed rather than to have had Maidie handle a loaded revolver.

Old Bear turned to descend the steps.

"We trusted the man Gordon, as Beaver says we should. If there is no bread for us here, my brothers, we will go down to the store and take what we need."

Car caught his breath. For those men to go down to the little mill village in their present condition ment a fight. There was ill will between the millmen and the Indians; it required the combined efforts of Mr. Gordon and Beaver to keep peace on ordinary occasions.

Fidelity! Did the word apply here? He was his father's son, and these ignorant, drunken savages trusted the man Gordon.

"Hello here! What's this—a porch party?" and Clarence Brown, who had entered the house by way of the kitchen, came into the hall.

"Yes it's a party, and it's time for refreshments. I say, Old Bear! Wait a bit, and I'll see what the man Gordon can give Beaver's children."

Quickly he explained the situation to Clarence. "You see, old boy, I'll have to play the part they have given me, that of the man Gordon's son. Now I can't have them tracking into mother's clean kitchen. I'll take a quarter of frozen beef that hangs in the store room and a sack of flour and go over to the village with them."

To be concluded.)

Idleness is wrong even if one is able to afford it financially.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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Editorial.

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CHRISTMAS TIME.

For the Christian the time before Christmas is of peculiar interest. Not only that it brings special work in the Sunday school and in the home, but an air of mystery pervades the home. When one or the other of the household unexpectedly enters the sitting-room, things suddenly disappear under the table or the apron. When papa or mamma come from town, or the city, the children are very anxious to know what is in the bundles which the parents bring.

In the home of descendants of German families the Christmas cookies make now their appearance, and the children, and sometimes the grown people as well, are anxious to sample mamma's cookies.

Where money is scarce and the parents can not just go and buy things, mamma's loving heart and skilful hand is very busy before Christmas to make or repair things for the children for Christmas. A doll's hospital and a doll's furnishing establishment is generally instituted, where new heads are fastened to old bodies, arms or legs are refilled and sewed or pasted on, doll's dresses washed, ironed, made over, or new ones made from remnants of pretty goods. Mamma's love can invent many things which will please the children and the grown people.

Where the love of Christ fills the hearts Christmas time is not only a time of work and of expense, but of joyful expectation. The work is made lighter and more enjoyable by the thought of the glad faces and the sparkling eyes of the children.

Christmas songs are sung during these weeks of preparation. The children join gladly in the songs, which they mostly remember from former years. It is a good way to have all the members of the household in succession select a Christmas song in the morning and in the evening at family prayers, which is observed in every Christian family. Then when Christmas eve or Christmas morning comes, the children are ready to join in the singing of the Christmas songs, which help to make Christmas the joyful time of the year.

But in the busy time before Christmas we ought not to forget to prepare our own hearts and the hearts of our children to receive a special Christmas blessing, and rejoice over the fact that Jesus Christ is not only born for us, but in us. May God bless this time before Christmas for the young and the old. v. d. S.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2 00.

Correspondence.

Dalton, Ohio, November 23 1912. The Salem congregation took communion on Sunday, November 17. The weather being ideal, almost all of the members were present. Mr. Prieheim, father of Rev. S. P. Prieheim, from South Dakota and Rev. I. A. Sommer, from Berne, Ind., being here also took communion with us.

Adam Sommer, president of the C. E., will leave in the near future for the Moody Bible Institute, where he will take up work preparatory to becoming a minister of the Gospel.

Thanksgiving will be celebrated as usual by the church. The children bring things which they have raised during the year to be sold and proceeds to go for mission.

The Christmas committee is at work preparing a program for Christmas. The choir is also preparing some anthems for the same occasion.

J. Wesley Schneck.

A VISIT TO BERNE, IND.

In a recent visit to the above place, I with the question of Mennonite Union on my mind, availed myself of the pleasure and privilege of attending services at the new church erected here by the Gen. Conference Mennonites. The new structure in point of staunch workmanship and size presents an imposing appearance without as well as within, such as is not usually found among Mennonite churches in a general way, and if their spiritual progress is in keeping with their liberality and capability financially as expressed by this commodious edifice, it surely would speak volumes in favor of their future power and usefulness.

In view of the fact however that "man does not live by bread alone but by every word that proceedeth out of the mouth of God," it might not be safe to pass along with a settled opinion as to the real merits or demerits of any people based upon their outward appearances financially, hence to further gratify my inward desire to learn more definitely the real standing of this people in spiritual attainments and accomplishments, if possible, I entered with them into their house of worship to enjoy the Sabbath school as well as their preaching services and the very large assemblage of both young and old who participated together in these services presented a very encouraging aspect, at least as viewed from a human standpoint. The song services were quite inspiring. The subject as presented to the Sabbath school classes seemed to be well ventilated with a good deal of zest and earnestness on the part of the several teachers.

The sermon in point of accuracy as to the manner of its delivery and language needed not to be criticised and as to the general impressions wrought upon my own mind as well as the general conclusions at which I have arrived I wish to reserve the right of keeping sacredly to myself for the time being at least, lest I might unwisely and prematurely express in flattery or otherwise sentiments which might not be to the best interests of the union question until a more mature decision may be arrived at by further prayerful investigation.

Fraternally submitted,
D. Brenneman.

Goshen, Ind.

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Mennonite Book Concern, Berne, Indiana

A THANKSGIVING FEAST.

By Margaret E. Sangster.

We two are the last, my daughter!
To set the table for two
Where once we had plates for twenty,
Is a lonesome thing to do.
But my boys and girls are scattered
To the East and West afar,
And one dearer than even the children
Has passed through the gates ajar.

I'm wanting my bairn for Thanksgiving!
I thought last night as I lay
Awake in my bed and watching
For the breaking of the day,
How my heart would leap in gladness
If a letter should come this morn
To say that they could not leave us here
To keep the feast forlorn.

Samuel, my son, in Dakota,
Is a rich man, so I hear,
And he'll never let want approach us,
Save the wanting of him near;
While Jack in San Franscisco,
And Edward over the sea,
And only my little Jessie
Is biding at home with me.

Oh! the happy time for a mother
Is when her bairns are small.
And into the nursery beds at night
She tucks her darlings all.
When the wee ones are about her,
With gleeful noise and cry,
And she hushes the tumult with a smile
Her brood beneath her eye.

But a mother must bear her burden
When her babes are bearded men;
On 'change or in the army,
Or scratching with a pen
In some banker's dusty office—
As Martin is, no doubt—
A mother must bear her burden,
And learn to do without.

I know the Scripture teaching,
To halt and help the blind,
And the homesick and the desolate
At the festal hour in mind.
Of the fat and the sweet a portion
I'll send to the poor man's door,
But I'm wearying for my children
To sit at my board once more.

I tell you, Jessie, my darling,
This living for money and pelf,
It takes the heart from life, dear.
It robs a man of himself.
This old bleak hillside hamlet,
That sends its boys away,
Has a right to claim them back, dear,
On this Thanksgiving Day.

Shame on my foolish frettings!
Here are letters, a perfect sheaf!
Open them quickly, dearest;
Ah, me! 'Tis beyond belief.
By ship and by train they're hasting,
Rushing along on the way,
Tell the neighbors that all my children
Will be here Thanksgiving Day.

THANKSGIVING DAY.

The beautiful custom of setting apart one day in the year for thanksgiving unto God originated in the conviction that God is; that He is over all, the Fountain of all blessing, the Sovereign Ruler and Disposer of all events; that however men may plan and prosecute with Him are the issues of life. In this conviction the

custom is continued year by year, and should be religiously maintained. Of all our national holidays it may be made the most beneficial and useful, if observed in the spirit of the recommendations embraced in the proclamations by the President and by the Governors of the several States. Pity that it should be allowed to degenerate as the tendency seems to be, into a mere occasion for unseemly festivity and revelry and excessive feasting. —Christian Intelligencer.

The report is being circulated that the Turks are planning to irrigate regions in Mesopotamia at a cost of $150,000 000.

Editorial.

The English Year Book, published by a committee of the Eastern District Conference, is out. Of the nineteen consecutive year-books published by this conference this is one of the very best and should be in every Mennonite home. Beside the usual calendar, Bible readings Sunday school and Christian Endeavor topics, list of ministers and statistics it contains a great amount of other information of value and to the members of our church or those desiring information about it. The illustrations are numerous and very well executed making this issue attractive as well as useful. The editors have, by their painstaking efforts, made the work one of considerable historical value. We would recommend that our readers get in on the "ground floor" and secure copies of it before the edition becomes exhausted. A review of the many interesting articles contained in the work would hardly be in place here but we cannot refrain from noticing one item, an item so interesting that we wonder why the American Mennonites never before had an opportunity to examine it. It is a photographic copy of a letter in Menno Simon's own hand-writing. The only autograph of Menno known to exist. The original of this letter is preserved in the Mennonite Library in Amsterdam, Holland. The photograph from which the copy was made was secured through the courtesy of Dr. Cramer. This one item alone makes the calendar worth many times its price. G.

A WARNING TO BOYS!

Hardly more than a month ago the body of a murdered man, the victim of highway robbers, was found on a bridge on the outskirts of the city of Camden, N. J. The authors of the crime were soon ferreted out by the detectives. They were two young men not yet out of their teens. Today they wait in the death house for the call to the death chair. Only the mercy of God can give them comfort now, for even the vilest, if they turn to Him will get the assurance that was given to the thief on the cross. But what a terrible thing it must be to go to God before one's time. Even to crave His forgiveness is terrible when it must be for the worst crime that a human being can commit and for which there can be no excuse. These boys might have lived righteously and become useful members of society; instead, they must face the capital punishment which society says is their punishment. One of the condemned boys sends a message of warning to the boys outside the prison. It is sad. His regrets are useless now for Jersey justice is swift and sure. Before Christmas they will be in eternity. The message ought to make boys think. It should lead them to realize the awful danger there is in the things to which so many of the youths of our land are given:

"If the moving pictures showing hold-ups and murders had been censored by the city, and if saloonkeepers refused to sell to mere boys, Duffield and I would not be on our way to the death house in Trenton today.

"Tell the boys on the outside who are going wrong to think. Tell them to avoid all parties where there is beer being served. If they don't they will end in the same chair where I am going.

"I have smoked cigarettes since I was six years old and I tell you that had something to do with turning me to the bad. I never had a mother's care. I ran away from home when I was thirteen years old and 'freighted' all over the country, finally landing in Camden three years ago. I got a position in the car shops, working eleven hours a day. I attended Sunday school regularly until about a year ago, and if I had kept going I would not be here now.

"I'm ready to go, I know God will receive me, but I hate to go to Him the way I am going."

Turning to the reporter who was in the cell with the youths, Coursey said: "I want to live as long as I can, but I am not afraid to die. I have asked God to forgive me and I know He has. When I get down on my knees every night I also pray for Kellerman to forgive me and I know he has. If they will only pardon me or give me a life sentence, I will lead a Christian life and will teach it to others, just as I have had it taught to me.

"My poor mother; how will she stand it? Saloonkeepers put me here. It is the easiest thing in the world for a youth from eighteen to twenty years to walk into a saloon in Camden and buy anything he wants, to drink; that's the cause for nine out of every ten boys going wrong.

"Two days before I was arrested I became engaged to one of the sweetest girls in East Camden, and Heaven only knows how she feels this morning, knowing that her intended husband is on his way to the electric chair.

"I'm telling this to the public hoping that it will help some poor soul who is going the way we were going to get on the narrow road."

THE STORY OF A GREAT PICTURE.

Vibert's picture "The Missionary's Story" impressively and pathetically tells the story of the lack of appreciation the faithful servant of the lowly Jesus often must endure from those who like himself have consecrated their lives to the Gospel of the Lord Jesus Christ but who, unlike Him, find ease and luxury in the service. The scene the picture portrays is laid in the palace of a Roman Catholic cardinal. The walls are covered with masterpieces of art, costly rugs from the orient are upon the floor, the wood work is richly and handsomely carved, the light that creeps into the chamber comes filtered through magnificent draperies and artistic stained glass windows, the chairs are of the deep luxuriant softness that only the very rich can afford to rest upon, on the table, covered with splendidly embroidered linens stands a service of silver, the work of a master in his craft. The whole scene is one that gives an impression of the ease that is only possible when it can command the skill of master craftsmen, the power of a prince and the wealth of a lord. In the centre of this picture is the missionary. One can readily see that he is out of his element. He is arrayed in the rough habit of a monk, his head is shorn and his feet are in sandals, he is seated on a backless stool, the only one in the whole room that looks uncomfortable. He is lean and hard, upon his body are the traces of exposure and suffering. One must think of Paul's word: "I bear in my body the marks of the Lord Jesus Christ." While he speaks he points to an ugly scar on his arm which recalls some terrible persecution or hardship he has been called upon to endure. But, in spite of the lowly garb and scars, he appears to be animated with a spirit that speaks of fiery zeal and enthusiasm for his Christ. Velvet robes, soft carpets, carved oaks, soft pillows and beautiful silver have not impressed him at all. To him luxury bids in vain. Enthusiasm for his cause has the complete mastery of him.

His hearers are church dignitaries. They hear his voice but they hardly listen to him. The beslippered cardinal lazily lounges deep in his soft setee. In his one hand is a cup from which he is sipping tea while a partly consumed cigarette is about to drop from the other as it hangs limp over the pillow upon which he props, his eyes are partly closed and upon his face is a bored expression. There are five other officials in the room. Their garb indicates that they are men of highest dignity in the church. Arch-bishops, bishops, etc. One of them is playing with a lap dog, two are engaged in frivolous conversation, one looks at the speaker but with the dreamy far-away look that shows him to be thinking of something more interesting, while the remaining one holds a glass to his eyes through which he "sizes up" the missionary as though he were examining some curiosity that amused him. In spite of all this inattention and disrespect the speaker does not even seem to be annoyed, he just keeps at it in dead earnest. Indeed, he is so much in earnest that the listlessness of the others is unnoticed.

There are many pictures that please but the picture that tells a story is the most pleasing. The more human interest there gets into a picture, the surer is that picture on its way to greatness. This holds as true of word pictures as of painted pictures. The picture of the "Missionary" is intensely human. It brings two classes of ministers in contrast before us.

In no other callings or professions do there seem to be such differences in the lives of those who compose them as in the ministry. Some find their calling where hardships and suffering are their lot, others, although they are fewer, slip into places where luxury and ease are possible. Perhaps outward conditions do not make so much difference, after all, if abilities are rightly used in the places God has sent men to fill but in places where ease is possible one is always in danger of enjoying ease. A pioneer life, on the other hand, is always hard

and trying. The missionary has his pioneer work to do for the advance of the gospel. The path of those who follow him is naturally made easier by his sacrifices and labors. Those who work where the paths are already straightened and the rough places made smooth must not forget that there is just as much expected of them along the line of faithfully performing the duties God sets down before them.

It is the lack of sympathetic interest of those in high places, that the picture portrays of which at times there is just ground for complaint. Fortunate preachers sometimes are uncharitable in their attitude to those of their profession who are the hewers of wood and drawers of water. We have in mind, just in this connection, a certain preacher of remarkable ability who occupied the pulpit of an influential city church. When asked to go out of his way a little to assist a struggling church, which was under the lead of a noble self-sacrificing brother who might have occupied an easier charge if he chose. This famous D. D. replied, "I have no time to bother with little two by four churches I am not in that class." It is an attitude such as this on the part of a few that makes people bitter and gives the world a reason for thinking that as a class the ministry is inclined to look out for the soft places. It is our opinion that the great majority of ministers are in the poor monk's class, and are too much taken up with the great things of their calling to bother or care about the ease and luxury which a few may be enjoying. These few who do not interest themselves in the struggles of those who are making the work for Christ count for most may enjoy that which good fortune throws in their way but they are not occupying themselves with the things that the greatest and lowliest of men led us to regard best of all.

NOTES ON THE C. E. TOPIC

Dec. 1.

Missionary Achievements and What I may Do.

Phil. 2:1-16.

Missionary achievement has brought the knowledge of Christ the Saviour to where that knowledge did not exist before. Christianity is, and must be, a missionary religion. Everything in Christian history from the day of Pentecost to the present minute is included in the story of Christian missionary achievement. There have been epochs in which active progagation of the Christian Faith has been more pronounced than others and nations were born into the church. We are living in such a grand epoch. The past hundred years have been specially marked for their missionary achievement.

The glory of missionary enterprise does not lie in its schools and colleges, its benevolences and culture, although there have been mighty conquests along these lines, but in the fact that souls have been saved. Unless the message of missions has been salvation all their other efforts are wasted.

With modern wealth, means of rapid transportation, and the opening of the heathen world to the commerce of the nations special opportunities have come to missionary efforts as never before, therefore we have seen remarkable achievements.

The most important consideration in the topic is: "What I may do." It suggests that there is much yet to be done and that there is need for personal efforts.

Of the many present needs, the most important is the sympathy of the home church shown in prayer for missions and an intelligent knowledge of missionary needs and conditions. We must pray but we must be able to pray intelligently. The kind of prayer in the home church that brings the greatest blessings is prompted by an intimate knowledge of conditions as they are on the field. Study missions. Study the country in which the missionary you help to support lives. Become familiar with the problems he has to meet there and try to know as much as you possible can of the methods and equipment he requires in his work. Of this you may be sure: the more you know of the work in detail, the more will you be impressed with the necessity of your faithfully doing your part in prayer and giving.

Your next important matter is the item of financial support. Our little missionary army is far from its base of supplies. It needs always to be supplied with the sinews of war. A decrease in the amount of money contributed at home cripples the work on the field. It is a crying shame that Christians should ever permit their denominational boards to get into debt or compel them to barrow money to tide over some temporary difficulties. Having started a work it is our business to keep it going.

The next duty is an increase of field. The whole world is to be evangelized. The little corners in the unevangelized portions of it to which we give our attention are but an insignificant portion of the whole yet to be won. The true missionary spirit is not limited. Those who have it, will not be satisfied with a corner, they are in earnest about winning the whole world. An increased field calls for an increased interest and an increase of gifts. Our part is to pray, to give and to learn and to increase our praying, our giving and our learning.

NOTES ON THE S. S. LESSON

Dec. 1.

The Lunatic Boy. Mark 9:14-20.

Golden Text—Mark 9:23.

The sudden appearance of Jesus is with His disciples defeat them out of a great trouble. They were face to face with failure and their enemies, the scribes, were making the most of it. When Jesus is with His disciples, defeat always becomes victory. Why do so many of them permit themselves to become separated from Him? He tells us He is with us always. If we are away from Him it is only because we do not want to be with Him.

What was there in the appearance of the Lord that caused such great amazement at that time? He had just come from the transfiguration. Perhaps there were still traces of the glory that had come upon Him then to be noticed.

The disciples were in trouble because "they could not." They could not help the boy and they could not silence their critics who questioned their having a power fitted to deal with this case. Their lack of power reflected upon the reputation of their master. The scribes did not believe that Christ could help because His disciples could not help. This is the way of the world. It judges Christ by His disciples. If they are weak then their Lord must be powerless. If they are unfaithful the Lord is blamed. How unreasonable! Why judge an entire nation as thieves and murderers because there are a few criminals among them? Why condemn the Master because a Peter denied Him and a Judas betrayed Him or because a church member is inconsistent?

"Why question ye with them?" asks Jesus. He takes His disciples under His care and undertakes to do for them what they themselves cannot do. He always does this for His own. He fought our battles upon the cross because we could not do it for ourselves. He is now pleading for us at the throne of God because we cannot; it is through Him alone that we have anything to plead there. In this lesson the enemies of the disciples were confounded. They were earthly enemies. He was about to confound hellish ones.

The case before Jesus was about as hopeless as one might find but He seeks to help even the worst cases. The greatness of God's love is shown in His willingness to deal with the very worst. In Him there is hope for all.

The dumb spirit possessing the son shows the awful cruelty of the evil one. He caused him terrible suffering and endangered his life. The evil one is the author of all misery. He not only endangers natural life, he determines to destroy eternal life.

The Master's words, "Faithless generation" imply that the persons addressed had refused to benefit by the power that faith in Jesus brings. The rebuke applies both to the disciples and to the multitude. The disciples were not earnest enough in the exercise of the faith they had. Their opponents did not have any; they thought they had a case defying Christ's power and enjoyed the sensation it was creating.

The faith of the father deserves special study. He realized that his faith was small. He asked for more and it was given to him. The prayer for faith is one to which God listens when it comes from those who desire an increase of it. It is compared to a grain of mustard seed which as it developes becomes big.

The evil spirit kept up his torture until to the very last for the devil never gives up until compelled to by the overmastering Spirit of God. Our resistance to Him avails nothing unless it is a power obtained from Jesus. The boy appeared to be dead. All those in the devil's power are really dead until risen to life by the Savior's power.

If the lack of faith in the disciples was to be condemned, and severely so, by their Master, they are to be commended for coming to Jesus to enquire of Him the cause of their failure. We often fail, even when our intentions are the best. Do we seek from Jesus the cause of our failures and then try to correct them in the light of what He reveals to us? Defeats are sure to come but prayer and fasting opens a way by which they may be overcome. The most hopeless cases are mastered through prayer.

The "Mennonite" and "Christlicher Bundesbote" together to one address for $2.50.....

News of the Week.

TURKEY IN EUROPE IS LOST TO SULTAN

THE BALKAN WAR.

Turks Threaten to Draw on Reserves.

London, Nov. 23. — Nothing has developed within the last twenty-four hours to show whether the Turks will find the proposed modifications in the terms offered by the allied Balkan nations sufficient to induce them to agree to an armistice preparatory to a definite peace. The plenipotentiaries, now on their way to Tchatalja on behalf of the allies, are reported to be carying with them fresh terms of peace in a form that may open the door which is still regarded as standing ajar for their reception.

The Ottoman government points out that it still has half a million soldiers to draw from, while the Bulgarians have none. The allied Balkan nations, however, retort that they are now in a position to march 150,000 troops, who have heretofore been engaged elsewhere, to swell the besieging force in front of the Turkish lines at Tchatalja.

Attack Along Dardanelles.

Should the war continue it is assumed in military circles that an attack will soon be opened on the forts along the Dardanelles, whose fall would permit the Greek fleet to bombard the Turkish capital.

Dying in the Trenches.

Constantinople, Nov. 23.—The Turkish government reports a great decrease in the number of deaths from cholera during the last few days, but this is not widely credited among foreign residents of the capital.

Some attempt is certainly being made at last to house the soldiers suffering from the disease. Wooden huts are being erected at the San Stefano cholera camp on the open plain, which a few days ago was strewn with groups of dead and dying.

Most of the bodies of the victims have been carted away. The new camp, however, is full of dead, dying and suspects.

A trainload of stricken soldiers, numbering two thousand, arrived at the camp today, and the belief is expressed that trainloads are brought there daily. It is reported that many of the troops have died in the trenches along the Tchatalja lines.

Albans Declare Their Independence.

Budapest, Nov. 23. — The Albanian chieftains declared their country's independence today, it was learned here through Montenegrin sources. The declaration may bring the Austro-Servian controversy immediately to a head. It is through Albania that Servia must get its Adriatic "window" if it is to have one at all. A nominally independent Albania will be under Austrian control. Austria and Italy together will choose its ruler. He will be virtually in Austria's employ, though the wishes of the Italians who are themselves interested in what happens on the east side of the Adriatic will receive due consideration.

Sortie Fails at Adrianople.

Sofia, Bulgaria, Nov. 23. — The besieged garrison of Adrianople attempted a general sortie, yesterday afternoon, according to dispatches received here. The Turkish troops, however, were thrown back into the fortress, after a battle which lasted throughout the afternoon. They lost heavily. This is the first sortie of the kind by the whole garrison, and it is supposed by the besiegers that it was undertaken with the view of reprovisioning the town, the population of which is suffering from scarcity of food.

Turks and Allies Parley for Armistice.

London, Nov. 25. — The plenipotentiaries of Turkey and of the allied Balkan nations held their first meeting this afternoon to discuss an armistice. They met at the village of Baghtche, near Biyuk Chekmendye, in the center of a small zone which has been declared neutral for the period of the parleys.

Beyond an intimation that the victorious invaders were prepared to modify their original demands in regard to the evacuation of the Tchatalja lines by the Turks, and also to permit the Turkish garrison of Adrianople to march out of that fortress with the honor of war, nothing has been allowed to transpire as to the discussions between the delegates.

Unless significance can be attached to the unusually long armistice of eight days reported to have been agreed to, there is nothing to give a clew to the probable outcome of the discussions.

Austria and Servia Worry the Powers.

While the principals are thus engaged in efforts to arrange a truce between the opposing armies preparatory to a definite peace, preparations elsewhere for possible trouble on a larger scale show no signs of abatement.

While the intentions of the great European powers undoubtedly remain peaceful, Austro-Hungarian procedure seems to foreshadow separate action which will render difficult the realization of the plan of Premier Asquith for the settlement of near eastern questions as a whole when the war is over.

In Union of the Powers.

The withdrawal of the Austrian warship Admiral Spaun and of the Austrian contingent of bluejackets from Constantinople, and the sudden and unexplained departure for an unannounced destination of the Austrian squadron which has been lying at Smyrna, are factors which are disturbing diplomats, who see in a close union of all the great powers the only hope of a peaceable solution.

From Vienna, too, comes the information that the Servian war office has recalled all the Servian troops that can be spared from the columns operating in the neighborhood of Prisrend and Monastir and that the fortifications of the Servian captital are being hastily supplied with heavy artillery. The Austrians deduce from these facts that Servia is not disposed to yield, and a pacific settlement of the Austro-Servian dispute seems to them difficult of realization if Servia's demands are maintained as an irreducible minimum.

Servia's Demands.

These were outlined by Premier Pachitch, of Servia, today. He declared that a minimum requisite to Servia's national development was economic independence and a free and adequate passage to the Adriatic sea. This, according to the Servian statesman, meant her possession of a stretch of coast line of about thirty odd miles which would be joined to the present territory of Servia by a strip of what was old Servia.

This minimum is declared to be wholly incompatible with the Austrian and Italian contention that Albania should be autonomous, as it would cut Albania in two and confine the autonomous provinces to a stony and poverty stricken district unable to maintain an independent existence.

PLOTTED DOOM OF LOS ANGELES

McNamaras Wished to Wipe Out Whole City With Dynamite and Fire, McManigal Testifies.

Indianapolis, Nov. 25. — Stories of how the McNamaras, after the destruction of the Times, hatched plots for more extensive violence and more desperate deeds than they had attempted before were related in federal court today by Ortie E. McManigal.

A plant to destroy the whole city of Los Angeles by explosion and fire, to make history on the coast date from the destruction of that city, instead of from the date of the San Francisco earthquake, was among those of which the dynamiter told.

In desperate desire to carry out his dynamiting program if the executive board, as he feared it would, cut off the money supply, John J. McNamara was ready to resort to the "holdup" or highway robbery to get money, said his former companion in crime.

To Organize Bandit Gang.

McManigal told of a plan of the union's international secretary-treasurer to organize a gang of bandits, to obtain by the 'holdup" the $150,000 which he said would be taken in at the Speedway races, to be held seven weeks later than the time McManigal said he had a conversation with J. J. McNamara, in which the latter told of the plan. J. J. also said, according to McManigal, that he knew a man in this city who banked $3,000 or $4,000 each day and that it would be an easy matter to "trip him up" and get the money.

How J. J. McNamara sought to get McManigal to go to Panama to blow up the canal locks, under construction by the McClintic-Marshall Company, was another interesting episode in the conspiracy, as related by the dynamiter.

J. J. McNamara had a scheme for Los Angeles, the plan being to get three or four "good fellows" locate the aqueduct and principal water mains there and put charges under them. Then, by using Schmidt's device for setting fire to a building in several places simultaneously by the use of the clocks, chemicals, fuses and cans, said the dynamiter, a number of big fire would be started in different places, and with the water supply cut off the city would be wiped off the map.

SOCIALISTS MEET TO OPPOSE WAR

Basel, Switzerland, Nov. 5. — The opening session of the Socialist international congress, which is being held here in opposition to war, was attended by five hundred delegates, representing all nations.

Thirty thousand persons joined in a parade through the streets to the cathedral, where addresses were delivered in various tongues. Four platforms were erected outside and speakers addressed great crowds unable to find room within.

James Keir Hardie, Socialist and Independent Labor member of the British house of commons; Francis de Pressonse, former socialist deputy in the French chamber, and Pablo Iglesias, leader of the socialists at Saragossa, were among the speakers. The Bulgarian socialist leader, M. Sakasoff, received an especially warm welcome.

Labor as an Enemy of War.

Paris, Nov. 25. — In view of the international situation, the Revolutionary General Labor Federation met to consider the best methods of preventing war by crippling the machinery by which the mobilization of armies is effected.

A special committee was appointed and a twenty-four hours' general strike was arranged to test the support which could be obtained from the working people.

Practical measures were also discussed for hampering the railroad and telegraph service in the event mobilization should be ordered.

RACE SUICIDE IN FRANCE A MENACE TO REPUBLIC

Paris, Nov. 23. — The birth rate of France was lower by more than one hundred thousand in 1911 than in 1901. Louis Klots, minister of finance, announcing this fact to the commission on depopulation at its first session today said: "Military inferiority, economic inferiority and the diminution of the power of France in the world will sooner or later be the inevitable consequences.

The number of births last year, according to M. Klots, was only 742,114 in the whole of France, against 857,274 a decade ago. In 1907 and 1911, he said, the deaths actually exceeded the births.

Sad State of Affairs.

This was, he continued, a sad state of things and a danger to the country, placing France in a situation of inferiority in comparison with the other great nations. The lower birth rate, while a perplexing phenomenon among all civilized peoples, was, the minister said, a greater problem in France than elsewhere. The births exceeded the deaths in 1910 in Germany by 879,113, in Austria-Hungaria by 573,520; in Great Britain by 413,778, and in Italy by 461,771, but in France by only 71,418.

Studying the Conditions.

M. Klots reviewed the ineffective governmental and private measures taken in the past to help parents of large families, to limit the hours of work of women about to become mothers, and to reduce infant mortality. It was necessary, he said, to study these and other factors, including the evil effects of alcohol. The relation of drunkenness to infant mortality would, he declared, in future be studied in every part of France.

FOUR BANKERS SENT TO PRISON FOR FIVE YEARS

Memphis, Nov. 23. — Judge McCall, in the federal court here today, sentenced H. C. Wynne, former president of the All Night and Day Bank at Little Rock, Ark.; E. L. Hendrey, former president of a similar institution in Memphis; J. H. Brooks, Memphis, lumberman and former director of the Memphis Bank, and Abner Davis, former president of the All Night and Day Bank, of Oklahoma City, to five years in federal prison and fined each $2,000.

Octavo Anthems for Christmas

Grades of Difficulty

I Simple. II Medium. III Difficult.

1.—**Halelujah Chorus.** From "The Messiah" (III). Handel. Simplified so as to be available for the average church choir. .06

39.—**Fear Not.** Solo, soprano; duet, soprano and tenor, chorus (II). From the cantata "The Shepherd King". Gabriel. .12

40.—**Sing, O Heavens.** Solo, soprano or tenor, chorus (II). L. O. Emerson. .10

72.—**Sing, O Heavens.** Chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus (II). Closing with "O Come All Ye Faithful". L. O. Emerson. .15

74.—**O, Little Town of Bethlehem.** Chorus, duet for soprano and alto (II). Evans. .10

98.—**The Birth of Our Savior.** Full chorus throughout (III). Colson Rich. .08

125.—**Christmas Anthem.** Duet, alto and tenor; unison chorus; full chorus (II). Davis. .10

126.—**The Angel's Song.** "It Came Upon the Midnight Clear." Chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus (II). Gabriel. .12

127.—**All Hail the Morn.** Full chorus (III). Sanford. 10

153.—**The Star and the Wise Men.** Male quartet with alto obligato (I). From the cantata "Jerusalem" (I). Gabriel. .06

154.—**Glory in the Highest.** Chorus from the cantata "Jerusalem" (I). Gabriel. .06

164.—**The New-Born King.** Chorus, solo for soprano, duet for soprano and alto; bass solo. (II.) From the cantata "The Eternal City". Gabriel. .12

194.—**O Thou that Tellest Good Tidings.** From Handel's "Messiah." Simplified. Bass solo, chorus. (III.) Handel. .15

195.—**Messiah is King.** Duet for soprano and alto; trio, soprano, alto and tenor, chorus. (II). Ashford. .15

196.—**We Have Seen His Star.** Soprano solo, chorus. (II). Fearis. .15

271.—**Hail to the King.** Chorus, soprano and alto duet, soprano solo. (III). Beirly. .12

280.—**The Birth of Christ.** Chorus, soprano and alto duet. (II). Hughes. .12

281.—**While Shepherds Watched their Flocks.** Soprano or tenor solo, chorus (II). Solly. .08

282.—**The Joyful Morn is Breaking.** Chorus (III). Evans. .12

284.—**The Seraph Band.** Chorus (III). Beirly. .12

289.—(a) **The Midnight Song.** Soprano and alto duet, chorus, soprano, alto and tenor, trio. (III). Davis.

(b) **Christmas Bells.** Chorus. Beirly. .18

290.—**Angel Voices.** Chorus. (I). Fearis. .08

329.—**Hark! What Mean Those Holy Voices.** Chorus. (II). Westhoff. .08

Christmas Post Cards With Combined Greetings:

"A Merry Christmas and A Happy New Year", and with Bible Verses.

566.—12 beautiful cards with birds and holly decorations. .25
219.—12 embossed cards with winter scenes and holly decorations. .25

Christmas Services for the Sunday School

The Guiding Star (R)	—	Christmas (R)
Echoes of Bethlehem (R)	—	Message of Joy (R)
Joyful Tidings (R)	—	Christmas Bells (R)
Glad Tidings (R)	—	Christmas Hosannas (R)
Christmas Bells (R)	—	Bethlehem Chimes (R)
Christmas Carols No. 3 (R)	—	Christmas Carols No. 4 (R)
The King of the World (L)	—	The Morning Star (L)
Christmas Angels (L)	—	The Gift Divine (L)

The price of the above services is uniform, as follows: Postpaid, 5c per copy; 55c per dozen; $4.40 per hundred; by express, not prepaid, $4.00 per hundred.

Sunday School Recitations for Christmas.

Excelsior Recitations and Exercises for Christmas. Rosche. This is a collection of select Christmas recitations and dialogs, nearly all of which are published for the first time in this collection. Schools desiring additional recitations, etc., will find this colection to be just what they want. Price, per copy, postpaid .15
The best way to use this publication is to order at least three copies, two to cut up and one to be marked for the person in charge of the service.

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Christmas Recitations and Dialogues No. 11. Fillmore. (New). By Chas. M. Fillmore. Pieces suitable for opening and closing; verses for little folks; some Christmas classics; dialogs, short orations. Also some fine Christmas songs. Price. .10

Sunday School Recitations for Christmas, No. 1. (C. P. H.) Contains 38 different numbers with sufficient material for a large Sunday school. Price. .50

Sunday School Recitations for Christmas, No. 2. (C. P. H.) Contains 37 different numbers of recitations and dialogs. Price .50

New Christmas and New Year Post Cards

With Scripture Texts.

588.—**12 Christmas Cards.**—Winter landscapes on tinted back ground pine branches, Scripture texts. .25

17X—**10 Christmas Cards.**—Beautifully decorated imprint "Blessed Christmas and Merry Christmas." .10

935.—**12 Christmas Post Cards.**—Winter sceneries, bells and fir branches. .25

905.—**12 Christmas Post Cards.**—Landscapes with holly decorations, very beautiful .25

906.—**12 Christmas Post Cards.**—Winter scenes with holly decorations .25

944.—**12 Christmas Post Cards.**—Sceneries and fir tree branches. .25

217.—**12 Christmas Post Cards.**—A very beautiful embossed card with bells and holly decoration. .25

941.—**12 Christmas Post Cards.**—Landscapes in winter. .25

933.—**12 Christmas Post Cards.**—Pictures of the manger, fir tree branches .25

936.—**12 Christmas Post Cards.**—Winter scenes and other decorations .25

918.—**12 Christmas Post Cards.**—Landscapes in winter, bells, and fir tree branches .25

899.—**12 New Year Post Cards.**—Sceneries and flowers. .25

879.—**12 New Year Post Cards.**—Birds and holly decorations. .25

890.—**12 New Year Post Cards.**—Bells and holly decorations. 25

900.—**12 New Year Post Cards.**—Winter scenes and fir tree branches .25

570.—**12 New Year Post Cards.**—Bells, winter scenes and floral studies .25

MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, December 5, 1912. No. 48.

HOPE.

By. B. F. M. Sours.

Hope thrills the weary, though the way
Be all a desert path;
Hope sings of blossoms, sweet and gay,
Instead of what it hath.

Hope sees the promises afar,
And seizes what she sees;
Hope dreams how sweet the morrows are,
With bloom all full of bees.

O Hope! through thy long telescope
The heavenly stars are near,
And all the marshalled bands of Hope
Are strong, estranged from fear.

I love the vistas, far away,
Whence gleam the streams afar
That tell how vast the coming day,
How bright its sunbeams are.

Across the dreary fields of pain,
O! angels hover there
And God is bending, thence again
To hear the pleading prayer.

O God of love! O Christ divine!
Hope thrills my happy heart
Since I can call the Father mine,
And know the holier part.

Then, O my soul! in tribute true
Sing, hoping all the days,
Till God shall cleave the skies of blue
To heaven's life of praise.

The Evangelical.

Mechanicsburg, Pa.

NEWS AND COMMENTS.

On December 3 and 4 preceding the quadrennial meeting of the Federal Council of the Churches of Christ in America at Chicago will be held a conference of Theological Seminaries. The program brings very important and interesting subjects. Br. S. K. Mosiman will attend these meetings and we hope later to bring an interesting report.

Short Course in Bible Study, Jan. 3 to Feb. 14, 1913.

Bluffton College has offered special Bible lectures and special courses of Bible study during the month of January for a number of years. The aim of these lectures and courses of study is to give to the people of Bluffton and the community as well as to the constituents of the college the very best teaching along biblical lines that can be obtained. The sustained and increasing interest in these courses shows that their influence is not wasted. There are not a few who can trace the source of the new life within them back to one or the other of the courses of study or lectures that have been given in the past, and people look forward from year to year to the week of Bible lectures as to the best week of the year.

For the coming season, the college is able to announce one of the strongest series of lectures and one of the most complete courses of study that has ever been offered at the institution. In order that a large number may take advantage of one or more of the courses of study, the time has been limited to six weeks with five recitations each week in each subject. The special lectures will begin on January 19 and continue for one week.

Lecturers and Instructors.

The following is a partial list of the lecturers and instructors who will take part in the Bible work. It is the intention to have several other leaders give special lectures during the six weeks.

Rev. John Balcolm Shaw. D. D., pastor of the Second Presbyterian Church, Chicago.

Rev. Philip Vollmer, Ph. D., D. D., of Central Theological Seminary. Dayton, Ohio.

Rev. John H. Butler, Pastor of the M. E. Church, Bluffton, Ohio.

Rev. Albert Schumacher, B. D., Pastor of the Grace Mennonite Church, Pandora, Ohio.

Rev. W. S. Gottshall, Pastor of the First Mennonite Church, Bluffton, Ohio.

Mrs. S K. Mosiman, Instructor in German and Bible. Bluffton College.

Rev. Eddison Mosiman, A. M., Ph. D., Instructor in Philosophy and Greek, Bluffton College.

Rev. S. K. Mosiman, A. M., Ph. D., President Bluffton College.

Special Lectures.

The Special Bible Lectures will continue for one week beginning with Sunday, January 19.

Rev. Philip Volmer, Ph. D., D. D., of the Department of New Testament in Central Theological Seminary, Dayton, of the Reformed Church in the United States will open the series of lectures. He will speak twice on Sunday, January 19, in one of the churches of Bluffton, and will deliver the Vesper address on Sunday afternoon at the college. He will also deliver one or two addresses on Monday following. The subjects of his addresses will be announced later.

Rev. John Balcolm Shaw, D. D., pastor of the Second Presbyterian church, Chicago, continues the series of lectures, Jan. 20-25. Dr. Shaw is known not only as one of the strongest men in the Presbyterian church, but he ranks among the foremost preachers in the United States at the present time. His strong evangelistic work in a large and wealthy city church is known throughout the land. Dr. Shaw will give the following course of lectures.

I. The Bible in History—A Sure Testimony to its Inspiration.

II. The Bible and Egyptian Discoveries — An Indisputable Confirmation.

III. The Bible in the Light of Assyrian and Babylonian Research — The Gibraltar of the Ages.

IV. The Bible as a Spiritual Force—The Soul's Unfailing Pabulum.

V. The Bible as Literature—Its Outstanding Masterpieces.

VI. The Bible as an Evangelizing Agency—The Sword of the Spirit.

VII. The Bible in Modern Times—Is it Gaining or Losing Ground?

These are great themes, with a great man behind them. In addition to these lectures, Dr. Shaw will deliver three other lectures, which will be announced later.

Courses of Study.

1. Teacher-Training Course.
2. Religious Pedagogy.
3. The Life of Christ.
4. The Church and Rural Problems.
5. History and Doctrines of the Mennonite Church.
6. Das Christentum im Zeitalter der Apostel.
7. A Study of Missions.
8. Studies for Personal Workers.
9. Studies in the Psalms.
10. History of Israel after the Exile.

A LETTER FROM MONTANA

Birney, Montana, Nov. 19, 1912.

As it is my time to contribute for the Mennonite from the Montana Missionfield for this month, I will try to do as well as I can and have time for.

We are all well and enjoy the work for our Master among the Cheyenne Indians very much; only wish we could do better and more work. The language is still a hindrance in our work. We are still far from conversing as well as we would like to with our Indians about their soul's salvation; about Christ's ascrifice for them. Also in daily conversation, a good knowledge of the language would help very much. But we hope some day to become more at home in Cheyenne. We spend part of our time in studying the language.

The weather has not been very favorable for outside work. But we have managed to do some of the outside necessary work, between showers of rain and snow. During some of the spare time, not needed for language study, camp work etc, I built a "boys club house," as I call it, and two "tent houses" for old people. The lumber for all these buildings, the agent gave without cost ,only I pay for the hauling. The tent we bought with money sent to us from Manitoba brothers and sisters for such purposes. I built a frame 12x14 spread a tent over it, nailed inside with shiplaps, put a floor in the tent, one window and door and the tent house is ready. The Indians have been coming and admiring the tent already finished, and say they will buy the lumber and I shall come and build them one like it. May do it if I find time, for such houses, even though small, are a great improvement on those in which they live. One old Indian woman will move into one tent as soon as the stove and other things are here. Two shall live in one. I have the promise of one or two more. May God our Father guide us in this part of the work. The boys' club house is 16x20. This is built for the purpose of drawing the young men together at one place and teach

them different things, such as reading their language, singing etc. To draw them there, we intend to put a few games, picture and story books etc. into it. Have a good fire two half days a week and then I shall be there and with God's help shall try to win the boys for the Master.

Our meetings, after the fair have been well attended. The fair week, and one before and after the fair week, most of the Indians were at Lame Deer, where the fair was held.

During the fair week Bro. Linscheid, Bro. Wiebe and we conducted services, morning and evening, when most of the Christians and also some others attended. One morning Bro. and Sister Wiebe and Br. Schultz and myself had a short time of prayer, when Sweet medicine, one of the Lame Deer Christians came in, and when asked to pray, he prayed very earnestly, for us, the other Indians and himself. This was very encouragaing. He also spoke during the services, and urged others to accept Christ. At such a fair, many temptations are placed before our Indian Christians, and therefore we were there, praying and helping them to resist such temptations.

My dear wife finished her sewing quilts with the Indian women last week. One week she filled the position of matron at the Indian school, since the matron had to leave for one week and it was impossible to get anyone else.

The religious instruction in the day school we have not yet begun, but hope soon to hear from the department and then begin with them again. Camp work and visiting the sick has filled part of our time. In summer camp work is not so successfull for then we do not always find them at home, but it is more pleasant, as then the doors are more open and more fresh air in the log houses and tents. or they are outside in the shade.

The Indians are now very busy bringing in wood for the winter supply; a number of them are at present visiting in Oklahoma, or returning visits made them this summer, and at the same time receive some return gifts, of money and ponies, as they gave their visitors when here.

One of our young Carlisle boys has left his wife and child and married another young girl. Both are returned pupils from Carlisle Indian school. He claims his mother-in-law was too cross and his wife will not leave her.

In our district most of the young men are mescal bean eaters, in fact almost all young men on the reservation. Some days after they have eaten these beans, they still appear sleepy, tired and worn out. If we could only convince them of the harm they are doing themselves. They claim to worship the great God through this bean. May God turn their hearts towards the Saviour and Redeemer Jesus Christ. May He help us to lead these young men from darkness unto light. Some have come and asked to be baptized. But when asked to give up all other forms of worship, they will turn back. When asked when they will follow and believe in Christ the Saviour, they will say: Wait, wait. I am not ready, some day I will come.

One young man came and asked me to baptize him and also his children. I explained him about the children and he seemed to understand. I knew he took part in the mescal bean worship, and when I told him he must give this up, he said he would think over it and come again; but he has not returned. The two men who want to become Christians if I promise to engage them to preach for pay, are still talking about it. But we can not baptize them on such a request. Some others have asked, but for reasons unknown to us, never mentioned it again. We will faithfully scatter the seed and our Master will do the rest. We will with God's help show them kindness and sympathy and help them and then we are sure God will give success to His work, even if we may not see or notice it as soon as we think we should.

Remember us and our Indians in your prayers, I remain a humble servant of my Master,

P. A. Kliewer.

OUR LORD'S RETURN.

Robert E. Speer, L. L. D.

(Concluded.)

It would seem, therefore, that the hope of our Lord's return—one of the four great facts of the Gospel (1) that Christ has come in the incarnation; (2) that Christ has gone away by the way of the cross and the opened grave; (3) that the Holy Spirit has come; (4) that Christ will return—should be given its true place in the believer's life. A prominent place its true place will be. In the 240 chapters of the New Testament allusion is made to it 318 times, and Paul refers to it 50 times, while but 13 times to baptism. It was a large part of the early missionary preaching. "For they themselves," writes Paul to the Thessalonians, "report concerning us what manner of entering in we had unto you, and how ye turned unto God from idols, to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead. even Jesus, which delivereth us from the wrath to come." I Thess. 1:9, 10. And it should have a large place in the life and thought of those who like Paul have the ambition to have the Gospel preached not only where Christ has already been named, but also where no tidings of Him have yet gone. Rom. 15: 19-20. What more powerful motive can they have than is presented by the thought that they will be doing when Jesus returns that which was most upon His heart after His resurrection, and which with His last words He most earnestly besought His disciples to do? Nay, even more than this, that they will by carrying out His last command be in some, real way hastening His coming. Peter plainly implies that there is a human agency in determining the time of the day of God, when He is to appear, which we are to look for and hasten in holy living and godliness. II. Peter 3:11-12. And Jesus Himself said "This Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations: Whatever else those words may mean or not mean. they indubitably mean that there is a relation between the work of proclaiming Christ's Gospel to the nations, and the end of the age when He will come again, and that the end must be deferred until that is accomplished to which Jesus refers in the words, "preached in the whole world for a testimony unto all the nations." What Jesus meant, by this we cannot tell. We have no right to be satisfied with the attempt to accomplish less than the world's evangelization.

What a wealth of missionary appeal lies in this promise of our Lord's. As one of the most experienced and godly missionaries in China declared at a meeting in Philadelphia in 1888, "The victorious end shall come. But with us it is left to determine whether that end shall be hastened or whether it shall be deferred. Shall we preach the Gospel at once in all the world unto all nations? Or shall we by our faithlessness and lethargy hold back the Gospel and delay the consummate hour? 'The end,' says the Master. The end of what? The end of this earthly conflict, with all its dust and toil and blood; the end of sorrow and crying, the end of pain, the end of death. For then the Master will come the second time without sin unto salvation. He will make all things new. With His own light and power and beauty He will fill all things.

"Fathers and brethren, it matters not here whether we be premillenarians or post-millenarians, here we are all at one. For every friend of our Lord and Saviour there is but one blessed hope; it is His glorious appearing and the resurrection of the dead. We cast our eyes out over this earth on which we dwell, we see it turned by the curse of sin into one vast cemetery. Among the multitudes who sleep in the dust there are those dear to you who have fallen asleep in Jesus. Those bodies sown in weakness, down in corruption, sown in dishonor, must lie in the grave till the Gospel has been preached unto all the nations, till the end shall come. Here at this hour unlock the chambers of your memory, call up the vanished faces, and you have the high argument of the Foreign Mission work. Those bodies which lie in weakness, in corruption, in dishonor, await the day on which to come forth arrayed in incorruption, in glory, in power, and amid the splendors of the new heavens and the new earth, they and we shall stand in the presence of our Lord and there shall be fulness of joy. And there shall be no more death, no more sorrow nor crying, no more pain. Oh, what heart must not long for that day; what voice must not pray that it may come quickly.

"There is but one thing needed to usher it in. This Gospel of the kingdom must be preached in all the world for a witness unto all nations. and then shall the end come. Here in the hundreds of millions spread before us who have not heard the name of Christ we see our great task; there in the end we see our reward. Then, by the love we bear to the dead who rest, by the pity we have for the living who wait, by the loyalty we cherish to our King, who died for the world, let every man and woman now rise to the work. Oh, speed the message of salvation across every ocean, carry it onward to every tribe. Press forward; tell the grand tidings to the next man and the next and the next. Let the wave of life and blessing sweep swiftly over the face of the whole earth, and then the triumphant end is ours."

To be indifferent to Missions is to be indifferent to our Lord's coming. To be thoughtless of His coming is to disregard His words and to insult Him. While all those who look for His appearing, who cry daily, "Even so, Lord Jesus, come quickly." can show the sincerity of their longing for His return by fulfilling the condition upon which depends the hastening of the end of sorrow and sin and death, the coming of the sweet and lovely one and the dawn of the day of God. Lacking such practical effort, such proof of our desire for Him, how vain to pray "That it may please Thee speedily to accomplish the number of Thine elect and to hasten Thy kingdom, that we, with all them that are departed in the true faith, may have our perfect consummation and bliss in Thy eternal and everlasting kingdom."

But those whose lives are committed to our Lord's task on the world's evangelization, how precious is the hope that He will return "at even, or at midnight, or at the cock crowing, or in the morning," that each day's work brings His coming nearer. that our redemption and the redemption of that great creation which groaneth and travaileth in pain, waiting with earnest expectation for the revealing of the sons of God, (Rom. 8:10. 22) draw nigh; and that some sweet day we shall see the far-off vision of His coming.

"So I am watching quietly
Every day.
Whenever the sun shines brightly
I rise and say,
'Surely it is the shining of His face.'
And look unto the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me.
And when a shadow falls across the window of my room
Where I am working my appointed task,
I lift my head to watch the door, and ask
If He is come,
And the angel answers sweetly
In my home,
'Only a few more shadows
And He will come.'"

—Church and Home.

* * *

While the world owes us a living, we have to go out and get it.

Home Circle.

CARL AND GEORGE WASHINGTON.

By Hope Daring.

(Concluded.)

"Does the man Gordon's son mean that?" one of the Indians demanded.

"Yes, Heron. And I say, Clarence?"

"Here I am, old man. I'll go with you."

"You'll do nothing of the sort. Don't you see Maidie? You must stay with her until Keno comes."

"See here, Carl! I don't like the idea of your going off with this crowd. Why don't you give 'em the stuff and let them go home?"

Carl turned his head and said in a low voice, "Can't trust them, not when they are half-drunk. Clarence, if they go down to the village now. it means a fight, a bloody one. I'll be all right."

"What will your mother say?"

"She will not know that I had to be the worthy son of the man Gordon."

A little later, Carl and the Indians started for the village. The boy rode Major, his own pony. The meat and the flour were in sacks that were swung over the back of one of the workhorses. Carl looked back to see, in the gathering twilight, Clarence and Maidie standing in the kitchen door. He waved his hand. then resolutely gave his attention to the task he had set himself.

The majority of the Indians were well contented to go with Carl to the village. Old Bear and two of the others were inclined to be rebellious. It took tact rather than authority to lead them on. Carl gave a sigh of relief when the village came in sight.

Beaver's tribe no longer dwelt in tepees; there were two score of rude but comfortable log houses. The entire village came out to meet the party headed by Carl, and there was much talking and gesticulating.

"Shall we trade them cooked food for the meat and flour?" asked Big Joe, a halfbreed who, in Beaver's absence, was at the head of affairs.

Carl shook his head. "I think we must plan to let them cook for a feast. You see, Joe, they have bottles of whisky with them. You and I must try to get possession of those bottles. If there is any more drinking to-night there will be trouble."

A fire was kindled in the great shed-like structure where feasts and other public meetings were held. Carl hustled about, seemingly much interested in the proceedings. He was determined not to leave the village until the drunken Indians were all asleep.

The meat was put to cook, some in big kettles and some on spits over the coals. The squaws prepared the dough which they would bake before the fire into loaves of black, sour bread. Carl busied himself in locating the bottles and trying to get possesion of them. One he bought for a half-dollar. For another he traded his pocket-knife. Both those bottles were handed over to Big Joe, and he promptly emptied their contents out on the ground. Old Bear suddenly drew a large bottle from under his blanket. Holding it aloft, he cried in a guttural voice: "While the meat cooks, Old Bear and his brothers will drink. It is good—the firewater of the white men."

"I say, Old Bear. give me that bottle," Carl cried. "You have the man Gordon's meat and bread. Should you not listen to his son? And you know that Beaver has forbidden your bringing that stuff into the village."

Old Bear turned fiercely upon the youth. "The man Gordon's son is a fool. What is this to him? Let him ride home quickly, or Old Bear will beat him, as the squaws beat the papooses."

Carl knew that a crucial moment had come. He must obtain that bottle, or all that he had done, for the sake of his father and that father's friend, would be of no avail. Springing forward, his face white with anger rather than fear, he said: "Old Bear. you are a boaster and a coward. When Beaver is here, you sit back in the darkness and your voice is not heard. Give me that bottle this very minute. If you do not, you'll be sorry," and from his pocket Carl produced the revolver which had before done duty and which was still unloaded.

For a brief space of time there was silence; all the assembled Indians seemed to hold their breath. Old Bear was a coward at heart. Carl knew that, and he was confident that he would win.

"Quick now!" the commanded. "I've no time to waste."

Slowly the bottle was extended. Carl took it in his left hand, calling: "Here, Heron! You are faithful to your chief and to your people. Empty out this stuff, the stuff that makes fools of both white men and Indians."

Then Carl faced the assembled Indians. He saw that he had gained mastery over the drunken crowd, and he began rating them soundly. It was not to their fears that he appealed, but to their respect and affection for the old chief who was spending his life in their service. Suddenly the sound of horses' hoofs rang out on the frosty air. and two horsemen came riding up.

The riders were Mr. Gordon and Beaver. The old chief had been on a visit to a sick member of his tribe who lived some distance away. On his way back to the village he stopped at the Pines, arriving there just as the Gordons returned. On hearing Clarence's story both men had started for the Indian camp .

Beaver was a man of few words. When he heard all he held out his hand to Carl. "The son of the man Gordon is like his father."

"That is the highest praise that you can give me, Beaver." Carl said, adding to himself, "It means just the same as it would to be classed with Washington."—Sunday School World.

Marriages.

Lugibihl—Geiger. — On November 28, 1912, at the home of the bride's parents, near Pandora, Ohio, Alvin C. Lugibihl and Miss Avon Geiger; their pastor officiating.

Contributions.

FOR FOREIGN MISSION

General Treasury:

Mission box of the Berne, Indiana. church, $9.56; Birthday gifts, ditto, 25c; Legacy from C. J. Lichty, Berne, Ind., $25; Halstead Mennonite church, Kan., $75.69; Sukhwara Soc., Bethel College, Newton, Kan., $25; Christian church, Moundridge Kan., $14.76; Friends at Langham, Sask., $22.55; Mennonite church, Drake, Sask., $19.60; Birthday gift from Frieda Lehman, Berne, Ind., 17c; Mennonite church, Paso Robles, Cal., $7.88; Upper Milford church, Pa., $90; Hillsboro church, Kan., $26.75; Garden Township church, Kan., $48; Herbert church, Sask., $125; Sunday school, Brudertal, Kan., $25.87; Mission soc., Trenton, Ohio, $53.16; Tabor church, Kan., $6.78; Mission friend, Altona, Man., $1; ditto, $2; Bergtal church, Kan., $21.48; S. S., Bergtal, Kan., $5; Bergtal church, Okla., $17.86; S. S. of city mission, Beatrice, Neb., $25; S. S. Eigenheim, Sask, $3.60; Mennonite church, Eigenheim, Sask., $54.85; Mission friend, Meno, Okla., $20; Springfield church, Okla., $10; Salems-Zions church, S. Dak., $17.36; Mission Soc., Pulaski, Iowa, $20; Mennonite church, Deer Creek, Okla., $22.10; Mennonite church, Burrton, Kan., $22.70; Mennoville church, Okla., $8.96; S. S. Halstead, Kan., $36.20; Emmanuel church, Noble, Ia., $190.12; Hoffnungsau church, Kan., $43.22; Zoar church, Goltry, Okla., $8.17; Y. P. S., Halstead, Kan., $12; Ebenezer church, Mt. View, Okla., $13.25; Y. P. S., Hoffnungsfeld and Hoffnungsfeld-Eden, Kan., $11; Neuhoffnungsfeld church, Meno, Okla., $43.09; Mission Soc., Ioamosa, Calif., $19.30; Canton church, Kan., $14.35; Swiss church, Whitewater, Kan., $12; First Mennonite church, Newton, Kan., $214.70; Tabor church, Kan., $54.79; ditto, children's collection, $96.74.

Society Treasury:

Sukhwara Soc., Bethel College, Kan. for Champa church, $50; Mennonite church, near Salem, Ore., for preacher in Champa, $40; Mission friend, Greensburg, Kan. for church in Champa, $10; Sewing Society, Pacific Dist. for Annie Funk's memorial building, $15.

Christmas Treasury.

Paul G. Haury, Halstead, Kan., for boys in Janjgir, Ind., $5; S. S., infant class, Salem, Ore., for children in Champa, $6.15.

Gratefully acknowledged,
Gustav Harder, Treas.
John G. Regier, Asst. Treas.

For India.

Br. Richert for the erection of a school near Sulki $125; Br. D. W. Friesen, Altona, Man., for orphans, $25; ditto for Christmas, $3; Rosthern Y. P. S. for ophans, $25.

Gratefully acknowledged,
P. W. Penner,
Janjgir, India.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

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Editorial.

Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

THE PRESENT WAR AND ITS RELIGIOUS SIGNIFICANCE.

The war between the Balkan states and Turkey, its rapid development and the unexpected successive defeats of the Turks have surprised everybody.

Not that there was not cause enough for the declaration of war, for the Turks had been murdering and pillaging the Christian villages for centuries, but no one expected to see these feeble, not long from the suppression of Turkey liberated states, rise up as well prepared, well drilled armies and overwhelm with undaunted courage the powerful, masterful Turk, who had always suppressed and despised them.

We were not intending to speak about the war, which is not ended yet, but of the possible influence, which it may have upon the religious aspect of the world.

For the last twenty, especially the last ten years Mohammedanism, which seemed almost petrified, has awakened to the fact, that it has to count with Christianity; not with the feeble, oriental churches, but with churches full of spiritual life, which begin to undermine Mohammedanism everywhere. In consequence there is in the Mohammedan world an unrest similar to the unrest in the Christian world in consequence of the attacks of unbelief.

The old antiquated methods are changed for new methods and the Mohammedan world takes notice of and imitates the Christian mission.

To the rank and file of the Mohammedans the present war is not only a religious war, but a question of political supremacy and power. The Islam, as Mohammedanism is often called, has made great strides among uncivilized people, especially those of Africa and the asiatic islands, Java, Sumatra, Borneo and others. Protestant missions are in many places now confronted with the advancing Mohammedanism, where 50 years ago Mohammedans were a rarity. Many of the missionboards are sending out especially prepared missionaries to combat with this new enemy.

The support of the anti-Christian government of France which establishes Mohammedan schools, suppressing the Christian schools, and the subserviency of the Russian government, which allows Islam to spread in its domain, while it suppresses spiritual life in its own country, made the Mohammedans proud and overbearing, because they believed that the Christian nations were afraid of them, and they were. Now Germany, Holland and partly England recognize that an even nominally Christian government can never count on the loyalty of the Mohammedans, therefore they favor Christian missions and Christian employees, because they can trust them, while the Mohammedan regards the government in whose employ he works as his enemy.

What effect will this war have upon the Islam world? Many Mohammedans will only hear of the Mohammedan victories, yet those who can read hear of the defeat of the Sultan; and should the peace soon rob the Turk of his ill-gotten and ill-used European possessions this can not be altogether denied. What will the influence be upon the Mohammedan world? Will they see that Mohammedanism is not quite as powerful as they supposed?

We might say, that the war is not a religious war, but from what we hear religion has much to do with the war, the Turks in retreating are said to exterminate the Christians in the villages through which they passed; and the Balkan allies fight for their religion as well as for their country.

War, and especially a religious war, is a curse, and yet God uses it sometimes for the furtherance of His kingdom. If the peace between the Balkan states and the Turks should be made without a war between the Christian nations breaking out and obscuring the significance of the present war, the humiliating peace can not but have a depressing or exasperating effect upon the Mohammedan world. A depression would be favorable for the Christian missions and even fiercer religious fanaticism might in the hand of God help the missions and make the Christians more decided and the socalled Christian governments more wary.

We have much reason to pray for the Christians and especially for the missionaries in Mohammedan countries. v. d. S.

Our New
Book Catalog
for 1912—13
is now ready, will mail it free to anyone who will ask for it.
Mennonite Book Concern,
Berne, Indiana

Correspondence.

Reedley, Calif., Nov. 26, 1912. Our Intermediate and Senior C. E. societies held a union Thanksgiving service last Sunday evening which was of unusual help and interest to all. The leading part of the service consisted of four orations on the motto of the Intermediate society, given by four members of that society, children of 14 years of age, the motto being, "Help Somebody Today." Each of these were so excellent that they would make splendid reading matter for the Mennonite, or any other publication. One of them appears in another column of this issue.

A congregation is missing a great opportunity by not having a Junior and an Intermediate C. E. society in connection with a Senior society. Children very early in life acquire in these societies those essentials for which the C. E. movement stands, viz. practical Christianity. It is a well known truth that what our children learn while young is very largely going to shape and control their lives.

The Pacific District Conference at Upland, Cal., which the writer with 16 others of our congregation had the privilege of attending this month, was a season of great spiritual strengthening and uplift. I will not enter into detail here, as topics under discussion are to be published in the Mennonite, only wish to say that our Pacific Conference manifests a deep interest in matters which are confronting us, especially the educating and uniting of our forces for a more effective missionary campaign, the need of which will become more and more apparent as the time approaches for the opening of the Panama Canal, and the influx to the Pacific coast of millions of people from all parts of the world. C. U. Widmer.

Berne, Ind., Dec. 2, 1912. A short word from Berne at this time may find room in the Mennonite, especially since there does not seem to be such an abundance of correspondence coming in from the various congregations.

Since the arrival of the undersigned in Berne, half a year ago, many happy and blessed days have been spent in the midst of its people. Visitors, such as Revs. J. S. Hirschler, S. K. Mosiman, A. A. Sommer, A. Claassen, Menno Lehman, James Sprunger and others, have been in our midst. In October the District C. E. Convention was held here. At one time the choir repeated its rendition of the cantata, "The New Jerusalem", while at present they are practicing the "Seven Last Words of Christ", by Hartmann. Several months ago the time of Sunday school was changed from the afternoon to the forenoon. Preaching services have been conducted every Sunday forenoon in the German and once a month in English on Sunday evening.

An event that has special importance in most churches on Thanksgiving Day is the annual missionary collection. It finds its place in our church here at Berne. The total of the collection this year amounted to $1549.36, this being the sum of the collection of the children and of the adults together with the amount received from the sale of the things brought by the children. On this occasion Rev. van der Smissen preached a sermon to the children. In the evening a song service in charge of the Ladies' and Men's choruses, with Prof. Roper from Winona Lake as special visitor, was held.

Preparations for Christmas are being made. May the new-born babe of Bethlehem again bring joy into many homes on Christmas Day.

Fraternally,
P. R. Schroeder.

"The Mennonite" from now until January 1914 and "Krehbiel's History of the General Conference" to a new subscriber for $2.00.

The report is being circulated that the Turks are planning to irrigate regions in Mesopotamia at a cost of $150,000,000.

THANGSGIVING GRACE.

Thanksgiving, though it would seem to be a most natural exercise of the thoughts and effections of a finite creature, is really a grace and, accordingly, like any other grace, requires assiduous care and cultivation. The one leper who turned back when he was cleansed did so only because he had something of the Christ spirit in his heart. As God gives a man the very faith which he requires from a believer, so He gives the spirit of thanksgiving while He demands it.—Zion's Herald.

Editorial.

Follies affect individuals and and masses. When an individual becomes abnormally foolish there are enough well-balanced people all around him to keep his foolishness in check, but when a whole community goes "daffy" on some particular bit of nonsense, it is only the evil results that are sure to follow that bring the community somewhat to its senses. Perhaps we are paying the price of our former follies all the time, and paying dearly, but we have not yet learned enough from that costly teacher, experience, to free ourselves of the many debts for which we have to settle. Just now, the American people are going crazy on amusements. With theatres, picture shows, baseball, football, summer and winter resorts with their attractions, and a dozen other more or less costly and unnecessary amusements the purse of the nation has a difficult time to keep from shrinking and the health of the people is in more or less danger of being completely undermined. The questions of the high cost of living and of providing for the needs of old age might be more easily solved were it not for this silly, useless thirst for amusements and the habit of "going the limit" when they can be followed.

But what shall we say of the spiritual wealth and health of the nation in the face of the many amusements it patronizes? Only this: The pace is a rapid one and it leads down. Seriously minded people are the salvation of any nation; shallow-brained pleasure-seeking ones are its menace. The same is true of individuals. Those who "think (and act) soberly as God hath dealt the measure of faith" alone can work out their salvation.

Most of our readers live in the country where air, sunshine, pure water and the beauties of nature are the freest things God has placed before them. They know their neighbors intimately, they enjoy plenty of pure food and they are content in the knowledge that as long as they are willing to work and behave themselves these blessings may be freely enjoyed. Do our readers ever think that there are literally millions of persons in our own country to whom these common-place things are impossible?

What a sad condition that that compels men willing and able to work to battle, with their families, with poverty because there is no work for them to do in this land of plenty. Why should children be hungry just at the time when the nation celebrates a Thanksgiving for a bounteous harvest and an era of great prosperity? Why should consumption doom thousands to death because pure air and sunshine, cleanliness and wholesome food are denied to those who have every right in the world to demand them? Why should typhoid claim victims by the thousands because tainted water is the only thing to which millions of tired men, women and children have access? Why should little ones be robbed of the rights of childhood because there is no place where they may play in pure air and bright sunshine and because the very little their feeble hands can earn is needed to keep the wolf from the family door?

The answer is, Because the big city has only the dark, dirty tenement to offer the poor for a home. Can our reader who prides himself in being a citizen of the comfortable little city of 10.000 inhabitants imagine his prosperous little burg transferred, say, to the congested East Side of New York? There his little city would occupy just one block, about 800 feet in length. The street would be about as broad as the pavements of his town, the pavement about the width of the new cement walk he has built around his home. All the children in that multitude of 10,000 would have to find their out-door recreation in that narrow 8000 feet of roadway and pavement, dodging teams and keeping out of the way of people. He would be compelled to live in a two- or three-roomed flat on the seventh or eighth story of a house without an elevator and perhaps without any of the privacies that decent living demands. Of course no one would want to live that way but the fact remains that in this country there are many hundreds of thousands who must live under such conditions and who never escape from them until death releases them.

Those of us whom Providence has placed where the birds sing, the sun shines and pure air and pure food and clean food are the rule, should consider ourselves rich in a better sense than that wealth which comes from the possession of money. People drift to the big centers of population. In spite of the work and splendid prospects that the village and the farm have to offer they will go and be lost in the teeming millions of the metropolis. Some few will climb to the top, others will just about manage to go with the crowd, but many will sink not only to physical misery but to moral and spiritual death.

Every church organization must concern itself about its scattered people. If congregational life could hold all in its fellowship in one grand family circle, conditions might be regarded ideal. But even the family circle is bound to break. One by one the children marry and make homes for themselves, one goes off to school, another has a business that separate him from his kin, and one, perhaps, does not appreciate the worth of the family circle and drifts off to associations that suit him better. The church suffers in like manner. Some marry out of it, others are taken away from it by their business or circumstances and others again are not sufficiently in sympathy with the things the church represents to care to keep up their relations to it. During all this time new ones are coming in while old ones are dropping out. The church finds about the average active membership it can depend upon and trys to keep in touch with those who are away. What is to be her attitude toward them? Here, say, is a family living fifty or sixty miles away. They can scarcely be expected to attend very regularly, unless it is at communion service and from that, too, it will be discovered, they are gradually being weaned. They believe in the ideas represented by the Mennonite church, they are tied to it by the bonds of relationship, they have given it their financial support, but their separation is likely to lead them to forget the principles to which they are committed, at least they come to look with toleration upon the opposite principles taught by the churches to which their children have united and with whom they unite in worship. Perhaps after years of separation they return to the old place of worship for a Sabbath, new forces have taken the places of the old ones, a new voice may be heard from the pulpit, the old frescoes and the old pews are gone —everything is changed and they feel that they, too, have changed. The end is very likely to lead to a request for dismissal from the old communion and a recommendation to a new fellowship.

Perhaps conditions such as we have described exist in every congregation of every denomination, but we believe that our fellowship is too precious a thing to be sacrificed just because business interferes or because distances are great. The Society of Friends in some of their meetings have had to meet problems like this one, perhaps in a greater degree than we have. One of their most successful methods has been to appoint a committee whose business it is to keep up a frequent and regular correspondence with their separated brethren. One member of such a committee, whom we know, has for many years been keeping persons in a half a dozen states and several foreign countries in active touch with the meeting with which he is identified. A plan like this might perhaps be followed with profit in our own churches. That separated brethren appreciate and value such attention all must admit. It is a plan so inexpensive and so easy to follow that, it seems to us, it would be worth while trying. But why not go a little farther? Once our conference had a man on the road as traveling missionary who devoted part of his efforts to looking up and encouraging scattered families and the results were satisfactory. Why not establish such a work again? An interesting case came to our attention quite recently. A family from Europe located in one of our cities. The pastor in Europe not being familiar with the distance of that city to our nearest group of churches, wrote to one of the pastors in that group requesting him to give the new arrivals pastoral attention. In a week he found a way to pay them a visit. Could anything be more encouraging to a family of strangers in a strange land than to have a brother in the faith travel five hundred miles to welcome and encourage them? More of this sort of attention and we would be surer of the loyalty of many of our separated brethren.

SEES END OF MOSLEM FAITH.

Missionary Says Balkan War Will End Koran's Rule.

Mohammedanism as a State religion is a failure and is doomed as a national force, according to Dr. James L. Barton, executive secretary of the Congregational Board of Foreign Missions. Dr.

Barton, who spent seven years in Turkey in missionary work. declared that there has been no war in modern times more justified in the opinion of Christendom than the endeavor of the Allied Balkan States to erase the plague spot of Europe by cleaning up Macedonia and rendering the continuation of the horrors of that country impossible. The speaker said that a conflict over the division of territory vacated by Turkey would be one of the least justified wars ever carried on in the history of the world.

Dr. Barton is the foreign secretary of the American Board of Commissioners for Foreign Missions, the oldest foreign missionary society in America, and which has carried on extensive missionary operations in Bulgaria, Macedonia and Turkey for more than 90 years. He has traveled widely throughout Turkey and now has under his immediate care more than 200 American missionaries, occupying some 40 centers in that country, besides seven American colleges, a large number of modern hospitals, printing establishments and other Christian institutions that stand for modern civilization. He says:

Turkey has proven her incapacity to rule her European province in a manner that does not call forth the commendation of the world. Mohammedanism as a State religion has demonstrated itself to be a failure. During the year Mohammedan Morocco has lost her independence, and Mohammedan Persia has practically passed under the control of Russia while Turkey herself has lost large areas of territory. The only two independent Mohammedan governments today are Afghanistan and Turkey, the former of little significance and the latter struggling for her very existence. The Mohammedan state takes its laws from the Koran. It is evident that the 20th century will not accept a government based upon the unreformed laws of the middle ages and old Mohammedanism takes the ground that it cannot be reformed.

It is inevitable, therefore, that no government based upon Mohammedan law can expect to continue. This seems to be Turkey's last opportunity to reform her laws and her administration and to continue to exist, as an empire. Mohammedanism and its tide into Europe is now being turned back, and ultimately Turkey will be forced into Asia. This war prophesies the destruction of Mohammedanism's stand among the Powers of the earth. This war in the Balkans is not a religious war, not a crusade. The questions involved are national, and Turkey, with other Mohammedan countries, must reform or be destroyed."

(We do not agree with Dr. Barton in justifying war of any kind. But we do see a providence that overrules evil for good. The Turk deserves no sympathy. Christian opportunities in Turkey are developing. It remains to be seen whether Protestant Christians will be equal to the opportunity and win the Turkish empire for Christ by peaceful means.—G.)

NOTES ON THE S. S. LESSON

December 8.

The Child in the Midst.

Mat. 18:1-14.

Golden Text—Mat. 18:10.

The lesson pictures the disciples in a very unlovely light. They were frightfully ignorant of the kingdom. Their Master had often to rebuke them for their want of faith. Only in the last lesson were they included in the "faithless generation", and yet so utterly unfitted as they were for active responsibilities in the kingdom, they presumed to argue about who was to be the greatest and called upon their Master to settle the argument for them by naming the one who was destined to become the greatest.

Jesus revealed a way by which the kingdom could be entered. They must first be sure of being in the kingdom before they argued about greatness in that kingdom. The way to enter is through conversion and humility. A converted life is a changed life. It is a life that runs toward God instead of away from Him. It brings forth a new and better kind of fruit than the old unconverted life. Above all, it is not a life that concerns itself about rank, but devotes itself to service and obedience. The humble life is the life that makes God as high as possible by getting down as far as one possibly can. Jesus had much to say about humility. His forerunner John was "great with God" because he exercised great humility. Jesus, the Lord of all, set an example of humility when He became as the meanest servant, by washing the feet of His disciples, thus showing that He came to minister rather than to be ministered unto. He is still ministering to the needs and comforts of His disciples.

One enters the kingdom of heaven by becoming as a little child. The characteristics of childhood are humility and teachableness. A child knows and cares nothing of rank. Self-seeking is the farthest thing from him. The self-seeker does not belong in the kingdom. Teachableness must be a characteristic of the disciple, for disciple means a learner. Often in our life must it be impressed upon us that ministering and not to be ministered unto us is the line of our duty. We must be ever learning from the master about His kingdom or we lose our place in the number of His disciples.

The lesson is full of beautiful thoughts about children. As parents we should take advantage of their teachable natures and instruct them in the things necessary to salvation and a Christly life. The value of the child in the kingdom is the very highest. To provide for his necessities is a great work in the kingdom. To injure or neglect children brings the gloomiest curses the Lord could pronounce. Much is said about conserving children in our day. It is a duty to save them from the curse of factory and crowded slums. The salvation of our nation depends upon how this is done. Spiritually caring for them must never be neglected. Their salvation and the salvation of the race depends on how this is done. Those of our readers who have access to it, should read Spargo's "Bitter Cry of the Children."

God cares for children. Heavenly guardians are appointed to care for them. They have always access to Him in their needs. The reason why so many neglected little ones escape destruction is because God has made them the particular objects of His care. But this is no reason why they should be neglected.

The beautiful parable of the lost sheep applies here to children. A sheep is lost because it does not know any better. The ignorance of children of the dangers about them, concerning spiritual and physical things is not a fault of theirs but of their parents and of the community. The responsibility for those who are lost by neglect must be realized or its neglect will bring a terrible punishment.

The Lord represents Himself as seeking the lost sheep. It urges upon us the important duty of devoting our attention to saving the souls of children, yes, of all who are away from Him, and lost.

NOTES ON THE C. E. TOPIC.

Dec. 8.

Lessons of the Snow.

Job 38:1-27.

Snow is neither uselessly beautiful nor unnecessarily injurious. Like all things used in nature it serves a wise and useful purpose. Like many other things in nature it has a beauty all its own added to its usefulness. Sometimes it causes suffering, but so do the rain, the sunshine and the wind, without which we could not get along.

Examine a minute particle of snow and you will find each one a crystal of such wonderful beauty and delicate workmanship that the hand of man with all its cunning, can only suggest it when he attempts to paint it and the tongue of man, eloquent as it may become, can only attempt to describe it. God exercises as much care in the smallest of the things that are of His workmanship as He does in making the greatest of wonders. It makes man feel that, small and insignificant he may be, he is still the subject of God's particular attention.

Snow covers the earth to protect it from the cold winds. It is the warm blanket God provides for the tender plants. It packs lightly so as not to exclude the light or crush the things beneath. Its color construction and loose packing are all designed to exclude cold and to conserve the warmth. We see in this a wise provision of kindly nature to preserve rather than to destroy. Providence provides protection when protection is good for the thing shielded. Let us examine the things that come into our lives. Are they not rather designed to make us than to destroy us?

Snow is heaven's gift. What a beautiful thought! The things of use and beauty are heaven's gift. Let us accept them as such and ever render to God our gratitude for them. The snow-flakes are beautiful flowers in the most delicate ice carvings that come to us when all other flowers are dead. There is no dreariness in God's world. He has created all things beautiful, if we will but see it.

Without snow, much of this earth would be waterless. Snow that melts on the mountain tops and hill-sides becomes rivers. Rivers are the earth's great life-giving streams. To sustain life nature must provide many life-sustaining influences. Do we ever think how many agencies God has at work to minister to the needs of our existence? Think, too, of the many influences that provide for our spiritual needs.

Snow is often an emblem of purity. It comes pure from the hand of God. How different it looks when it is soiled! The child of God may be pure and good, a glory to himself and his Creator. What a repulsive thing he is when stained by sin!

News of the Week.

UNCLE SAM WINS BIG MERGER CASE

U. S. Supreme Court Decides Pacific Railroad Combination Is Violation of Sherman Law.

Washington, Dec. 2. — The supreme court of the United States today in an opinian announced by Justice Day held that the Union Pacific Railroad Co., by the acquisition of stock in the Southern Pacific, had effected a combination in violation of the Sherman anti-trust law. The opinion was unanimous, Justice Van Devanter taking no part. The court refused to make "the rule of reason."

Justice Day announced that the court would enter a decree to dissolve the combination and also an injunction to prevent the Union Pacific from voting Southern Pacific stock.

Were Competing Systems.

In announcing the opinion Justice Day said: "This court reaches the decision that the Union Pacific and Southern Pacific systems, prior to the stock purchase, were competitors, acting independently as to a large amount of such carrying trade, and that since the acquisition of the stock in question the dominating power of the Union Pacific has suppressed competition between the systems and has effected a combination in restraint of interstate commerce within the prohibitions of the act."

Grossly increased rates, prevention of construction of new branch lines, and sensible deterioration of services were the three principal evils cited by the government as a result of the combine. Throttling of the Panama canal trade, through the Pacific coast and Gulf of Mexico shipping lines controlled by the Southern Pacific, was another evil alleged. Great rigor in enforcing the law, because of the few western railroads in control of transcontinental traffic, was pleaded for.

In 1904 Harriman, Rogers, Schiff, William Rockefeller, Stillman and Kuhn, Loeb & Co. are said to have bought a quantity of Santa Fe stock and demanded representation on the board of directors.

The government also charged that the O., R. & N. railroad, a Harriman subsidary, paid $10,000,000 for Santa Fe stock and the individuals $8,000,000 in addition, giving the Harriman syndicate 178,000 shares and insuring a loud voice in Santa Fe management. Attorney-General Wickersham said Harriman was afraid to buy complete control of the Santa Fe.

Development Stopped.

That the Southern Pacific and other roads' dividends were soon raised enormously, the O., R. & N. paying 77 per cent. in 1908, was alleged. Refusal to build new roads, stopping development of many western and Pacific coast states, followed, the government declared.

DARWINIAN THEORY DISPUTED BY DOCTOR

Winner of Nobel Prize Says Descent of Man Is Not From Apes.

New York, Dec. 2. — If the theories on the descent of man held by Dr. Alexis Carrel, who recently won the Nobel prize in medicine, and who is the discoverer of the fact that the entire viscera of the living body can be removed and made to perform their functions, are correct, mankind will at once be relieved of the burden Dr. Darwin once placed upon it, to the effect the prehistoric ancestors skipped about from tree to tree, with the aid of a long tail, and lived on bananas and cocoanuts. Dr. Carrel in an exhaustive interview on the subject of the origin of man, declares every later development in the science of medicine and surgery tend to disprove Dr. Darwin's theory that the human race had its origin in the monkey.

Dr. Carrel substantiates his remarks by declaring that the most salient proofs at hand are the nonsuccess of operations wherein the organs of the monkey have been transferred to the human body. Much greater success, he declares, has been achieved when the organs of the lower forms of animal life have been used, such as those from the sheep, the dog and the cow.

Science Disproves Theory.

"Many men," asserted Dr. Carrel, "have for years contended that the similarity in the construction of the monkey and man was proof sufficient as to the origin of the latter. Physiological science, however, does not deduct that way. This standard regards the formation and similarity of the various tissues and glands, their natural length of life and their ability to thrive when transferred to the opposite being, as the fundamental basis for comparison. This being accepted as the true standard for reasoning, then most assuredly, man never had an ape or an orang-outang as a prehistoric ancestor."

POPE PIUS NAMES FOUR NEW AMERICAN BISHOPS

Rome, Dec. 2. — The pope today officially announced the appointments of the following American prelates: The Rt. Rev. Dennis J. O'Connell, bishop of Richmond; the Rt. Rev. Patrick A. McGovern, bishop of Cheyenne; the Rt. Rev. Austin Dowling, bishop of Des Moines, and the Rev. Edward J. Hanna, auxiliary bishop of San Francisco.

Several hundred Americans were present at today's ceremony. The pope looked very well and his voice was quite strong.

FINAL SESSION FOR OLD GUARD BEGINS

Washington, Dec. 2. — The third session of the sixty-second congress met promptly at noon today. Crowded galleries looked down on the animated scenes as Speaker Clark, in the house, and Senator Bacon, presiding in the senate, called the two bodies to order at the stroke of 12.

The usual resolutions were offered in each house, one for the appointment of the joint committee to notify President Taft that the congress had convened and another for committees from each house to notify the other that a quorum had been procured.

The Rev. Dr. U. G. B. Pierce, chaplain of the senate, referred to the death of Daniel M. Randsell, of Indianapolis, sergeant-at-arms of the senate, in his prayer at the opening of the senate. He spoke of Mr. Randsell's long and faithful service.

Senator Root gave to the senate the formal notification of the death of Vice-President Sherman and resolutions were adopted conveying the senate's sympathy to the family of the vice-president.

Senator Borah presented the notification of the death of his colleague, Senator Heyburn, and Senator Smith, of Maryland, that of the death of Senator Rayner. Again resolutions of sorrow were adopted, and after a session of twenty-two minutes the senate adjourned out of respect to the memories of the three.

The short session began under circumstances of unusual interest. It came together after a political upheaval of farreaching extent which will soon transfer all the executive and legislative branches of the federal government to democratic control.

BAPTISTS CHANGE BIBLE.

Old Forms Altered to Suit Teachings of Church.

Philadelphia, Pa., Dec. 2. — What is probably the most radical version of the Holy Bible has been placed on sale here at the American Baptist Publication Society rooms. It is a Baptist Bible for Baptists only, and much of the old text has been entirely changed.

In that portion of the New Testament where the conversion of the Savior is described, in place of using the Greek "baptizo" the literal translation "immerse" is used, so as to conform with the Baptist teachings that Christ went down into the water for His baptism.

All the archaic forms of the King James and revised versions have been eliminated, and little of the old-fashioned respect for generally accepted ecclesiastical teachings remains.

The new Bible is called the "Improved Version," and is as different from the old Scriptures, so long the accepted creed of all protestant denominations, that practically no other church will be able to use it, because it interprets the Scriptures to mean solely what the Baptist Church teaches. Hundreds of new words are explained as actual translations of the original text.

THE BALKAN WAR

Armistice to be Signed Tomorrow.

Constantinople, Dec. 1. — The signing of the protocol of the armistice has been posponed until Tuesday, in order to give an opportunity to the representatives of all the allies to sign.

The Greek delegate required fourty-eight hours in which to receive the necessary authority from his government.

It is said that the duration of the armistice has been fixed at eight days, but that will be prolonged another seven days if necessary.

Although the terms of the armistice will not be known until after the signatures are affixed, it is understood they have been considerably reduced as compared with the orignal demands of the league.

The plenipotentiaries appear to have been concerned so far solely in arranging the armistice, but a peace conference is expected to commence immediately probably at Sofia, and as Bulgaria has already shown greater forbearance than had been looked for in waiving her demand for the surrender of Adrianople while at the same time Turkey cannot hope to obtain better conditions by continuing the struggle, a strong feeling is entertained that the last shot in the war will have been fired when the armistice is signed.

There is little doubt, however, that the peace negotiations will be difficult and protracted. The international situation is much more peaceful. The Servian government denies the reported preparations for a conflict with Austria, while the Austrian press is much less bellicose.

SUFFRAGETTE THROWS SHOE AT COURT'S HEAD

Aberdeen, Scotland, Nov. 30. — Militant suffragetes today caused two scenes of extreme violence in which a woman's shoes and a horse-whip were used as weapons. The first outbreak occurred when three of the women, Joyce Locke, Fanny Parker and Mary Pollock, who had been caught last evening in possession of explosives in the music hall, where Chancelor Lloyd George was to speak, were brought up before the magistrate.

After hearing the evidence the magistrate remanded them for further inquiry. As he informed them of this Joyce Locke removed her shoes and hurled one of them at the magistrate's head and then threw the other at the head of the clerk of the court. She was promptly committed for contempt of court.

The second outrage was committed by one of the members of a party of suffragettes, who were waiting at the railroad station for the departure of Chancellor Lloyd George. The woman mistook the Rev. Forbes Jackson for the chancellor of the exchequer in disguise and lashed him across the face with a heavy horse-whip. She was arrested.

HEART OF MOROCCO WILL BE OPENED TO THE WORLD

Paris, Nov. 30. — The immediate construction of a railroad from Tangier to Fez, the capital of Morocco, is provided for in the supplementary articles of the Franco-Spanish treaty in reference to Morrocco, the next of which was published here today.

The new railroad, with its branche extending to other parts of Morocco, will mean the opening up of the heart of the Moroccan empire to communication with the outside world, as well as giving great opportunities for the extension of commerce and industry.

The treaty defines the limits of the French and Spanish zones in Morocco.

Spain cedes to France the west region, believed to be rich in minerals, between the river Draa and Sus. France thus obtains another outlet to the Atlantic ocean from her Saharan territory. Spain obtains the important coast district known as Ifni.

In the north France obtains the fertile valley of the River Wergha. The railroads to be constructed will be capitalized as to 60 per cent by the French and as to 40 per cent by the Spanish.

15,000 KILLED OR HURT BY PHILIPPINE TYPHOON

Washington, Nov. 29. — That fifteen thousand people were probably killed and wounded in a typhoon that swept the Philippine islands last Tuesday was reported in cable dispatches to the bureau of insular affairs today.

The typhoon swept the Visayas islands and is said practically to have destroyed Tacloban, the capital of Leyte, on the northeast coast of the island, and to have wrought enormous damage and loss of life at Capiz, the capital of the province of Capiz. Leyte has a population of fourteen thousand. Capiz has a population of more than twenty thousand. Capiz is the terminal of the railroad from Iloilo. It is an important sugar point.

Octavo Anthems for Christmas

Grades of Difficulty

I Simple. II Medium. III Difficult.

1.—**Halelujah Chorus.**
From "The Messiah" (III). Handel. Simplified so as to be available for the average church choir. ..... .06

39.—**Fear Not.**
Solo, soprano; duet, soprano and tenor, chorus (II). From the cantata "The Shepherd King". Gabriel. ..... .12

40.—**Sing, O Heavens.**
Solo, soprano or tenor, chorus (II). L. O. Emerson. ..... .10

72.—**Sing, O Heavens.**
Chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus (II). Closing with "O Come All Ye Faithful". L. O. Emerson. ..... .15

74.—**O, Little Town of Bethlehem.**
Chorus, duet for soprano and alto (II). Evans. ..... .10

98.—**The Birth of Our Savior.**
Full chorus throughout (III). Colson Rich. ..... .08

125.—**Christmas Anthem.**
Duet, alto and tenor; unison chorus; full chorus (II). Davis. .10

126.—**The Angel's Song.**
"It Came Upon the Midnight Clear." Chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus (II). Gabriel. .12

127.—**All Hail the Morn.**
Full chorus (III). Sanford. 10

153.—**The Star and the Wise Men.**
Male quartet with alto obligato (I). From the cantata "Jerusalem" (I). Gabriel. ..... .06

154.—**Glory in the Highest.**
Chorus from the cantata "Jerusalem" (I|. Gabriel. ..... .06

164.—**The New-Born King.**
Chorus, solo for soprano, duet for soprano and alto; bass solo. (II.) From the cantata "The Eternal City". Gabriel. ..... .12

194.—**O Thou that Tellest Good Tidings.**
From Handel's "Messiah." Simplified. Bass solo, chorus. (III.) Handel. ..... .15

195.—**Messiah is King.**
Duet for soprano and alto; trio, soprano, alto and tenor, chorus. (II). Ashford. ..... .15

196.—**We Have Seen His Star.**
Soprano solo, chorus. (II). Fearis. ..... .15

271.—**Hail to the King.**
Chorus, soprano and alto duet, soprano solo. (III). Beirly. .12

280.—**The Birth of Christ.**
Chorus, soprano and alto duet. (II). Hughes. ..... .12

281.—**While Shepherds Watched their Flocks.**
Soprano or tenor solo, chorus (II). Solly. ..... .08

282.—**The Joyful Morn is Breaking.**
Chorus (III). Evans. ..... .12

284.—**The Seraph Band.**
Chorus (III). Beirly. ..... .12

289.—(a) **The Midnight Song.**
Soprano and alto duet, chorus, soprano, alto and tenor, trio. (III). Davis.
(b) **Christmas Bells.**
Chorus. Beirly. ..... .18

290.—**Angel Voices.**
Chorus. (I). Fearis. ..... .08

329.—**Hark! What Mean Those Holy Voices.**
Chorus. (II). Westhoff. ..... .08

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Echoes of Bethlehem (R)	—	Message of Joy (R)
Joyful Tidings (R)	—	Christmas Bells (R)
Glad Tidings (R)	—	Christmas Hosannas (R)
Christmas Bells (R)	—	Bethlehem Chimes (R)
Christmas Carols No. 3 (R)	—	Christmas Carols No. 4 (R)
The King of the World (L)	—	The Morning Star (L)
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933.—12 Christmas Post Cards.—Pictures of the manger, fir tree branches ..... .25
936.—12 Christmas Post Cards.—Winter scenes and other decorations ..... .25
918.—12 Christmas Post Cards.—Landscapes in winter, bells, and fir tree branches ..... .25
899.—12 New Year Post Cards.—Sceneries and flowers..... .25
879.—12 New Year Post Cards.—Birds and holly decorations..... .25
890.—12 New Year Post Cards.—Bells and holly decorations..... 25
900.—12 New Year Post Cards.—Winter scenes and fir tree branches .25
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, December 12, 1912. No. 49.

THE FIRST CHRISTMAS.

By S. J. Brigham.

Out in the field the shepherds sat
One cold December night;
The sheep were sleeping at their feet,
The stars were twinkling bright.

When lo! a shining angel came
And kindly said to them,
"This day, a Savior, Christ the Lord,
Is born in Bethlehem."

The glory of the Lord did shine
About them, and it made
The shepherds tremble as they looked,
For they were sore afraid.

"Fear not," he said, "behold I bring
To you, and all, this day
Good tidings of great joy,"
Along the shining way.

Hosts of bright angels downward came,
And as they came they sang
A song of praise to God until
The air with music rang.

The shepherds found the holy Child
Just as the angels said,
All wrapped about with swaddling clothes,
A manger for a bed.

They worshiped Him, and straightway told
To all the wondrous sight—
The angel host—the Holy Child—
On that first Christmas night.

PASTORAL VISITS—WHY? HOW?

Paper prepared and read by Pastor A. M. Fretz—Ministerial Meeting at East Swamp, Nov. 18, 1912.

The true preacher has two great aims: the reclamation of those who are astray from God, and the instruction in righteousness of those who are reclaimed. He has relations and duties to the world, and to the church that has been gathered out of the world. These two relations and duties affect him both in the pulpit and in the homes. A beautiful and striking figure used by Christ Himself to illustrate the minister's duties is that of a husbandman Matt. 14:3. The agriculturist has two purposes and occupations—to reclaim the land that is forest, wild and morass, and to till the ground that is reclaimed. Both these objects are kept steadily in view, and are pursued with a purpose and with diligence. But he does not pursue them haphazard; he has a method and is guided by a principle. While he works in either of his great works, he has the other in mind too; and while prosecuting them, he keeps constantly in view the great aim of his calling, which is not merely to make a garden in the wilderness but to turn the whole wilderness into a garden. Another equally beautiful Scriptural figure of the minister is that of the shepherd, and as such the minister is a servant under the great good Shepherd. Ministry means service—service for the Shepherd in behalf of the flock; the flock safe in the fold and the sheep still astray, and thus comes the term under-shepherd or pastor. As in the previous—that of the husbandman, the first object is to reclaim, so in this figure, the first to seek the erring, to reclaim the lost, and the second is to feed and help in sustaining spiritual life. The Christian ministry as taught us in the New Testament both by example and doctrine is preeminently a service. The first minister in every sense of these words is the Lord Jesus Christ, the Shepherd Himself, and He has said: "Whosoever will be great among you, let him be your minister; even as the Son of man came not to be ministered unto but to minister." A willingness to sacrifice self in the service for others as He was willing to do, and did, is the distinctive feature of ministerial excellence. Christ does not only claim the title of Good Shepherd, but He qualifies that positive statement by declaring that He leaves the ninety and nine sheep in the fold to seek the straying one, and that for such He lays down His life; thus making Him the better and the best Shepherd. The under-shepherd must be imbued with the same feeling of service. The motto of his office is that of the highest nobility, "Ich Dien"—I serve, and he who most worthily acts on that is already in one of its loftiest places. The great Shepherd in His service and sacrifice preached, taught and visited, and this not always with popular approbation, but often the contrary. To the astonishment and scandal of onlookers He sought out those whose occupations were odious, and whose lives were infamous. The unprincipled, the debauched, the felonious, those whom crime had made outcasts, those whom vice had made wretched; the scum and offscouring of society; these were the persons with whom He consorted, at whose tables He ate, into whose ears He poured His words of grace and love. It imperiled His reputation. it afforded an opening for slanderers to declare that He was gluttonous and a wine-bibber. The finger of scorn was pointed at Him as the "friend of sinners." Blessed title; He wears it still! He did not hesitate to accept the hospitality of publicans, and was not afraid to receive from a saved harlot—a ministry of love. In His vindication of His service both in preaching and in the homes, there is a triumphant tone that disclosed the deep joy which our Lord had in His work. It was not a work of which He was ashamed, or through which He would suffer in His righteousness, rather He gloried in it. In this all He gives an example and teaches lessons concerning the functions of the pastor.

Perhaps this analogy may serve to answer the two questions of our subject, but to be more specific, I trust not more emphatic. I will venture a few hints. The pastorate and the pulpit act and react upon each other. The sermon on the Sabbath gives the minister an introduction into the homes of his people, and the experiences there gathered serve to enrich his discourse, if he uses them wisely. The sermon is in a subordinate sense, a shepherding of the flock, and the life of the pastor among His people is itself a sermon. His deportment will be to his discourse either like the reflector which intensifies the light's lustre or like the extinguisher which puts it out. But while all this is true he must not put on artificial piety. He must not mistake starch for dignity, or moroseness for sanctity. He should cultivate a sense of Christ with him in the pulpit, on the way, in the homes of the people he goes to, and other things will come right of themselves, though with the chief Shepherd, he may be called to suffer in serving faithfully. In pastoral visitation our first concern should be for the aged, the sick, the bereaved, and those who are suffering from any kind of trial. We should go to them in tenderness and love, remembering the words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We should, to the end that our sympathy may be real, that our feeling to the needy may be right, keep in close fellowship with Christ. To enter the sick chamber we should cultivate the gentleness of Christ. Do not strive nor cry, nor lift up your voice but speak softly as the manner and in the words of Christ. We should lead the sufferer to the healer—Christ. We should pray with him, and in all our intercourse with him, our seriousness must be characterized with a holy cheerfulness like that of Christ. If the illness be unto death, we must realize our responsibility, and seek lovingly and gently, if possible, through the method of indirectness to bring the dying one face to face with his condition and into the loving embrace of the death conquering Christ. There are certainly exceptions as sad experience may have taught us, but generally the benefits of such ministrations are not restricted to the sick ones themselves. They will open to us the hearts of all the members of the various households, into which at such seasons we enter. The public discourses will have for them henceforth a new power and generally our most devoted friends and those who profit most by the labors in the pulpit will be those whom we visited and comforted in affliction. On the subject of general pastoral visitation, experience teaches us that the best plan is that which, while a formal announcement of the pastor's intention to visit on a certain day in certain portions of his charge, may be helpful and proper, is, so far as the visits themselves are concerned, prosecuted in an informal manner making no stated exercises nor

preparation essential, but watching for a door of opportunity, through which the minister naturally enters to say a word for Christ. Stiffness and formality should be shunned. Our dignity should not be uppermost in our thoughts; think rather of the Lord and Master. Our hands and attention should be turned toward the little ones. We must not be so formidable and pompous that the children will run to hide themselves at our approach; but rather be so unostentatious and humble in mien that they will run to welcome the pastor as belonging to them. There was a whole volume of pastoral theology in the reply of the Highland Shepherd to the question how it came that he took the prizes so frequently at the cattle shows for the best flock. He said "I look well to the lambs," so the pastor in his pastoral calls should look well to the lambs. By encouraging them to be associates, by showing that we have them in mind and by our tenderness in dealing with them we have an open door to parents' heart. Thus the pastor can do much to aid the cause of the Sunday school. He might be the custodian of the cradle-roll for the school or at least gather names for the same, and convey to the homes from the school the little message of recognition in the form of enrollment certificates, birthday cards etc. We should guard against dragging in religious subjects so abruptly as to make the whole matter distasteful. We need to cultivate the art of incidental allusion. Along this line our sainted Father Oberholtzer had attained a high efficiency. How natural it seemed for him to make a transition from material to spiritual conversation. We ought to know how to descend to interest in the common affairs and experiences of our people, that we may lead them thereby up to those subjects in which we wish to interest them.

Edward Irving found a way into the heart of an infidel shoemaker through remarking on the patent leather with which he was at the moment working. The work of the school boy in his arithmetic or the suggestions which arise out of a picture on the wall may be made the means of leading easily and naturally to the subject of supreme importance. To succeed in such work as this, however, we must cultivate general intelligence and be ever on the watch for incidents and illustratious which we may use thus as we go from house to house. This needs great wealth of resources, and most of all, it requires that habitual spiritual mindedness which is holding fellowship with the good shepherd even in the commonest occupations. Visitation will bring the families with new interest to the sanctuary, and put their minds into a condition of greater impressibility. Arm's length distance will give way to tender hand grasps and warm heartedness. We can do little for men until we get into personal dealing with them. Says Dr. Taylor: "If I am firing at a target I want to know whether I have hit the bull's eye; and if I am in earnest in preaching, I desire to discover whether any results have followed. Now it is only through pastoral visitation that I can follow up my sermons. Thus in some cases it lets me see where I can drive a nail to advantage, and in others it enables me to clinch a nail which I have already driven. You will make a great mistake therefore, if you neglect the visitations of your people. The pulpit is your throne, no doubt, but then a throne is stable only when it rests on the affections of the people, and pastoral visitation is the best means to get these."

True pastoral visitation will mellow and fatten the roots of character. It will feed the public prayers. It will furnish many themes for the pulpit teachings. It will cheer the pastor on in a thousand ways, and add an irresistible element to the eloquence of his speech.

In the general discussion which followed this paper, among many good things said were the remarks of W. H. Grubb, he said that his observation and experience had taught him that the pastor whose chief object in pastoral visitation seems to be to be entertaining and sociable, a good story teller, while he may make himself popular, is not a good soul winner for Christ, but often does more harm than good. F.

HELP SOMEBODY TODAY.

(Oration delivered by Margareta W. E. Braun at the Union C. E. Thanksgiving Service, Sunday Evening, Nov. 24., at Reedley, Calif.)

We, the Intermediate Christian Endeavor Society of the First Mennonite church of Reedley Cal., have adopted as our motto: "Help Somebody Today." And we mean to try with our Savior's guidance and help to put into practice this motto.

Let us consider how we can help. There are so many people in need of help. We have all heard the story of the little boy who helped the old lady with her bundles to cross a slippery street on a frosty morning. Although she was not his mother, he said, "She is somebody's mother."

Sometimes a word of sympathy is needed. Once a little boy hurt his finger and he went into his father's room and said, "Papa, just see how I have hurt my finger." The busy father answered harshly, "I can't help it, my boy." The little boy went out sadly, saying to himself, "Yes, he couldn't help it, but he could have said, "Oh." Let us not forget to say, "Oh," in sympathy sometimes. It may do so much good.

We hea r of many people giving a part of their time to helping others, as for instance our teachers, who help us to gain knowledge. Some sacrifice their lives for others, such as Florence Nightingale who gave her life for the wounded soldiers, or Sister Petter, who sacrificed her life to help the Cheyenne Indians.

Thus we could enumerate many examples of lives sacrificed in helping others. But though we can't do such great things, we can help those about us with a kind word for the sad, a cheery smile for those who are in trouble. as is beautifully illustrated in this poem:

Just one kind word in true compassion spoken
May cheer some soul night fainting by the way,
May heal some heart, by sorrow almost broken,
And usher in the dawning of a brighter day.
Then let us speak that word of joy and gladness,
The rose is blest by yielding its perfume,
There is no heart that may not suffer sadness
And one kind word of "Peace, be still," may save from gloom.

Just one true smile with cheerful radiance beaming
May guide some soul through sorrow's dismal night
To see the stars beyond the hill-tops gleaming
Resplendant in the dawning of a new day:s light.
Then let us cheer the pathway of the lowly
Reflect the beauty of a brighter day,
On us shall rest the smile of angels, holy,
As upward those whom we have blest may hold their way.

A word, a prayer, a smile of friendship's token,
Is better far than feasts of carnal joy,
To heal by love an honest heart that's broken,
Is better than the gain of gold without alloy.
Then let us all go forth with words of gladness
And with the poor our comforts freely share
If but a smile can drive away their sadness,
Oh, let us give that word or smile, or earnest prayer.

When can we help? Does not our motto say, "Help somebody **today**"? Why is this word "today" so important? First, because life is short. We want to begin early. So often we hear people say, "Oh, if I had only given my life to Christ and entered His service when I was young!" They, after having lived a wicked life and are saved in old age, feel that their life has been wasted. They cannot now show their love and thankfulness to God through service as they might have done in youth. If we really want to help we will find places where our very help is needed. In the Christian Endeavor work now is the time to help. If we all took a more active interest in the prayer meetings and if we spent more time and thought on our topics, how much more we could help each other. Our motto agrees perfectly with the aim and purpose of the Christian Endeavor work which is to fit us for the places which we are to fill later.

Here we come together studying the word of God in harmony and seek to better ourselves and try to live moral consecrated lives for God. We learn how necessary it is for us who enjoy so many privileges, to help and to put more joy into the lives of our less fortunate brothers and sisters. Second, we pass this way but once and if we let slip the opportunities they will never come back to us again. Therefore we should do all that we can today. Third, if we do not do it today. when will we do it? Then we may forget about it and if we do think about it again it may be too late. Let us think about this poem. Is the nature of our helping others as it is expressed here:

We shall do so much in the years to come,
But what have we done today?
We shall give our gold in princely sums,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall give a word of loving cheer,
But what did we give today?

We shall reap such joys in the years to come,
But what have we built today?
We shall build us mansions in the sky,
But here and now do we our task?
'Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing that our souls must ask:
What have we done today?

Whom should we help? We all have our ideas of whom we should help, but where we find it hardest to help, is—at home. When little brother comes and asks, "Where is my horse or my ball?" how much easier it seems to say, "Oh, I don't know where it is, why didn't you take care of it," rather than to be a loving brother or sister and help him find it. Or when father comes in tired from a day's work and wants his slippers, how easy it is, not to notice his needs and let him get them himself? Yes, it is so pleasant to help the lady you are visiting wash the dishes, while at home this helpful daughter does not notice how tired mother is, or how she would appreciate a moment of rest. This. I hope, is not the case with us Reedley girls, but will help us to see how we can help. Then there are our school-mates we can help and others who are in need, such as giving our little mite to the heathen or by bringing other boys and girls to the Sunday school. Then, also, let us not forget the missionaries whom we can help by praying for them and writing them a cheery letter once in a while, telling them that we often think of them.

Why should we help others? Philips Brooks says: "Only when men suffer for other people do they do their best and bring forth in their own consciousness and into the sight of other men the best that is in them."

Spurgeon says that the successful man is he who recognizes the true meaning of life, whose goal is that of the coming life and at the same time his heart has sympathetic feelings for his neighbor and his dealings. It is that man who finds a real pleasure in his daily work whatever that may be. Who has an open eye for the beauty of nature around him. He is that man who has learned to be satisfied with his own reward and is always willing to do as much as is in his power to lighten the burden of another. This man is not ruled by the law of gold. but by the golden rule. This highest and noblest in life is in the reach of everyone.

Then last, but not least, is Christ's own example and His own word, "He who would be the greatest among you, let him be your servant."

CONFERENCE REPORT.

Roaring Spring, Pa., Dec. 6, 1912.

The First Annual Bible Conference of the Mennonite church, of Roaring Spring, Pa., was held at this place on Friday, Saturday and Sunday, Nov. 29, 30 and Dec. 1. The following program was carried out:

Friday Evening Session—7:30.

Opening Hymn, No. 101—"Trust In Jesus."
Lesson, Heb. 12—Read and commented by Rev. A. M. Fretz, of Souderton, Pa.
Prayer offered by Rev. A. M. Fretz.
Hymn, No. 73—"I Need Thee, Precious Jesus."
Prayer by Rev. Abram Snyder.
Hymn No. 86—"Nearer, My God, To Thee."
Prayer by Rev. Philip Apple, of Richfield, Juniata Co., Pa.
Hymn No. 88—"Thou Thinkest, Lord, of Me."
Public Testimony Meeting, conducted by Rev. H. G. Snyder.
Hymn—"Heavenly Sunlight."
Benediction by Rev. A. M. Fretz.

Saturday Morning Session—9:30.

Opening Hymn, No. 55—"What a Friend We Have in Jesus."
Hymn No. 101—"Trust in Jesus."
The following officers were elected to officiate during the conference:
Moderator—Rev. Philip Apple.
Asst. Moderator—Bro. T. P. Derr.
Secretary—J. Blair Burket.
Treasurer—Miss Libbie Graybill.
Chorister—Bro. R. F. Orr.
Devotional Exercises.—Lesson, Psalm 23. Read and commented upon by Rev. Philip Apple, of Richfield, Pa.
Prayer by Rev. Philip Apple.
Hymn No. 339.
Address of Welcome.—Bro. R. F. Orr.
Response to Address of Welcome.—Rev. A. M. Fretz, of Souderton, Pa.
Hymn No. 470—"Jesus, Keep Me Near the Cross."
Sermon by Rev. A. M. Fretz, from the following outline—1. Christ as Teacher; 2. Christ as Savior; 3. Christ as Priest; 4. Christ as King; 5. Christ as Advocate.
Offering.
Hymn No. 1.
Benediction by Rev. A. M. Fretz.
Adjournment.

Saturday Afternoon Session—2:00.

Hymn No. 114—"Lead Me On."
Hymn No. 267—"Crown Him."
Devotional Exercises.—Lesson, Prov. 12:1-14. Read and commented upon by Rev. S. D. Yoder of Johnstown, Pa.
Hymn No. 92.
Song—"Home Sweet Home."
Lecture.—Subject, "The Home" (accompanied by chart), by Rev. H. G. Snyder.
Hymn No. 62—"Praise God From Whom All Blessings Flow."
Address—"The Church."—Rev. A. M. Fretz.
Hymn No. 380—"I Love Thy Kingdom, Lord."
Benediction by Rev. Philip Apple.

Saturday Evening Session—7:30.

An open-air meeting was held near the post office from 7 to 7:30 o'clock.
"Scriptural Teaching concerning the Second Coming of Christ."—Rev. H. Millard Herr, of Altoona, Pa.
Hymn No. 495—"The Print of the Nails in His Hands."
Gospel Talk on John 12:32.—Bro. Jas. Stewart, of Altoona, Pa.
Offering.
Song No. 79.
Announcements.
Benediction by Rev. S. D. Yoder.

Sunday Morning Session, 9:30 o'clock.

Sunday School addressed by Bro. Isaac Snyder of Altoona, Pa.
Opening Hymn.—"Heavenly Sunlight."
Devotional Exercises. Lesson Psalm I. Read and commented upon by Rev. Abram Snyder.
Hymn No. 114.
Conference Sermon by Rev. S. D. Yoder. Subject, — "Dissatisfied People." Text,—Matt. 7:7.
"Our Mission and Its Needs," by Bro. Aden Kephart and Bro. R. F. Orr.
At the close of the above addresses, $25.79 was raised to support a Bible woman in India. The Mennonite congregation of Richfield, Juniata Co., Pa., contributed $15.00 of this amount; and the Roaring Spring congregation, made up the balance. This Bible woman is to be supported in the future, by these two congregations.
Adjournment.

Sunday Afternoon Session—2:00.

Devotional Exercises, conducted by Bro. R. F. Orr.
Lecture—Subject, "Workers."—Rev. Jacob Snyder.
Hymn—"Jesus, Lover of My Soul."
Exposition of the Book of "Esther."—Rev. S. D. Yoder.
A quartet, composed of Rev. (father) Abram Snyder and his six sons, Jacob, Herman, Isaac, William, Daniel and John, then sang, in a very immpressive manner: "The Day Is Done."
Anouncements.
Benediction by Rev. Philip Apple.

Sunday Evening Session—6:30.

Christian Endeavor, led by Bro. Warren McClure.
Bro. T. P. Deer, assistant moderator, acted as moderator during this session.
Prayer by Bro. T. P. Derr.
Prayer by Rev. H. G. Snyder.
Bible Reading on "Prayer." Rev. Phil. Apple.
Evangelistic Sermon.—Rev. S. D. Yoder. Text: Matt. 9:9.
Prayer by Rev. S. D. Yoder.
Hymn No. 452—"It Is Well With My Soul."
Invitation was extended to the unsaved, to come to Christ, by Rev. H. G. Snyder.
Offering.
Opportunity was extended for public testimonies to be given, and many responded.
A rising vote of thanks was given by congregation to visiting brethren for their presence and help at the conference.
Hymn No. 399.
Announcements.
Parting word from Rev. A. M. Fretz.
Hymn No. 174—"Let Me Go Where Saints Are Going" was sung in honor of the departed missionary, Sister Anna Funk, who was drowned on the Titanic.
Benediction by Rev. A. M. Fretz, of Souderton, Pa.

Rev. A. S. Shelly, of Bally, Pa., who is a member of the Mennonite Board of Foreign Missions, spent part of Monday and Tuesday, Dec. 2 and 3, with the brethren of the Mennonite church at Roaring Spring. Rev. Shelly stopped off, on his way to Illinois, not only to visit the church in general at this place, but also to have a personal interview with the secretary of the Monthly Council of the above congregation, J. B. Burket, and wife, who have offered themselves for foreign missionary service.

By request of Rev. Jacob Snyder, elder in charge, and behalf of Roaring Spring congregation of the Mennonite Church. **J. Blair Burket,**

Secretary of Monthly Council of the Mennonite Church, Roaring Spring, Pa.

Marriages.

Clemens-Hackman. — On Nov. 9, at the home of the bride's parents, Mr. and Mrs. Joseph Anders, of Hatfield, their daughter Caroline G. Hackman, was married to Geo. W. Clemens, by Rev. J. W. Schantz.

Moyer-Shelley. — At the home of Mr. and Mrs. Abner Moyer, Souderton, their son Wm. K. Moyer and Miss Sallie C. Shelley, of Sellersville, were married, the ceremony being performed by Rev. Schantz.

Deaths.

Althouse. — On November 2, after returning home from preparatory services in the Zion Mennonite church, Souderton, Bro. Oliver Althouse lay down upon his couch and there, all by himself, quietly fell asleep. He had been suffering from heart trouble for some time, but death nevertheless was a great shock to all. His wife, returning later in the evening, found him there. He had been baptized and admitted to the above church last April. Burial took place on Nov. 7, in the Mennonite cemetery, Souderton. Rev. Schantz was assisted by Revs. Bowers and Ruth. Text, Job 28:28.

Clemens. — Roy, the three month old infant of Mr. and Mrs. Harry Clemens, of Harpersville, was found dead in its little cradle on Saturday morning, November 30. Burial on Wednesday, Dec. 4, on Salford burial grounds. Rev. Schantz was assisted by Rev. Jacob Moyer.

Contributions.

HOME MISSIONS.

A. General Treasury:

J. J. Balzer collected on his trip in the northwest, $117.45; Salem-Zions church, Marion Junction, S. D., $11.05; mission collection Herbert, Sask., $62.-50; part of the collection during the Pacific District Conference, Upland, Calif., $21.45; Thanksgiving collection, Drake, Sask., $39.25; Hoffnungsfeld-Eden church, Moundridge, Kan., $82.-53.

B. City Treasury:

Neuhoffnungstal church, Meno, Okla., $20; Garden Township, Kan., $18.67; Y. P. S. of the West Zion church, Moundridge, Kan., $10.00; Halstead S. S. Kan, $12.13; Y. P. S. near Krupp and Warden, Wash., $9.65; Y. P. S. Halstead, Kan. $10.00; from the birthdaybox, Hillsboro church, Kan., $5.00.

C. Church erection treasury:

Salem church, Freeman, S. D. for second church, Phila., $25.00; Grace S. S. Pandora, Ohio, for Waldheim, Sask., $25.23; Y. P. S. of the Grace church, Pandora, Ohio, for Waldheim, Sask., $4.22.

Gratefully aknowledged,
M. Horsch, Treas.

For Montana.

For old people's home at Birney, from Margaretha P. Peters, Winkler, Man., $5.00.

Gratefully aknowledged,
P. A. Kliewer.

For Home Mission, Middle District.

Donnellson, Ia., cong., $33.81; Fortuna, Mo., $33.00; Berne, Ind. $50.00; Pulaski, Ia., $10.00.

Gratefully acknowledged,
W. W. Miller, Treas.

The Mennonite.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor,

Entered at the post-office at Berne, Indiana, as second class mail-matter

Editorial.

Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

THE SPIRIT OF GIVING.

Christmastime is the time of giving. The question: "What shall I give?" is universal at this time. The rich and the poor ask it; the one because he or she has so much to select from, or because the one for whom the present is intended, has nearly everything conceivable, the poor, or comparatively poor, because the money is so scarce with which to buy.

Christ says: "It is more blessed to give than to receive." The more we practice giving, the more we will experience the truth of this word. And yet to many it is not a pleasure to give, but a disagreeable duty. They give, because they have to do it, not because they like to do it.

On a whole poor people or people in straitened circumstances enjoy more the giving of their small gifts, because it requires a sacrifice on their part and because they are able to confer real pleasure on the recipient.

God is the giver of all good gifts, Christ gave himself for us. In giving not only the gift but ourselves with the gift, we are like Christ, we have learned from our Heavenly Father to give and to give our best.

There is a danger at Christmastime that we think more of what we will receive, than of how we can give pleasure to others. It is often not the money value which makes a gift valuable, but the love expressed in and through the gift. If we give presents only because we hope to receive, and perhaps receive more valuable gifts, we have not the true spirit of giving, the spirit of live.

If it is more blessed to give than to receive, we ought to teach our children how to give. Many Sunday schools have changed their Christmas celebration, where the children received presents, to one where the children give to the poor, either of their own city or to those of larger cities. Those who have tried it, say it gives more genuine pleasure to the children.

In selecting presents, bought or made, we ought always to consider not only the pleasure we are able to give at the time, but which will be of most lasting benefit.

Some people enjoy giving very much, but they are not willing to receive, since receiving from others is always humiliating, but that is not the right Christian spirit. If it is more blessed to give than to receive, we ought to be willing to let others have the blessing and pleasure of giving to us, even if we are not in need.

The more we realize the love of God in the gift of His Son, and our hearts are filled with love toward God and men, we will learn to give and to receive in the right spirit, the spirit of love; imitating Christ, who was always giving, yet was willing to accept the boy's loaves and fishes and use them to God's glory and for the needs of men.

May God's Spirit, the spirit of giving, fill our hearts at this time, when love ought to kindle our hearts. **v. d. S.**

Correspondence.

Pandora, Ohio, Grace church. December 7. During the holidays the Rev. Dr. Munz, former editor of the "Haus und Herd" but at present the dean of the theological department of the college at Warrenton, Mo., will give a series of addresses on the Gospel of John. Dr. Munz is well known to our people and all are looking forward to it with great anticipation. These meetings have become an annual custom at this time of the year thus giving the college students of whom there are sixteen, an opportunity to attend.

Mrs. Anna Suter, the oldest member of the congregation, was kindly remembered on her eighty-ninth birthday by her children and grandchildren who assembled at the home of her son, P. C. Suter, in her honor. She attends church services and Sunday school almost every Sunday, and is a living example of those that walk in the fear of the Lord.

Holy communion was observed Sunday, November 10.

The Sunday school is making preparations to introduce, to some extent, the graded system into the Sunday school with the beginning of the new year.

Electric lights were recently installed in the church.

Elizabeth Geiger, who has been preparing herself for a missionary, is at present at home with her parents. After having graduated from the Moody Institute, she took a course in nursing which she has recently completed.

The "Messiah" will be rendered by a choir of seventy-five voices, assisted by four soloists from Oberlin College. Eldon Geiger, the director, has rehearsed with the choir the past half year, and a musical treat is in store for the community.

The program committee has arranged a program for Christmas. About one hundred children are practicing. Dr. Hirschy paid his promised annual visit to Pandora this summer. These are always a pleasure to us, and while here he preached a very able sermon on Luke 12:21.

Through the efforts of our pastor, we have been privileged to have in our midst at Christian Endeavor Mr. Ferral, who is connected with the Y. M. C. A. at Lima, and Mr. Royal Fisher from Oberlin seminary. Mr. Fisher is the son of a missionary in Japan, and is completing his education in this country, for service in Japan or China. He showed stereoptican views of Japan at Christian Endeavor and preached at the regular morning service.

Crops have been very good this year with the exception of wheat. Many young men of the community competed in a corn contest, the prize being a trip to Washington D. C. Some of the corn yielded over one hundred bushels to the acre.

Ellen Schumacher.

KNOWLEDGE NOTES.

A spider can live ten moths without food.

Light-haired people live longer than dark-haired ones.

Gold may be beaten until one ounce is spread over 146 square feet.

As a rule, 100 acres of land offers sustenance for 200 sheep and 33 horned cattle.

It is estimated that 3,000 marriages are performed daily throughout the world.

The yew tree lives to be 2800 years old; oak, 1,500; cedar, 800; chestnut, 600; ivy, 450, and elm, 325.

The chances of sudden death are greater among men than women in the ratio of one to eight.

The average hand of the man is from one inch to an inch and three-quarters longer than the woman's average.

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

Editorial.

The person who is full of the spirit of trade and will sell anything he has, even the hat from his head if he sees a chance for a profitable deal, is familiar enough to most of us. Our age is one in which the spirit of commercialism is intensely developed and people are inclined to gain success or happiness by the size of the balance they keep in bank. It is not necessarily a sin for one to become a successful man of business. The Bible pronounces a blessing on the man "not slothful in business; fervent in spirit, serving the Lord," who rejoices in hope, is patient in tribulation and continues instant in prayer. There are enough who are "not slothful in business." They can hustle from early till late and know how to use every business opportunity to its best advantage, but those who combine the fervent spirit, patience and prayerfulness are not overly abundant at any time. No greater opportunity for serving humanity in its material wants can come to a man than the control of wealth and in every age are conspicuous examples of those who loved their fellow men sufficiently to share with them some of the good things Providence has thrown in their way. But it is also true that no greater curse can cast its spell over a soul than that which makes men money-mad. This madness spreads like a pall over the land. Some of those who are affected by it become heartless, merciless, self-seeking, self-indulgent godless and immoral. A fable tells of a certain king whose touch changed everything to gold. The thing works backward today. Men are touched by gold and become changed. The curse of Israel came when the rich were becoming richer and the poor poorer. A similar condition brought on the French revolution. If the tendencies in the same direction are not checked today who can estimate what will happen when the poor become desperate because of the arrogance of the abnormally rich?

It is this mad rush after riches which is spoiling men of talent and ability for time and eternity. Men are selling their honor and their character for gold. Not so long ago a man, holding a responsible position in a great business concern, shamelessly made the remark in the writer's presence: "I am paid to lie by my concern and you bet, I deliver the goods." By some unusual mistake that man is in jail just now. Ordinarily the paid liar goes unpunished. At a recent investigation of the coal monopolies, controlled by the railroads the men employed to fix the rate of coal declared under oath that they did not know by what process they fixed the prices. They have good jobs which pay them well and they are willing to make such statements in the interest of those who pay them. As long as men will sell their souls for cash, society needs to deal mercilessly with the paid liar, especially when his lies make the poor to suffer in the cold or want for the necessities of life. Christian people need to set and maintain the highest standards of truthfulness in their lives. As a Christian nation we must maintain the cardinal Christian virtue, truth.

Men who are interested in evils naturally defend them. The brewer is a vigorous defender of beer as a temperance drink and loud in his regrets when the law brings his profitable business to an end. He would call attention to the terrible calamity that has fallen upon the community. Wage earners lose their means of livelihood, property is idle, money invested becomes unproductive, etc., etc. The answer to such a howl is the sober man, the empty jail, the happy home and the regenerated community.

People interested in making killing machines are naturally in favor of plenty of the systematic murder which we call war. This is what the invention of Maximite and other high explosives has to say:

"The world is at peace today," said Mr. Maxim, "but the nations are preparing for the conflict that is to come. In fact, that is the only reason there is peace. During the next two or three years we shall continue to be free from war, and then, in my opinion the war dogs will be let loose to fight until a complete readjustment of political, industrial and social lines is made. Talk of turning spears into pruning hooks is, therefore, futile. Germany is building eighteen new battleships in order to protect herself. Russia must necessarily replenish her navy, Japan is going ahead along naval lines all the time. She is preparing for the time when she will struggle for the control of the Pacific—and struggle with us. We are the most backward nation in our naval program, and have most cause to arm. In doing so we should not be preparing for an unexpected war, but to preserve peace. If we are weak, the other fellow may pick on us; if we are strong, he will let us alone. We have most to lose by war and, therefore, more to gain by preserving peace. But the world is on the verge of a struggle, and when that struggle comes we should be prepared."

The world is tired of big killing matches, we answer, and it is only those who selfishly want foolish glory or bloody money profit who will talk that way. America does not need to have a war unless it wants one.

THE CHRISTMAS SPIRIT.

We are again on the eve of that day which celebrates the time when angels announced the greatest of God's gifts. It was a time when, for a moment, the veil separating earth from heaven was drawn aside and men were permitted to hear the singing of a few bars of heaven's music. The few words of the sentence on angel lips were sufficient to bring a joy that offers a solution of all of earth's woes and miseries. If so little from heaven may do so much for the world, what will be the joy of earth's children when heaven is theirs?

The Christmas season should always have "Glory to God" for its inspiration. God's greatest glory comes from His works, but even man in his earthly surroundings may be a glory to God. Our lights are to shine that men will glorify our Father in heaven. On one of the rocks in the stormy North Atlantic there stands a light-house without a light. It is on a dangerous point where caretakers can only get in the few calm days that come in that climate. The light-house is unique in that a light is not kept burning there. In its place a great reflector has been built and the ray it sends out over the wild waves is reflected from a light on the other shore. The glory—the brightness that the Christian may send into the dark, dangerous world is not earthly—it is a reflection from the other shore and it spells "Glory to God in the highest and on earth peace, good will toward men."

The world makes much of Christmas without getting a touch of the Christmas spirit. Stores are crowded, women in costly furs and men in warm costly garments spend their money in present-buying, jewels, works of art, books, beautiful pictures and such things that those who get them, have plenty of, are exchanged. Christmas has become a stylish time for exchanging gifts. But all that is not Christmas. The Christmas of those fortunate in the possession of means only becomes real when they remember the shoeless with shoes, the hungry with food, the poor sick with delicacies.

On the busy street there is a rush of crowds. The shop windows display their most brilliant toys, people rush back and forth, laden with their burdens of good things to eat and pretty things to play with. They have a sort of feeling that home must be made happy at this season, and so it ought. Let them try to make the cheerless homes in the back streets bright and they will find a brilliancy coming into their lives that is worth more than all the effort they expend to produce it.

There are two places in which the Christmas spirit should have full play. The first place is in the heart. To get the full measure of the Christmas spirit one must have God's glory especially in mind. Glorify Him for His Son, for His gifts, for His mercies, for His providences. Get into tune with Him and make the season ring with a harmony in which God and man, high and low, have a proper part.

Next to the Christmas joy that the heart should foster is the part that the church should have in the celebration of the day. In every house of worship there should be special and appropriate exercises. If we miss celebrating the greatest joy in a proper spiritual manner there is a likelihood that the lesser joys will be slighted also. In some places they have midnight services, in others they gather together early in the morning, in others, again, they select the usual time of service as the most appropriate for their Christmas celebration, but whenever they hold it, those who attend with the determination of making it one of peace and good will, get the greater measure of Christmas joys.

It will be remembered that the first Christmas ushered in the coming of a Prince. He was a prince different from other princes. To Him alone belongs the title of Prince of Peace. The sad note today is that the Christmas festivities should be disturbed with "wars and rumors of wars." It is bad enough for the followers of the false prophet to be in arms but the Christian powers who are arming for a struggle and only seem waiting for a chance to get at one another's throats, do not deserve the name Christian. In spite of the present danger of a war among the powers, however, the world is to be congratulated upon coming nearer and nearer toward the ideal of universal peace. Time was when to speak of such a thing as universal peace was regarded a sure sign of madness; today the great leaders and thinkers in many nations not only admit the possibility of such a thing, but are using great efforts to bring it about. Let us hope and pray that that ideal will be realized soon.

A GREAT BATTLE.

The constant struggle between the forces of good and evil has furnished a theme for many philosophers. Good has had its struggle for existence everywhere and must keep on struggling if it will survive. Sometimes the bad has been a nation and the good another nation, the story of the struggle when written was called history. Sometimes the battle has been a struggle between the good and evil in the human breast. When good triumphed we called it self-control. Once the powers of hell and the powers of heaven met on calvary. We call that triumph redemption. The souls of men have been redeemed if only they will accept that redemption. It yet remains for the bodies of men to be redeemed from physical evil. Christianity and the light that science fostered under its encouragement and protection gives us our only hope for salvation from the physical ills that affect us.

Who would have suspected a century ago that the bodies of men furnish a battle ground for millions of organized forces to struggle, their ranks being sharply divided between good and bad and the battles going on are sure to end either in the triumph of the good or the triumph of the bad. Our bodies are wonderful products of creation. The more we know of them the more are we amazed at the wonderful power of God that provides even the minutest atoms of which it is constructed. A recent description of the battle within us which science makes possible for us to understand reads like a page from a history of two struggling empires...

A Great Fight.

"Homer wrote the War of Frogs and Mice as an antithesis to the song of the war of gods and heroes on the plain of Troy. We have lost the taste for epic poetry, and there are indications that our dramatic stage is approaching degradation to the "picture show." But when the modern delineator of deeds of derring-do unrolls his films he will not confine himself to the representation of slugging

matches between Twentieth Century Achilleses and Ajaxes; nor will he be limited to shadowing forth the villain's pursuit of some dull-eyed Helen from the sewing-machine to the sawmill and over the milldam to the tank of real water. Modern art will, like ancient art, concern itself with the infinitely little as well as the infinitely big.

Indeed, Homer's frogs and mice are huge by comparison with the heroes of modern cinematographic tragedy. Before the Academy of Medicine at Paris last week Dr. Cmandon illustrated by moving pictures the terrific battles between microbes and leucocytes. The latter is the scientific name for white corpuscles of the blood; and against these the doctor matched a small army of microbes with the awe-inspiring name of trypanosomes. The qualities of these microscopic warriors are more awe-inspiring even than is their polysyllabic cognomen, for they are the germs which cause, or are associated with, the sleeping sickness. In the prodigiously magnified fight pictures the trypanosomes were shown at first pursuing their serpentine course amoung the leucocytes with complete liberty, coming in contact with the latter or passing through them with impunity. A tiny drop of a certain serum injected into the struggling mass immediately changed the aspect of affairs. The still active trypanosomes thrust forth many arms like the tentacles of octopi, but as soon as they touched the leucocytes they were caught and held fast, notwithstanding their wriggling; and ultimately they were absorbed by the white globules. With the injection of another serum the trypanosomes recovered their power of resistance and the leucocytes suffered ignominious defeat.

"What was here represented was really one of the greatest of wars that humanity has ever engaged in, the war with disease. It was shown just how beneficent serums stimulate the white corpuscles, those sentinels of the human organism whose function it is to intercept the microscopic enemies of man. The warfare waged between the defenders and assailants of the human body is none the less fierce because the belligerents are too small to be seen with the unaided eye. The various disease-carrying microbes and bacilli are the worst enemies of the human race. They destroy an incalculably greater number of lives every year than the cobras and tigers of India and all the creeping and four-footed wild beasts of the jungle or forest taken together. The war of which an episode was exhibited to the Paris doctors last week is of infinitely greater concern to mankind than the battles of all the champions that have fought in the ring or on the tented field from the beginning of time."

NOTES ON THE S. S. LESSON

Dec. 15.

Forgiveness.

Golden Text—Eph. 4:32.

Peter supposed that he was coming to the Lord with a very liberal concession when he suggested forgiveness even to the seventh time. He certainly was in advance of the spirit of the age that thought three times a sufficient number to forgive an unworthy person, but he had not grasped the idea that God is far in advance of the best of men, even in the matter of forgiveness and he had to learn that the truly righteous person must be more like God than like the most liberal of men.

The seven times Peter suggested as a limit was higher than many people in our time are ready to go. Reader, you may have been tried severely and finally said, "This is enough." Was it seventy times or was it seven times, or was it less than seven? A commentator observes, "Jesus multiplied Peter's high figure by seventy and said, there is where you ought to go, "seventy times seven." Here we have the perfect number multiplied by the number of completeness, multiplied again by the perfect number. In other words, never cease forgiving."

The parable which Jesus uses to illustrate His law of forgiveness represents an all-powerful King who has a just right to demand whatever he sees fit of his subjects, but he appears to be neither harsh nor unreasonable in his dealing. The servant has been permitted to go on and on until the debt amounts to what in our money would represent $12,000,000. It is so in our relation as servants of God. He is patient and long-suffering. The servant was finally brought before the king. It reminds us of the fact that some day we must stand before our great King to give an account of our stewardship. The servant could not pay. We are servants who cannot pay. Who of us could satisfy the demands of God's perfect law? The penalty of the king's law was severe, it meant slavery for the servant and his family. The penalty of our debt in not satisfying the perfect law of God is death. Note that the wife and children suffered as severely as the guilty husband and father. A great proportion of the misery and suffering in this world is due to the sins of fathers and husbands. Drunkenness for example, makes innocent wives and children go hungry and shiver in the cold, to say nothing of the broken hearts it gives them. The servant pleaded for patience and promised to do the impossible thing and pay the twelve million dollars. We are like him. We expect God to be patient with us and sometimes think we can make right the wrong we have done. That wrong is a thing that God's forgiveness alone can make right. In this case the king proves himself a worthy person. He forgave the servant and turned him loose with the chance to start over right. How disappointing he is! His first act is an act of injustice, which shows him incapable of appreciating his master's goodness and unworthy of his favors. Our frequent sins inspite of all that God does for us, proves us to be unworthy.

The fellow-servant owed a sum which seventeen dollars of our money would hardly cover. The method of collecting the debt was violent. He who had escaped violence is first to inflict it. People who protest loudest against injury and claim special favors should prove themselves worthy of special consideration by being considerate with others. Note that the plea of the small debtor was the same as the one who owed much, "Have patience with me."

The lesson of the parable is this: If we cannot be patient and forgiving to one another in the little short-comings of life, we cannot expect the great Father in heaven to be patient with us in our great short-comings. Our forgiveness is conditioned by the way we put the Golden Rule into practice in our own lives and relations with our fellows.

NOTES ON THE C. E. TOPIC.

Dec. 15.

Teachings of This Year's Sunday School Lessons That Have Impressed Themselves Upon Me

Ps. 119:9-16.

The lessons during this year have had to do with important events in the life of our Lord that led up to the time of His going to Jerusalem for the last time. The events are not always arranged in the order in which they have occurred. It is not a life of Christ that we have been studying, but several events occurring during His lifetime.

Our lessons have given us something concerning John the Baptist, the Lord's fore-runner. One should carefully examine each detail. The Lord Himself gave testimony that John was the greatest of the prophets. The humility of John is an important fact. He was willing to decrease that his Lord might increase. He was fearless in performing his duty. He died a martyr to duty and a wicked woman's cruel wrath. Humble in life, faithful in duty and fearless in death he, indeed, shines among the greatest whom God set before men with a message. The important lesson to learn in this connection, however, is that the least in the kingdom of God is greater than he. Why?

In the course of a year we may hear many sermons. All of them may contain some rich spiritual food but there are bound to be two or three which, because of some peculiar circumstance are sure to make the most lasting impression upon us. Take the several discourses of our Lord's brought before us during the past twelve months, the remarks on Blessedness, on Fasting and Feasting, on the Sabbath, on Beelzebub, on the cities that rejected Him, on the clean and the unclean. Is there some encouragement or rebuke in these particular remarks that exactly fits you?

Very helpful were the lessons that had to do with sowing and seeds and harvests and growths. In them we may certainly find our feeble efforts encouraged. Perhaps the reader has permitted the efforts which had to do with hard paths, shallow soil, or weed patches discouraged him, or worry him into feeling that his work was useless. How about the seed that fell in good ground? How about the mustard seed? What about the time when the tares will be separated from the wheat and burned?

Miracles and parables are always full of special help for special cases. The miracles of healing mean much to those who are sick or have sickness at home. The miracles over nature—walking on the sea, stilling the storm, feeding the 5000, impress one with the great might of the divine Son of God.

The parable of the poor man at the rich man's gate; of the good and bad tree, and of the two kinds of foundations, are designed to influence character. Have they influenced yours?

Take any of the important incidents presented to us from the Lord's life—the sending forth of the Twelve; the putting of the great question, "Whom do ye say that I am?"; the transfiguration; the setting of the little child in the midst of the disciples and making him illustrate the necessity of teachableness and humility. Did any of them deeply impress you as you studied them? If so—how?

News of the Week.

FARM CROPS THE GREATEST KNOWN

This Year the Most Productive in Country's History, Says Secretary Wilson.

Washington, Dec. 7. — Nineteen hundred and twelve has been the most productive agricultural year in the history of this country, said James Wilson, secretary of agriculture, in his sixteenth annual report. The earth produced its greatest annual dividend. The report also includes a review of the work and achievements of the department during the sixteen years throughout which Secretary Wilson's service has extended. In part it says:

"The most effective move toward reduced cost of living is the production of greater crops. This is attributable to the work of the department of agriculture, the agricultural college and experiment stations, and the help of the press in publishing every movement to help the farmers.

"Our fields can and will increase steadily their output in coming years as ways and means of growing heavier crops become better understood.

"The nation forgot its farmers in the general scheme of education of past years; few philanthropists thought of them when giving for education. The congress is good to them. They are waking up and thinking for themselves."

Half a Billion Higher.

"The prices at the farm are generally profitable and will continue the prosperity that farmers have enjoyed in recent years. The total crop value is so far above that of 1911 and of any preceding year that the total production of farm wealth is the highest yet reached by half a billion dollars. Based on the census items of wealth production on farms, the grand total for 1912 is estimated to be $9,532,000,000.

"The wealth production on farms during the last sixteen years reached the grand total of more than $105,000,000,000. This stream of wealth has poured out of the farmers' horn of plenty, and in sixteen years has equaled about three-quarters of the present national wealth.

Corn Field Bigger Than Italy.

"A field half as large again as Italy or nearly as large as either France or Germany is the area of this country's corn field. This year's corn crop is the largest ever produced in this country and reaches the staggering amount of 3,169,000,000 bushels. In value, too, the corn crop of this year is the highest on record and reaches the fabulous amount of $1,759,000,000. This crop is worth to the farmer 20 per cent more than the average corn crop of the previous five years.

"Hay has returned to its old place and is the crop that is second in value. The year was most productive for grass and hay, and the harvest of hay is measured by 72,425,000 tons. This is 16 per cent above the average crop of the previous five years. The value of this year's hay crop is $861,000,000, and has never been equaled.

ROOSEVELT WON IN CALIFORNIA

Sacramento, Cal., Dec. 7. — Roosevelt carried California by 174 votes, although he will have but 11 of the state's 13 electoral votes. The other two will be cast for Wilson.

CHURCHES OF CHRIST APPEAL TO PEOPLE.

Federal Council Adopts Declaration of Principles.

Chicago, Dec. 10. — When the Federal Council of the Churches of Christ in Amcrica adjourned last night it was to meet in 1914, instead of in 1916. Biennial instead of quadrennial meeting are to be held.

All the declarations previously outlined were passed in the closing sessions. The social service declarations, however, were augmented by a declaration of the right of employes and employers to organize for adequate means of conciliation and arbitration in industrial disputes.

The declaration for the most equitable division of the products of industry that can ultimately be devised was also elaborated by a declaration for new emphasis to be laid on the application of the Christian principle of the acquisition and use of property. This was accepted as a declaration against predatory wealth.

The ministers of the country are asked to proclaim from the pulpit the new social and labor code.

The Federal Council will open interdenominational headquarters and offices in Washington. In addition to adopting the declaration for the creation of a great international court at The Hague, where conciliation and arbitration will take the place of war, a call was authorized for an interdenominational church peace convention to be held before the next Hague conference.

American evangelical churches will join with the German evangelical churches in the celebration of the four-hundredth anniversary of the reformation on October 31, 1917.

The Federal Council calls for proper education in the matter of physical and moral requirements for marriage.

Church support was demanded for the study ond prevention of hook worm, tuberculosis, bubonic plague, cholera and similar diseases.

The Federal Council has been perfected in its machinery so that it will cease to be a resolutions passing body. It will become an active force.

It was the greatest interdenominational church conference ever held in this country and its declarations were the most radical ever adopted by any great church body in America. The demand for efficiency of service and for working unity were very strong and the machinery has been provided to put these declarations into effect.

WOMAN'S HAIR, FROZEN TO ICE, HOLDS UP BODIES

Hudson, Wis., Dec. 10. — The bodies of A. L. Tilseth and his wife, who left here late Sunday night for their home at Lakeland and were to cross the St. Croix river on skates, were found late last night by searchers who had covered the river for many miles up and downstream. They were in the channel of the river and the woman's body was clasped in her husband's arms. A strand of the woman's hair frozen to the ice kept the bodies from becoming lost.

Mr. and Mrs. Tilseth skated to Hudson Sunday night to visit Mrs. Tilseth's parents. They left here for home about 9 o'clock. When they failed to reach Lakeland the next morning, a searching party was organized.

Mr. Tilseth was passenger agent for the St. Paul railroad at Lakeland.

GREECE HAS SIGNED BALKAN ARMISTICE

Interest Now Centers in Peace Conference to be Held in London.

London, Dec. 6. — A dispatch from Constantinople, today, said that Greece had accepted the terms of the Baghtche agreement and had signed the Balkan-Turkish armistice. Greece also will participate in the peace conference set for next week in London.

All Europe is looking forward eagerly to one week from today, when the military experts and diplomats believe not only will the Balkan war be settled, but all of the war clouds now besetting the continent will be brushed away. The Balkan negotiations, to begin next Friday, to be supplemented by the ambassadorial conference proposed by Sir Edward Grey, it is believed, will insure the peace of the near-east for many years to come.

Turkey Will Protest.

There is no doubt that Turkey will protest vigorously against the wholesale divisions of European Turkey, but it is regarded as probable that the allies will take the most of it for their own, providing, of course, that some of the other powers do not intercede.

Turkey-in-Europe now consists of Thrace, Macedonia, Albania and the sanjak of Novibazar, with the island of Crete. Should the allies get all that they demand, Turkey-in-Europe will shrink from 71,000 square miles to little more than 2000 square miles. The European subjects of the sultan will be reduced from about seven million to one million three hundred thousand.

TURKS BURN TOWNS AND SLAY CHRISTIANS

Constantinople, Dec. 8. — Letters of a late date received from Galliopoli report terrible excesses by the Turkish troops in that district. The telegraph lines having been cut beyond Gallipoli, the military authorities held the Christian villages responsible for the work and ordered a detachment of troops to punish the residents.

The troops burned the houses, held many of the villagers for ransom, massacred those who refused to pay, assaulted the women and carried on wholesale pillages.

EGGS DROP AT CHICAGO.

Chicago, Dec. 7. — Another avalanche of cold storage eggs was thrown on the market today and the price dropped from 22 to 19 cents wholesale.

This was in addition to a decline of 2 cents yesterday, when more than half a million were sold at a loss to speculators.

When the market opened yesterday there were 1,670,000 cases of eggs in storage. The transformation of the butter and egg board into an open market is said to have brought the selling.

DIAMOND MERCHANT ROBBED OF $27,500 IN GEMS.

Chicago, Dec. 8. — Joseph Merochnick, a diamond importer of 71 and 73 Nassau street, New York, was robbed of $27,500 worth of unset diamonds here tonight by two negroes, according to a report he made to the police. Mr. Merochnick was beaten over the head and one of his hands was slashed with a knife. His cravat, in which he wore a diamond pin, was cut off by the robbers.

The robbery took place on Michigan boulevard, a short distance from the Illinois Central railroad station, toward which Mr. Merochnick was walking when he was suddenly attacked.

STEAMER ON ROCKS; ALL ON BOARD SAFE

Duluth, Dec. 6. — A wireless message received at 9:30 a. m. by the Associated Press from the operator aboard the steamer Easton, of the Booth line, which went on the rocks of the shore of Lake Superior, near Port Arthur, yesterday, says:

"All aboard safe. Steam pipes not damaged and everybody warm. Could reach shore easily if necessary."

Fifteen passengers and a crew of twenty-five are on board the vessel. Tugs were sent to her rescue by the Booth company as soon as the news of the accident was received.

The scene of the wreck is at Thunder bay. All last night a stiff northeast gale raised mountainous waves, while snow fell heavily.

BIG GUN COSTING $130,000 BLOWS UP DURING TEST

New York, Dec. 9. — A gun of fourteen-inch calibre and of fifty tons weight, the largest and newest type built by the United States government at a cost of $130,000, exploded at the Sandy-hook proving grounds today. While the explosion of smaller guns has taken scores of lives, the big 14-incher blew to pieces without causing so much as a scratch to the men around it.

The two-ton breech block was blown a quarter of a mile, the muzzle was hurled still farther away and fragments spread in every direction, but Ordonance Officer Michael Brennan, who was standing on the temporary disappearing carriage, was not struck, although the structure itself was wrecked. Brennan was thrown many yards, but sustained hardly a bruise. The other officers and men in charge of the firing were behind a bomb-proof wall, which protected them from injury.

NO ONE WORTHY OF NOBEL PRIZE THIS YEAR

Christiania, Dec. 9. — The Nobel peace prize will not be awarded this year. This is the first time since the establishment of the Noble foundation, the first award of which was made in 1901, that the committee of the Norwegian parliament has found no person worthy of the award. The committee in explanation of its action merely states that it has decided that there has been "no work deserving of the prize."

It has been recommended that the prize, approximately $40,000, shall be retained for the benefit of the foundation fund.

SNOWSLIDE KILLS MINERS.

Cordova, Alaska, Dec. 10. — Nine men, it is believed, were killed in a snowslide on Copper mountain yesterday, which carried away seven buildings of the Great Northern Development Company. Eleven men were buried under the avalanche and only two have been removed alive. Three are known to be dead and no hope is entertained for six others. The bodies of John Hart, James McGavock and Frank Wahls have been recovered. The mine is a copper property.

Octavo Anthems for Christmas

Grades of Difficulty

I Simple. II Medium. III Difficult.

1.—**Halelujah Chorus.** From "The Messiah" (III). Handel. Simplified so as to be available for the average church choir. .06

39.—**Fear Not.** Solo, soprano; duet, soprano and tenor, chorus (II). From the cantata "The Shepherd King". Gabriel. .12

40.—**Sing, O Heavens.** Solo, soprano or tenor, chorus (II). L. O. Emerson. .10

72.—**Sing, O Heavens.** Chorus, soprano or tenor solo. Obligato solo for soprano or tenor and chorus (II). Closing with "O Come All Ye Faithful". L. O. Emerson. .15

74.—**O, Little Town of Bethlehem.** Chorus, duet for soprano and alto (II). Evans. .10

98.—**The Birth of Our Savior.** Full chorus throughout (III). Colson Rich. .08

125.—**Christmas Anthem.** Duet, alto and tenor; unison chorus; full chorus (II). Davis. .10

126.—**The Angel's Song.** "It Came Upon the Midnight Clear." Chorus, trio for soprano, alto and tenor; bass solo; soprano solo, chorus (II). Gabriel. .12

127.—**All Hail the Morn.** Full chorus (III). Sanford. 10

153.—**The Star and the Wise Men.** Male quartet with alto obligato (I). From the cantata "Jerusalem" (I). Gabriel. .06

154.—**Glory in the Highest.** Chorus from the cantata "Jerusalem" (I). Gabriel. .06

164.—**The New-Born King.** Chorus, solo for soprano, duet for soprano and alto; bass solo. (II.) From the cantata "The Eternal City". Gabriel. .12

194.—**O Thou that Tellest Good Tidings.** From Handel's "Messiah." Simplified. Bass solo, chorus. (III.) Handel. .15

195.—**Messiah is King.** Duet for soprano and alto; trio, soprano, alto and tenor, chorus. (II). Ashford. .15

196.—**We Have Seen His Star.** Soprano solo, chorus. (II). Fearis. .15

271.—**Hail to the King.** Chorus, soprano and alto duet, soprano solo. (III). Beirly. .12

280.—**The Birth of Christ.** Chorus, soprano and alto duet. (II). Hughes. .12

281.—**While Shepherds Watched their Flocks.** Soprano or tenor solo, chorus (II). Solly. .08

282.—**The Joyful Morn is Breaking.** Chorus (III). Evans. .12

284.—**The Seraph Band.** Chorus (III). Beirly. .12

289.—(a) **The Midnight Song.** Soprano and alto duet, chorus, soprano, alto and tenor, trio. (III). Davis.

(b) **Christmas Bells.** Chorus. Beirly. .18

290.—**Angel Voices.** Chorus. (I). Fearis. .08

329.—**Hark! What Mean Those Holy Voices.** Chorus. (II). Westhoff. .08

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Echoes of Bethlehem (R)	—	Message of Joy (R)
Joyful Tidings (R)	—	Christmas Bells (R)
Glad Tidings (R)	—	Christmas Hosannas (R)
Christmas Bells (R)	—	Bethlehem Chimes (R)
Christmas Carols No. 3 (R)	—	Christmas Carols No. 4 (R)
The King of the World (L)	—	The Morning Star (L)
Christmas Angels (L)	—	The Gift Divine (L)

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MENNONITE BOOK CONCERN

BERNE, INDIANA.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXVII BERNE, INDIANA, December 19, 1912. No. 50.

LED BY THE STAR.

One star amid the myriad host
With pure and undimmed ray,
The seeking magi safely led
To where the Savior lay.

No royal robes, no pomp nor state
Surround Him as He lies,
Within the humble manger walls,
A child in lowly guise.

Only a babe these wise men praise,
Yet is He King indeed.
Messiah He, so long foretold,
Praise is by right His meed,

For all the nations of the earth
His gentle sway shall own.
To Him their grateful homage pay
And call Him Lord alone.

NEWS AND COMMENTS.

Pastor A. M. Fretz will, on Sunday, Dec. 22, conduct services morning and evening in the Allentown church. The morning theme is, "The Lord at Hand"; the evening theme, "Why He Came." At the Deep Run church the C. E. society and the Sunday school will have a combined Christmas service.

Bro. A. A. Sommer writes from Woodlake, Cal.: "We are now at Woodlake and intend to stay here. We have several reasons for locating here: 1. the fine, dry climate; 2. the comparative cheapness of land; 3. the fact that some Mennonites are now here; 4. the prospects of having regular religious services in the near future."

Br. A. B. Shelly, Quakertown, Pa., writes: "Christmas is coming on. Our Sunday schools are rehearsing songs and recitations for their festivals. Our West Swamp school will celebrate Christmas on Sunday evening, Dec. 22, and our school here in town, will have theirs on Monday evening, Dec. 23. Saucon will have theirs on Saturday evening, Dec. 21, and Flatland on Christmas afternoon. We are fairly well, my wife is much stronger again. Thanks be to Him who holds our destinies in His hands."

THE MENNONITE and the CHRISTIAN HERALD together to one address for $2.50.

TOPICS FOR THE WEEK OF PRAYER

January 5 to 11, 1913.

Texts for Sermons or Addresses on Sunday, Jan. 5.

"Where there is no vision, the people perish."—Prov. 29:18.

"Who knoweth whether Thou art come to the kingdom for such a time as this?"—Esther 4:14.

"Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you."—Matt. 6:33.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family.....is named."—Eph. 3:14, 15.

Monday, Jan. 6.
Thanksgiving and Humiliation.

Thanksgiving for His good hand upon us in 1912. For having made all things, in spite of grave dangers, work together for good. For the continuance of great world opportunities during another year. For new confidence that God is working His purpose out as year succeeds to year. For new visions in the Holy Ghost of the Lord Jesus Christ as our supreme authority and exemplar calling to discipleship and service.

Humiliation for sins of omission and commission. In view of the decline of the sense of duty to God and to our neighbor. In view of the comparative failure of the churches to win the masses. In view of the general condition of Christendom—a form of godliness, but denying its power. For seeking in material advantage that which God has promised to those who "seek first" His kingdom. On account of race feeling, caste prejudice, and lack of brotherhood man with man.

Scripture Readings:—Ps. 103; Isaiah 12; Joel 2:21 (to end); Hag. 1; Matt. 6:24 (to end); I Cor. 12:27 (to end) and 13.

Tuesday, Jan. 7.
The Church Universal: The "One Body" of Which Christ is the Head

Prayer for the whole company of Christian people dispersed throughout the world. That throughout the whole Body the Word of God may have free course and be glorified. That increasing fellowship and unity may come through a return to apostolic obedience, first love, and first works. That throughout its membership there may be realized new spiritual power, for world-wide witness. That every member may learn the duty and privilege of systematic and proportionate giving. That the church's ministers may be filled with the Holy Ghost and so glorify Christ. That the Evangelical Alliance may be blessed in its world-wide efforts to unite the Reformed churches for prayer, fellowship, and co-operation. That the Alliance may more and more be used to bring Christians together as "all one in Christ Jesus."

Scripture Readings:—Psalm 145; Isaiah 55; II Tim. 3:14—4:8; Rev. 2: 1-8 and 3:7-13; I Thess. 1.

Wednesday, Jan. 8.
Nations and Their Rulers.

Prayer "for Kings, and for all that are in authority"—presidents, parliaments and legislators. That in all relations between capital and labor a right sense of primary duty to God, nation, and neighbor may be supreme. That all classes may dwell together in unity, and in common fear of God and obedience to His commandments. That international suspicions and jealousies may diminish. That God will avert the danger of international wars. For a blessing on every effort that seeks to promote "good-will towards men." For soldiers, sailors, policemen, and all other public servants.

Scripture Readings:—Psalms 2 and 133; Rom. 13; James 4.

Thursday, Jan. 9.
Foreign Missions.

Praise for the Gospel of Christ, "the power of God unto salvation to everyone that believeth." For the many thousands converted to faith in Christ during the past year. For the growth of the native churches in self-support, self-government and self-extension. For the opportunities and open doors in all the great mission fields. For the increasing missionary spirit in the homeland, and for the contributions given for the support of the work abroad. For the men and women who have heard and obeyed the Master's call and are now serving Him at the front.

Prayer that every member of the church of Christ may realize and respond to the Master's call to "preach the gospel to every creature." That all missionaries may be endued with power from on high, and that the Lord may work with them, "confirming the word with signs following." That all native ministers, catechists, and Bible women may be greatly used to the conversion of their fellow country men. That all Christian converts may grow in grace and show by their lives and conduct the reality of their conversion. For guidance and blessing in the peculiar difficulties of evangelizing the Moslem peoples. For wisdom to be given to the new leaders of modern China, and to those who are endeavoring to apply the gospel to its changing conditions. For guidance to be given to missionary societies seeking to influence educational movements in India, China and Japan. For all medical missionary work and workers.

Scripture Readings:—Ps. 72; Isaiah 11:1-9; Acts 1:1-9; Eph. 3:14 to end.

Friday, Jan. 10.
Families, Educational Establishments, And the Young.

Prayer for the more general practice of family worship and the daily reading of the Holy Scriptures. That the individual prayer life may be more carefully cultivated by young and old. For all heads and tutors in universities, colleges and schools. That the dangers of corrupt literature may be anticipated and met. That parents may realize the peculiar dangers of these days to all young life, and may become companions of their children with a view to the building of a pure Christian character. For all Sunday school teachers and others seeking the early conversion of the young. For Bible school and Bible class leaders, and all working for the spiritual welfare of young men and young women.

Scripture Readings: — Exod. 12:21-28; Joshua 4:19-24; Eph. 5:15—6:9; Phil 4:1-9.

Saturday, Jan. 11.
Home Missions and the Jews.

Prayers for all home missions, and to this end for workers who in the power of the Holy Ghost tell out the "old, old story" in the homelands. For a return to the old reverence for God's word, God's day, and God's house. That in dealing with vicious symptoms in the community we may go deeper and deal with sin as calling for confession, forgiveness, and regeneration. That governments may be moved to take up the Jewish question, and devise means to open the lands of their forefathers to Jewish colonization. Let us thank God that His own people, the Jews, still remain a miracle in the world. Let us confess that the church as a whole has been guilty of faulty witness to this remarkable people. Let us pray that their presence all around the Christian churches may prove the opportunity to attract them by love into the kingdom of Christ.

Scripture Readings:—Ps. 122; Luke 8:4-21; Rom. 11:25 to end; Isaiah 35; 52:7,8; Zech. 12:9—13:1.

REPORT OF THE SESSION OF THE BOARD OF HOME MISSIONS,

Held at Upland and Los Angeles, Cal., Nov. 14-16, 1912.

Since early spring of this year the members of the Home Mission Board were discussing the question concerning a meeting of the board for the consideration of a number of important questions and requirements which had developed in the different mission fields. It is evident that it is not possible to consider matters of importance by mail as it is in brotherly conference. The brethren all agreed with regard to the necessity of such a meeting during the course of this year. Then the question rose: "Where shall we

meet?" The brethren Dav. Toews. Rosthern, Sas., and N. F. Toews, Langham, Sask., invited to the North, resp. to Saskatchewan, because of the fact that this is the great field where we have devoted much time and labor in gathering and organizing congregations, and also because the secretary of the board was then spending two months of his summer vacation in the field. The brethren Horsh and Mehl favored a meeting at Upland and Los Angeles for the two-fold reason: 1. They believed it to be a great blessing for the work if the brethren from the East could be present at the sessions of the Pacific Conference and secondly because of the city mission beeing so near, it would be of great importance for the future, if the board would take a personal insight into the work, its needs and development. This last invitation the board agreed upon and resolved to meet in connection with the Pacific Conference sessions.

But who will be able to make this long trip and attend? Who has time for that? All the eastern members met with difficulties and hindrances, until at last the president and secretary saw their way clear to be present, God willing. The Brethren D. Toews and J. B. Baer were compelled to select substitutes. The former appointed Brother J. S. Hirschler. and the latter Bro. P. R. Aeschliman. So all members could, in this way, be present on the morning of Nov. 14 in the church at Upland after the pleasant gatherings of previous days.

The meeting was opened by hearty prayers from each member of the board, after which the treasurer, Bro. Horsch, gave a report of the state of our finances. Accordingly we have the following amounts in the treasury: 1. for church building, $566; 2. for city misions, $700; 3. for general work, $250; in sum total about $1500.

The secretary then offered the resolution of the last session of the board held at the General Conference at Bluffton, Ohio, about a year ago, after which a discussion concerning the work in Saskatchewan followed. The secretary. who devoted two of his vacation months of this past summer helping in the cause, gave a verbal report about the general conditions and developments of our work in this vast field and the great needs for more laborers in the Lord's vineyard. Bro. Hirschler then read a letter from Bro. David Toews, member of the board, concerning Drake and its needs, and the president offered one from Bro. N. F. Toews, our worker at Langham, which was read by the secretary.

The result of the discussion which followed was: Resolved,

1. That the work at Drake and vicinity shall be carried on as in the past in harmony and co-operation with the Canadian Conference, and that Bro. M. M. Lehmann shall receive some financial support as our worker.

2. That the financial assistance rendered Bro. Lehmann be $200 for the year—from July 1912 to July 1913, and that $100 be paid him as soon as possible and the balance upon agreement between Bro. Lehmann and the secretary of the board.

After this the work and its requirements at Waldheim and vicinity were considered and the secretary was, by resolution. authorized to extend a call for an experienced worker for this field.

Sometime in the spring of this year the congregation at Germantown, and the second church at Philadelphia petitioned the board for assistance for their church-building fund. This matter was considered, and after Bro. Gottshall had described the condition of those churches as he knew them, it was unanimously resolved to contribute to the Philadelphia church the sum of $150, and to Germantown $50, as the latter had already received $100.

About four years ago the congregation at Perkasie, Pa., received a support of $500 as a loan for five years without interest for church building purposes. She sends a petition to extend this loan for some time.

After careful consideration the following resolution was adopted: "Resolved, that the request of the Perkasie church shall be granted in such a way, that after the expiration of the five years the congregation agrees to make an anual payment of $100 to our church-building fund until the debt is paid.

The next question, which the president put before the board was: How can we increase and strengthen the interest for home missions among our congregations? After very sincere discussions the following resolution was offered and unanimously agreed upon:

Whereas we deeply comprehend the great necessity of promoting the home mission cause, and that we as members of the board should make very sincere efforts to bring its needs and requirements to the knowledge and understanding of our congregations, Be it therefore resolved, that this work shall be carried out as follows: Bro. W. S. Gottshall to visit the congregations of the Eastern and the Middle District Conferences; Bro. M. Horsch those of the Western Conference; Bro. P. R. Aeschlimann those of the Pacific Conference, and the Secretary those of the Northern Conference. During the course of the coming year our dear congregations may expect some hearty applications for the support of our home mission.—After this it was adopted, to allow Bro. Aeschlimann $40 from the treasury to defray his traveling expenses to these meetings.

The next question for consideration was this: Should not our General Conference establish a city mission in one of our great cities of the middle west?

It is quite expensive and inconvenient for the eastern and middle western congregations to send clothing and provisions to the far-off Southwest of our country. Many of our congregations and mission friends would gladly support such a mission with the above named articles if it were within easier reach.

This answer has often been received by the board. After ripely considering the question, the following resolution was offered and unanimously adopted:

1. That as soon as possible a city mission shall be started in one of the larger cities of the Middle West.

2. That Bro. Gottshall, in association with one of the officers of the Western and Middle Dist. Conferences, and the secretary and an officer of the Northern Conference look after a convenient place in some of the large cities of the Middle West, then report to the board and the board to make the selection of the field.

Then an adjournment was taken at 5 o'clock for another meeting on Friday morning at the mission hall in Los Angeles.

Friday, Nov. 15, at 8:23 a. m. we all left Upland by train for Los Angeles.

Bro. Grubb, our missionary, received us at the station and took us to his pleasant home, where we also met Mrs. Grubb and Sisters Elisabeth Braun and Anna Penner. After a short rest from the lengthy foot-tour the meeting was opened by prayer and Mr. Horton, superintendent of the Los Angeles Bible school. the dean of which is the well known Dr. Torrey, was received, who gave us a very interesting talk on the conditions and needs of this world-city, Los Angeles, in the most vivid colors. In brief he said as follows:

"Looking ahead into the near future we are aware that this city will be composed of orientals and peoples from southern Europe. We are expecting at least a hundred thousand of them during the next year. The needs of mission work are multiplying from day to day in such a way, that the churches and missions of the city are facing the most serious questions and problems. Even now we are receiving 4000 to 5000 newcomers per month. How can we meet their material and spiritual needs? satisfy their wants? save their souls? are questions of the gravest importance. Aside of these facts we are flooded by heresies and religious cranks of all descriptions who are making propagandas for their teachings and lead the innocent people into destructive paths.

There are 160 to 180 churches and missions in the city, and with the increasing population in view there should be a monthly increase of 4 to 5 churches, while we have only about a half dozen a year. Of the 350,000 to 400,000 inhabitants there are but 13,000 Protestants and about 100.000 Catholics, while all others are practically heathens, who never saw nor read a Bible or heard a gospel sermon. These people never go to church, and it would be difficult to find 5 per cent of non-Christians attending the services.

"The association which I represent, is now constructing a mission school for the purpose of educating and preparing young people for the work among these irreligious classes at a cost of $900-000. In the near future Los Angeles will be the "play-ground" of the world, and the rise of a "world-empire" is foreseen which in influence and vice will overshadow all those of the past, and which, with all available force, will oppose and dominate Christianity."

Then he told of the wonderful success of certain missionaries, as for example Mr. Mullens, a converted horse-breaker, who, with open Bible in hand answers any question that is put to him by the bystanding public, and who, through his efforts, has been a great blessing to many a lost soul.

The police forces of the city gladly attest that he has done more for safety and peace in Los Angeles then would a dozen of their camp. So far Mr. Horton.

The territory of our mission district is composed of a tract 4x6 blocks in which 450 families are having their homes. numbering about 2250 to 2500 souls.

Of this number barely 1000 speak the English language, while all the others either speak the Spanish or the Italian. Evidently only a small number can be influenced by our mission work. Miss Penner at present takes lessons in Spanish and before long she will be able to converse even with these. In the meantime Mrs. Grubb had set the dinner table and we partook of the blessings with a thankful heart, conversing about the news we had just heard. After meal we took leave and went to the mission hall to procede with our discussions.

In three groups, each lead by one of our workers, we wandered through the streets and alleys viewing the obscurity of these people and to inspect the msision field. How poorly do thousands of our fellowmen abide? How many needs and requirements, both physical and mental, may be observed in such a little space of a few blocks like this? How much is to be done for the Master and His kingdom? With these and similar questions in heart we returned to the hall about 3 o'clock to proceed with our meeting.

Every member and the mission workers were animated by the question: Is the location of our mission hall in a proper place or should we make a change in the location? After a brief conversation we agreed upon the following resolution:

Resolved, that Bro. Grubb be instructed to find a more central location for a meeting place on Main street and also inquire for prices of a suitable lot for the purpose of building a chapel as soon as possible.

Bro. Grubb then reported about the relief work. His system of supporting the poor was found very practicable. People who have no provider are given a loaf of bread daily, and if need be a quart of milk. Clothing has always been sent by the aid societies of the churches. Our churches of the East and Middle West are sending so many boxes of garments, supplies, and even cash, to our missionaries among the heathens for Christmas presents only a few ever remember this poor district of our city mission. Could we not send some gifts even to these poor people and thus create some Christmas joy among them?

After these discussions Bro. Grubb asked the board how he should secure the valuable reports and papers of the mission? It was granted, that he deposit them in the vault of a bank. The expenses are $2.50 a pear. He was also instructed to have a telephone put into the chapel as cheaply as possible. The board then adjourned at 5 o'clock p. m. until 9 a. m. on November 16.

At the appointed time the meeting was opened by prayer by Bro. Aeshlimann, and Bro. Grubb was requested to tell of his experiences, hindrances and oppositions in the work.

The last few months were months of trials and cross-bearing for our mission workers. Miss Braun's health and energy seemed to return very slowly after the operation. Then came the infantile paralysis epidemic which closed all missions for an indefinite period. The language question is also a great obstacle, and aside of that catholic superstition and priest-craft are holding the people in darkness. As Miss Penner is taking lessons in Spanish, her influence will soon be extended. Sister Penner, though sickly when she entered the mission, has done good work according to the superintendent's testimony; at present she looks like a blooming rose. As the board had not taken any obligations concerning her entrance in the work, it was resolved to award her work with $100 dollars from June 15 to Nov-15 and that she receive $40 a month from above named date; that the board wishes to express its thankfulness for the work she has done and hopes that she may continue in the work to the end of the second quarter of 1913. A series of rules and regulations for our work and the workers were then adopted, after which the question concerning the management of the different missions was discussed.

The following resolution was offered and unanimously adopted: Resolved, that the Brethren M. Horsch and J. C. Mehl act as executive committee for the city mission at Los Angeles; the Brethren Gottshall and Balzer as such for the mission to be established in the Middle West while for all other cases the officers of the board constitute the executive board.

Thus we closed our sessions by a hearty prayer from Bro. Horsch, it being nearly 1 o'clock p. m. After a luncheon we parted, trusting that these meetings will prove to be a great blessing for the home mission cause in general, for our workers and the conference congregations.

Bro. Gottshall remained at the mission over Sunday and rejoices over the work which he saw being done and in which he partook; while the secretary followed an invitation to Escondido, where he served the congregation morning, afternoon and evening with the Word of Life.

With brotherly love we submit this report in the name of the board of Home Mission,

Jacob J. Balzer, Sec'y.

HOW IS OUR MISSION TREASURY?

This question was, after the General Conference session, often asked of the members of the board. And even now it is asked from time to time. And why should it not be asked? Those who give into the treasury surely are entitled to know how the condition of the treasury is. In this sense the following lines are intended.

At the session of our last conference the treasury for foreign mission had a deficit of nearly $5000. This report occasioned a thorough discussion. Many left conference with the intention to pray and to give more for missions. In a few weeks the deficit was wiped out and several thousand dollars in the treasury. This made our hearts glad and grateful. The Lord, whose work it is gave the means and the willingness to give. The treasury remained in such good condition most of the time. Only once it was overdrawn a few hundred dollars. Just now there are about $3000 in the treasury.

This does not mean that we are provided for a long time. Our expenses amount to about that much every month. If the Lord moves the heart of anyone to make a Christmas gift for a good cause, our mission offers abundant opportunities.

In about a month the salaries are due for another quarter which takes about $3000. Different buildings have been allowed. A church in Champa, India, shall be built as soon as the means are forthcoming. About $2000 are needed for that purpose. This church will not be a "Memorial Church" for Sister Annie Funk, as many, who give seem to think yet. In Lame Deer, Montana, a dwelling house shall be erected for Bro. and Sister Wiebe, who, without complaining, but also without comfort, have been living in two small rooms in the chapel. On the Upper Rosebud river in Montana, next spring the building of a small chapel is intended. In Arizona, between the villages of Paakawi and Hotwelo, the absolutely necessary buildings for Bro. and Sister Duerksen are to be erected. In India another bungalo is necessary in Champa and two outstations are to be built. All this as soon as the necessary means are at hand. for the board has been instructed to make no debts. Once more we say: "Here is an opportunity to make Chritsmas gifts."

Wishing you a blessed Christmas, fraternally,

J. W. Kliewer,
Pres. of the Mission Board.

Marriages.

Walter-Bowser. — At the home of Jesse Direly at Upper Poplar Run, Pa., David D. Walter and Ruth A. Bowser were united in marriage Dec. 15 by Rev. Jacob Snyder, of Roaring Spring, Pa., in presence of a number of invited guests.

Deaths.

Delp. — On Nov. 24, 1912, in Hatfield, Pa., Elias S. Delp, aged 73 years, 3 months and 2 days. Interment on the 28th at Salford Mennonite church. The services were conducted by A. M. Fretz, assisted by Rev. Behler, of the Lutheran church.

Shelly. — On Nov. 27, 1912, at the home of his son-in-law, Clinton Hood, 4923 Royal St., Philadelphia, Pa., Jacob F. Shelly, aged 78 years, 9 months, 27 days. Funeral services were held at the house of mourning, in the evening of November 29, by A. B. Grubb. The following morning the remains were brought for interment to the West Swamp church, where the deceased was a life-long member and where funeral services were held, conducted by A. B. Shelly. The deceased leaves a widow, four daughters and one sister. One son and two daughters preceded him to eternity. One sister died four weeks previous to his departure.

Brandt. — On November 28, 1912, at Spinnerstown, Bucks Co., Pa., Milton G. Brandt, for many years organist and chorister of Trinity Reformed church, aged 76 years, 4 months, 9 days. Funeral services were held and interment made at Trinity Reformed church on December 4. Funeral services conducted by A. B. Shelly and Thomas H. Bachman. The deceased leaves three sons and one daughter. His wife died a little over two years ago.

Contributions.

For the General Conference Treasury.
Jacob Krehbiel, Clarence Center, N. Y., for statistics, $2.25; Bro. Roth, Swiss congregation, near Whitewater, ditto $1.50; Collection, Pretty Prairie church Kan., by P. A. Graber, $13.50; Church, Berne, Ind., by S. F. Sprunger $50. Gratefully acknowledged,
C. F. Claassen, Treas.

Received for Publication Fund.
From Mennonite church, Pulaski, Iowa, $7.63.
Gratefully acknowledged,
Mennonite Book Concern.

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Rev. C. van der Smissen, Editor, Berne, Indiana.
Rev. S. M. GRUBB, Asso. Editor.

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Subscribers who renew their subscriptions in advance for 1913 will receive the Mennonite Year Book and Almanac for 1913 free.

THE EMPTYING OF THE SON OF GOD.

In Phil. 2, 5—11 we have in a few words a history which reaches from eternity to eternity. "Christ Jesus, existing in the form of God, counted not the being on an equality with God a thing to be grasped but emptied Himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man." This is the Christmas story in the words of the Apostle Paul. The story of the birth of the Christ child at Bethlehem thus gains an eternal background. The babe in the manger in Bethlehem existed, before it was born as a human being, in the form of God, but for our sakes emptied Himself, laying aside all the divine attributes which could not exist in a human being, as omnipotence, omniscience, omnipresence, taking the form of a servant. Thus He has become our example and we shall learn for the sake of serving and helping others to sacrifice self and lovingly bear others and bear with others. Self-seeking is so natural to mankind, that only by the help of Christ Jesus and His Spirit we can have this mind in us, which was also in Christ Jesus.

The Christmas spirit is a spirit of self-sacrificing love, which prompts us to give and above all to give ourselves.

But Christ Jesus did not only empty Himself and give Himself, but "He humbled Himself, becoming obedient even unto death, yea, the death on the cross." Golgatha and Bethlehem, the cross and the manger belong together, the one is the human beginning, the other apparently the humand end. The Apostle Paul shows a different ending when he says: "Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Christ Jesus ends His career only apparently at the cross. He is sitting now at the right hand of the Father. Having humbed Himself He is now exalted. Having emptied Himself He could pray: "I glorify Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, Father, glorify Thou Me with Thine Own Self with the glory which I had with Thee before the world was."

And when we closely follow Jesus, humbling ourselves, becoming obedient in self-sacrificing love, we shall be where He is, as He has said in John 12:26: "If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will the Father honor."

This is the message which Christmas brings to us, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

But let us not forget the object of His sacrifice: "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."

Correspondence.

Quakertown, Pa.—"Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1.

In truth this we experienced again on the past Thanksgiving Day. For the past three years union Thanksgiving services were held by the ministers of our Ministerial association. Two years ago these services were held in the First Reformed church last year in Bethany Mennonite church and this year in the Methodist Episcopal church. At each of these meetings we had an English and a German address. The speakers this year were Rev. Huber of the United Evangelical church in English and Rev. H. A. O. Bermar of the German Reformed church in German. Most of the churches in town were represented in the audience and all seemed to enjoy the union spirit manifested and joined heartily in singing hymns of praise to the Giver of all good and perfect gifts. Nearly all the ministers of the town were present and took part in conducting the services. When there ought to be more unity in spirit among the different churches in general this union spirit can never be better manifested than by having union Thanksgiving services. Then we have our common object for which we come together, namely to praise the Lord for His goodness manifested toward the children of men.

It is a lamentable fact that Christians do not observe Thanksgiving Day as they should. Some churches do not even attempt to hold Thanksgiving services, knowing beforehand that their people will not attend, and where services are held they are, as a rule, poorly attended. This should not be so. We are having so much cause as a nation and as Christian churches for thanksgiving that all Christians should consider it a privilege to have a day set apart for general thanksgiving. The fact that our government or our executive officers set apart a day for this purpose in itself should be an incentive for all Christians to observe the day in a Christian manner and devote at least a part of the day to public worship and not to make the day a day of feasting and carousing as is done by many, even by professing Christians " for it is a good thing to give thanks unto the Lord and to sing praises to the name of the Most High."

S.

A VISIT TO ROARING SPRING, PA.

The town of Roaring Spring lies among the foothills of the Alleghany mountains in Blair county, in the central part of the state. It takes its name from a strong spring of beautiful water in the center of the town, forming the head of a branch of the Juniatta river. The church at this place was admitted into our Eastern District Conference last May. Though somewhat distanced from the other churches of the Conference, distance means very little in these days of speedy travel, and so a number of visits have been made back and forth since the admission of the congregation to Conference. The writer was privileged to enjoy such a visit from November 29 to December 3. The occasion was a Bible conference, and indeed was one of deep spirituality and much interest in the study of the blessed Word.

The first meeting was an informal praise and prayer service on Friday evening. The local workers and the visitors participated and the meeting served as an inspiring spiritual preparation for the days following. The night and the following night I was very kindly entertained in the home of Mr. and Mrs. J. Blair Burket, who have offered themselves for foreign missionary service. Saturday and Sunday were filled with services in the form of song and prayer, sermon and discussion of religious subjects. A very touching and impressive feature of the Sunday afternoon meeting and one which was not on the published program, was the singing by the aged Father Abraham Snyder, who, with his two sons Jacob and Herman, are the ministers of the church, and his six sons, of the following hymn:

"The day is past and gone,
The evening shades appear;
Oh, may we all remember well,
The night of death draws near.

Lord, keep me safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.

And when our days are past,
And we from time remove,
Oh, may we in Thy bosom rest,
The bosom of Thy love."

While "the evening shades appear" for our aged brother, he is cheerful in the Lord, and it must brighten his homeward pathway very much to know that his six sons are devoted and active Christian workers, and that as such they are all hopefully looking forward to "in His bosom rest, the bosom of His love."

On Sunday evening I had the privilege to address a meeting at Ore Hill, a preaching station of the local church, three miles out of town. "Touching Jesus" was the theme, and it is hoped that many in that interested audience may reach out the hand of faith to touch Him from whom alone virtue can go forth to heal the malady of sin, and whose return touch alone can give grace and blessing.

Returning to the church in time to speak a parting word I took occasion to speak along missionary lines and incidentally referred to the death of our mission worker, Sister Annie Funk.

On Monday I had a blessed opportunity to visit the aged Father Snyder and hear him talk of bygone experiences and future outlook in Christ Jesus. Another blessed song and prayer service was held on Monday evening at the home of Elder Jacob Snyder, where a number of the friends had gathered, also Bro. A. S. Shelly, of Bally, who made a side-trip stop over on his way to Chicago, was present and did much in song and testimony to make us have a blessed meeting.

The town has a population of upward of 2500 with the well-deserved proud title of a "dry" (not of water, but rum) town in the liquor-ridden state of Pennsylvania. And the testimony of minister, doctor, lawyer, merchant, manufacturer, hotel-keeper and and private citizen is, that the town is quieter, more progressive, more religious and in every way better off without the licensed liquor business than with it.

A. M. Fretz.
Souderton, Pa., Dec. 16, 1912.

Home Circle.

THE QUEER CLOCK.

When things go just a certain way,
As steady as can be,
They're "regular as a clock," we say;
Now, that's what puzzles me.

A clock's not regular at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.

Now our clock, why, it's just as sure,
When I am having fun,
And betime hour is drawing near,
To break into a run!

And through the night it gallops on.
Until to my surprise,
It's morning, and I know that I
Have hardly closed my eyes.

Then when I go to see the boys—
I often wonder why—
The hours go by so very fast,
They seem to fairly fly.

But then, sometimes, when I'm in school,
It's just the other way;
The old clock goes so slow, so slow,
It seems the longest day!

And when it's near vacation time,
That is the worst of all;
It's slower than the slowest snail;
It scarcely seems to crawl!

A clock's not "regular" at all;
I know this for a fact—
So don't depend upon it when
You want to be exact.
—H. H. Pierson, in St. Nicholas.

GRANDPA'S CHRISTMAS GIFT.

By Harriet Hunting Pierson.

Three brown heads were snuggled close together before the fire, and three childish voices were hushed to gentle murmurs, for grandpa lay asleep on a couch in the farthest corner, and grandpa, of all others, must not hear a single word.

"You know," said Irene, the eldest, "grandpa says he can't buy us any Christmas presents this year, and he feels very badly about it. And Aunt Nell told me grandpa's money is all gone, because he was sick so long, and he owes the doctor and the nurse and the grocer, and of course he's got us to take care of, and she doesn't know what he'll do. So we'll just be very brave and make believe we don't care about presents, but we'll get him something nice and surprise him. Now, what shall it be?"

"I know," piped little Ned eagerly; "I know the bestest thing of all! A nice new overcoat, 'cause his isn't fit to wear any more. It's got a big hole in the sleeve, and the pocket's tore—both two pockets; I see'd 'em. He ort to have one with a big, high collar, an' w-a-y down to the floor, like Jimmie's grandpa that's come there from New York a'visitin'. Say, he's awful proud! I fink my grandpa is just as good, if he isn't rich—"

"'Sh, Neddy!" Irene put her finger on his lips. "You'll wake grandpa up and then he'll hear us, and that will spoil it all. But we can't buy an overcoat, my dearie; we haven't money enough. I've got just fifteen cents, and Sue has twenty, and you have eleven—let me see; that makes forty-six. But that would never buy an overcoat for grandpa, not even for a tiny boy like you."

Ned's face grew long, but Sue's brightened with a happy thought.

"I know! I know! We'll buy a cow in place of old Black Daisy. Wasn't it too bad she died! And poor grandpa, he did feel so sorry; the only cow he had! I know if we can only buy another he'll be just awful glad. Oh, Irene, don't you think that would be lovely?"

But Irene shook her head. "Oh, yes, it would be lovely, Susie, but it's no use," she said sorrowfully. "A cow would cost a lot of money more than a coat, I guess, and I can't think of anything that wouldn't that grandpa needs, unless it might be spectacles. You know he broke his old ones a long time ago, and he can't read anything but advertisements, or something big, so I believe that's just the thing we'd better give him. I don't think they'd cost very much, only I don't know where we can get them."

"Oh, I'll tell you," suggested Sue, "Jim's grandpa's got some shiny gold ones. Let's get that kind."

"Why, yes! And listen! said Irene excitedly. "We'll have Jim find out where he got them, and most likely that would be just the place for us to send for grandpa's."

"Oh, yes," cried Ned, "I know! He keeps a store hisself down in the city, 'cause Jimmie told me so."

Then they broke into a half-smothered chorus of exclamations. "Oh, goody good!" "Won't that be just lovely!" "How awful s'prised he'll be!" And six small hands were softly clapped together, and three faces were wreathed in smiles. Then with shining eyes the little trio crept softly away to bed, to dream happily of spectacles and cows and overcoats, and grandpa in the midst.

Early next morning Irene hurried over to Jimmie's house. She came back with feet that fairly flew.

"Oh, Sue! oh Ned!" she panted. "What do you s'pose Jimmie's grandpa's going to do? He said he'd get the spectacles for grandpa. He's going home this morning. He'll take the old ones with him for a pattern and send the new ones right away. I took the money, and he said it was plenty, and there might be some change. And then, whatever do you s'pose he told me? He said he believed he used to know our grandpa, and when he came out here again, he certainly should come to see him. Now, must hurry off to school this minute. Oh, dear, I wish today was Christmas, for I can hardly wait!"

And both the others sighed. "So do I! So do I!"

The waiting time seemed long, but Christmas morning came at last, as it is always sure to do. The children had coaxed grandpa to hang up his stocking, and now they insisted that his must be emptied first. He found two handkerchiefs from Aunt Nell, and then from far down in the toe, he brought out a dainty white package tied with red ribbons, on which was printed in neat letters: "For Grandpa, from his loving children, Irene and Sue and Ned." They all crowded round grandpa's knees as he untied the tiny bows; they watched breathlessly as he opened the box and gazed at its contents, and they fairly shouted with glee when the shining, gold-rimmed glassed were set astride his nose.

"There! Now you must read something with them grandpa," cried Irene, "and see if they are right. Here's something in the box with writing on it. Try that."

Grandpa unfolded the sheet, inside which was pinned a slip of yellow paper. With trembling fingers he held it toward the light.

"Read it to us, grandpa; read it!" urged the children, and at last grandpa read with shaking voice:

"'Dear Old Friend:—Accept this check from Jimmie's grandpa, your old-time schoolmate, Ben. It is only to show that I have not forgotten your kindness to me in the days gone by, although no money could ever pay you the debt I owe. A happy Christmas to you and yours.'"

Grandpa laid the glasses carefully back in the case and wiped his eyes. And the children cried, "Are they right, grandpa? What does it mean?"

Then grandpa threw his arms about them and gravely bowed his head. "Yes my darling," he said, "they are truly wonderful; and it means that God is good."

JEWISH NOTES.

In the last twenty-five years 2,200,000 Jews have emigrated from Russia. The whole expulsion from Spain was not so great numerically as that in two years at the present time. An emigrant from Jušiphka in Russia explained to one who asked why he left Rusia:

"I saw them during the Program time take a living man with the great iron tongs, used to cast iron blocks into the blast-furnaces, and throw him, too, into the flames. Since then the picture has ever passed before my eyes and I had to leave the place for fear of going mad."

The Deutsche Levant-Zeitung estimates the amount of barley shipped from Gaza last year as from 25,000 to 30,000 tons.

As is well known there are Chinese Jews in Hunan, emigrants from Afghanistan, white and black Jews in India, the Beni Israel of Bengal among them, Mountain Jews in the Causasus, Yemenite Jews in Arabia, and cave-dwelling Jews in N. Africa. Doctor Faitlowitch has published a monograph on the Jews of Abyssinia, the so-called Falaschas. These long unknown people hold fast to Jewish tradition and believe that the time is approaching for the rebuilding of the Temple as prophesied by Ezekiel, and for their regathering into Palestine. They are capable smiths, carpenters and weavers and are said to have a considerable admixture of negroid blood. It is not improbable that this fragment of the Jewish nation may have its origin from the Jewish military garrison which the Persian power placed in Upper Egypt at Elephantine.

Sir Philip Magnus, who represents London University in Parliament, and who is one of the most distinguished educationalists in England, is a former Jewish rabbi.—Record of Chr. Work.

Nature is full of suggestions and illustrations of the future life. The tiny seed lies in the ground for a season and then dies into a new life.

Editorial.

Frequent attention has been given in these columns to the need of literature in our church that will state its doctrines in concise and modern language in their relation to present-day theological thought. Our church is rich in historical literature. Perhaps it will be a long while before the need of a new history will be felt, but we today need something that will state and defend the items we teach in a way that the objections to them can be met and successfully refuted by those of our people who have not had the opportunity of special training in theological controversy. We have been teaching our youths that the church with which they are identified oppose war, oaths, the baptism of babies and a union of church and state. What they now need is something to which they can turn and find the reason for our attitude as we believe the Bible teaches it. We are glad to announce that we shall be able, in the near future, to present a series of articles on these subjects by persons in our church, able to speak authoritatively and comprehensively on them. The first of these articles will appear some time in February and will be written by Prof. J. H. Langenwalter, Dean of Bethel College, Newton, Kansas. Announcement concerning future articles will appear from time to time.

On our desk lie a number of circulars from publishers of books. As we read them we feel that our library is very incomplete and our culture very much neglected because the books just recently issued have no place on our shelves. A circular from a publisher is very much like a patent-medicine advertisement, as you read it you feel—yes, you get the shivers down your back that convince you that you have every one of the alarming symptoms that only the article offered for sale can check. Then the terms of purchase are so easy—only a trifle of a few cents per day—and the books are yours. It is such alluring opportunities that the bookseller has to present that keep many a poor struggling minister chained to debt. A few cents a day may indeed be a trifle, but when the days keep running on indefinitely and pay-days are a month apart the trifle amounts to enough to cause hardship. Books are as much a necessity to modern life as variety in food. A minister cannot get on without them. To have a well selected library at his command is as advantageous to the minister as the chest full of good tools is to the carpenter or the machinist. He must use them in his work, but he is in an awkward position when most of his work must go to pay for them. Our advise to every one is to buy as many books as you can afford to purchase and have time to read, but steer clear of the instalment man. One has no right to mortgage his future for the sake of anything, or at least one is very foolish for doing so and inviting a struggle with unnecessary debt when one's efforts might be better applied. Public libraries, when they can be used, may be a great help and saving to the minister. They offer opportunities that private means cannot permit. In them one is able to have access to everything up to date as well as to those books which one is hardly likely to consult more than a few times in a life-time. The minister should patronize and encourage the public library idea everywhere.

But, after all has been said about the necessity and cost of a library to a minister, we are inclined to ask, why should the maintaining of a library be saddled on ministers? When one accepts employment in a shop he finds the machinery in place ready for him to step up and use it. Why should not the church provide the library that the minister could use? The Sunday school library, intended for general reading, has a place in the church, equipped why not give the theological library a similar place in the church so that the pastor can draw from its storehouse of information and inspiration the material he so much needs for the edification of his people?

It is not an uncommon thing for one to hear the question asked, "What is the matter with the church?" The world has always been asking the question because the ideals of the church and the world are opposite and the world is greatly disappointed when it finds that no provision has ever been made in the economy of the church as Christ established for letting the world in. Better were it if worldly critics would ask themselves the question, What is the matter with the world? Were they to consider the question seriously they would soon find a reason why the world has nothing to give them that is worth while. We are not so much concerned about answering the world's question, but we are face to face with the time when Christians are asking the question, What is the matter with the church? and that compels serious consideration on the part of those in whose hands the temporal destiny of the church has been committed.

Some of the reasons why people in church are asking the question today may be as follows: People are rapidly getting out of the church-going habit. Once everybody in every community went to church, now it is only the faithful few. Churches are full of the materialistic spirit of the age. They make much of the amount of money collected, the size of the pastor's salary and the cost of improvements, while too little emphasis is placed upon conversions and righteousness in life. Christians in the churches are not very much different from the men and women one meets in society and business out in the world. Church members are frightfully ignorant of the Bible, of the doctrine of their church and of the spiritual needs of the world without Christ. Family worship, instruction in Bible and catechetical subjects given to the children in the homes are more the exception than the rule. Church membership is not as seriously regarded today as it once was. People change churches with as little concern or regret as they would show in changing a garment. Nearly every pastor must confess that his church is full of those who will move away, run away or quit supporting the church whenever it suits their whim, leaving the worry and the responsibility for maintaining an existence to those whom they are in all honor pledged to sustain and support.

We do not propose to work out a cure for these conditions in this article, our only essay has been to state the case as it stands with the church. Only this, let it be observed that the troubles of the church are things in which the individual responsibility of the church-member are involved. We cannot correct the failings of the church unless we begin by correcting the things in the lives of the church-member that need correcting. Whenever a church is killed it is the church members who do the slaughtering. Whenever the church fails, it is the failure of the lives of the church-members one will find at the root of it.

DESERTING THE MINISTRY.

It is interesting to note how the world regards the ministry and the support the church gives it. Like with nearly everything else the world's estimate of the ministry is expressed in dollars and cents—just the kind of an estimate that neither Christ nor the true church, nor the true ministry place upon it. A recent review taking the materialistic view of the "profession" takes the isolate case of one who found wood-finishing more profitable than the cure of souls, and observes:

"A Syracuse clergyman, an accomplished musician and one with a more than usual intellectual equipment has just been forced to forsake the ministry to adopt the trade of a wood-finisher. He has taken this step for the simple reason that he says he cannot support his wife and four children on his ministerial stipend. This is by no means an isolated case. There are hundreds of other clergymen who, if they had the courage or the opportunity, would do the same. They are deterred by fear of making a mistake, of being accused of disloyalty to the Church and of the possible breaking of very sacred ties and obligations.

"All honor to those who stay from a sense of loyalty, however much that sentiment may be misplaced. But at least equal honor ought to be meted out to the man with courage enough to stand upon his own feet and cease to be what many of his kind are forced to be—to use Elbert Hubbard's caustic if exaggerated description: "A parasite who lives upon tips."

A clergyman enters upon more than a one-sided obligation when he is ordained. He enters into a mutual contract with the church that deprives him from any other gainful pursuit, and puts him absolutely on the charity of the church, and at its mercy. Every honest parson earns his pitiful dole twice over, but few ever realize on their deserts. Many a parsonage is an altar of sacrifice, and many a parson is a victim. The breaking of the church's part of its solemn ordination covenant ought to be sufficient grounds for releasing a clergyman from his side of it.

"The church is weak today because it is inefficient. It is inefficient because it does not believe in its mission sufficiently to pay for a propaganda along such lines as every other successful living organization has found necessary—a well-paid executive force. Personal and family obligations must take precedence over all other secondary ones. And those clergymen who prefer self-respect and honesty, and are driven out of the church to find them in secular pursuits are the very executives the church can least afford to lose. The church, if forced to let them go, should bow her head in shame. and either do her duty by them or let them depart in peace, and with her blessing."

The professional view of the ministry is a low one, indeed we may say it is a decidedly mistaken one. If it is a profession it imposes upon those who enter it all the chances that professional men must take in their calling. The young man who graduates at the head of his class in the law school or the medical college may feel that he is fully equipped for the successful pursuit of his profession. He may, or he may not, be as fully prepared as he thinks. When he gets into the world he has to meet the competition and other hardships incident to his profession. Sometimes the most promising are dismal failures because they are lacking in that which training schools fail to give or because their personality is not the kind that fits.

In the professional ministry those who enter it as a profession must take their chances with the rest. Some carry everything before them, some go down and a great number manage "to just hang on." Naturally, it is a very great disappointment to be compelled to realize that failure is the reward of a life's effort. Poverty is hard to bear. To be in the "has been" class is humiliating and being forced into it is likely to break one's spirit.

We do not deny that there are many pastors whose lot is hard if we compare it with others who often have less responsibility and do less work. The gossiping tongues so active in some churches, mischief makers in petticoats, so common in most congregations, do give pastors wrinkles and hasten them on to a premature age. if not death, from a broken heart. But to complain of such things means that one has lost sight of the fact that in the ministry one is to minister and not to be ministered unto. An unappreciated ministry is not peculiar to this age alone. As long as there has been a church, those who heard and answered the call to the ministry of Christ, have found it one in which they must decrease that Christ may increase.

We recent the insinuation that the niggardly salaries of the preachers are an indication of the church's failure. The rich parson, or even the comfortably situated man of the cloth often is a serious handicap to the proper spiritual development of the flock because his ministry is not blessed with poverty and struggle. The great majority of those who have been a power in the pulpit and an influence in the lives of their parishioners, our readers will find, if they take the trouble to investigate, have been and are lowly men forced by circumstances to live from hand to mouth. It is true that every self-respecting man wants to provide as well as he can for his family and that the minister is no exception to this, but, as a general rule, ministers' families manage to get enough to eat and wear and keep out of the poor-house. They also supply a greater proportion of college graduates than any other class or profession. Their sons and daughters go into the world well equipped and give the world the splendid benefits of the sacrifices and struggles that took place in the humble parsonage. The minister who lets the thought that he can do better in something else bother him, had better set about setting himself right. He has become like Lot's wife and is turning the wrong way; he is becoming, like Israel, hankering after "the flesh pots of Egypt or like Demas, loving this present world."

NOTES ON THE C. E. TOPIC.

Dec. 22.

What the Coming of Christ Has Done and Will Do for the World.

Luke 1:67-79.

The coming of Christ to the world was a proof to men that God has an interest in them. The Creator is more than a power who set the machinery of the world in motion after he had created it. Everyone of His creatures is the subject of His special affection. The revelation of Himself through His Son was the unbosoming of the heart of the Creator to men. Because of this revelation humanity knows to a certainty that its greatest and best Friend is God.

Because of the reign of sin in the world man by nature is miserable, helpless and hopeless. To know the Christ who came and conquered sin and death means peace—a sense of security and forgiveness that robs death of its terror and changes our attitude from one who is to get and deserves punishment to that of one who may look into the face of the eternal God and call Him Father.

We often say Christ died for us. Should we not also say Christ lived for us? Certainly His whole life on earth and the present directing power of His Spirit teach us our duty clearly and give us the power and wisdom to walk rightly in that path. The inspirations the Christ life brings to men are the prompting influence that bring our lives into tune with the heavenly song, "Glory to God in the highest and on earth peace and good will toward men."

The message of Christ to the world includes God's love as shown in the Gift of His Son and man's duty which may be summed up in the words "Repent and believe the gospel.) It offers relief from the oppressive and miserable conditions of the world and opens the door of heaven to whosoever chooses to enter it. If I am lost or if any one is lost, it is because every effort God could make to save us has been despised and ignored. God's Son, given as a sacrifice, is between everyone who goes to perdition. The way in that direction must always lead over the slain Son of God.

The Christ character has enabled the best in men to be brought out. Without its inspiration there would be no true character. Without Him as an ideal the development of character would be downward instead of upward.

The religion of which Christ is the center, has made the existence of enlightenment possible for all peoples. Where Jesus is known, loved and believed in, ignorance, superstition and tyranny are impossible. The home, civil institutions and education flourish properly only on a Christian soil. Christianity must seriously regard itself the guardian of these things. When they are neglected one may be pretty sure that the practice of religion is being neglected also.

Christ came to establish a kingdom. He is a perfect King, His laws must therefore be perfect. The rules governing life, when obeyed, make possible the highest ideals of happiness. Indeed, whatever true happiness is possible in this world and the next must be attributed to what Christ has done for men.

NOTES ON THE S. S. LESSON

Dec. 22.

For or Against Him.

Luke 9:49-62.

Golden Text—Luke 9:50.

I. V. 49-51. John had to learn that monopoly in doing good has no place in Christ's work. It was enough that the demon was cast out in Christ's name. There is something the matter with those who want to limit doing good to a circle of intimates, that should be corrected.

We must learn to see that others as well as ourselves are capable of doing good. There is always danger of even the best of men becoming spiritually proud and spiritual pride leads to meanness to our fellows. It also weakens the progress of the kingdom.

The principle laid down in v. 50 brings us to a realization that the struggle is against all evil and those who fight evil in any way are doing just that much for the advance of the kingdom. A good work needs encouragement, not discouragement. How many a righteous cause is hindered in its progress because of petty jealousies on the part of those who ought to encourage it?

II.—V. 52-57. The Samaritans were prejudiced because of their differences in creed. That the disciples and their Master were on their way toward Jerusalem was enough to stir up in the Samaritans all the hatred which the religious controversies of centuries inspired. Quarrels about differences in creed have been the occasion of a great deal of strife in the world which might have been avoided with better sense. In this case it led to a condition where creed was against Christ. How merciful and loving is the attitude of the Master! He came to save even those who hated Him to the extent of rejecting Him.

The spirit of persecution, shown by James and John, was a wicked and mistaken one. Nothing is ever gained by persecution. It is cruel and heartless and misrepresents the spirit of Christ. He came to win men by love and no one can ever be compelled to love. An attempt to compel it only leads to an increase of hatred on the part of those so subjected to compulsion. The blackest spot on the history of Christianity has been caused by the frequent out-breaks of persecution to which Christians have been given. A display of vengeance toward even those who are not right in all things stands strongly in the way of really winning them.

III.—V. 57—62. Three kinds of followers are presented who need to be set right. The first had no proper appreciation of the sacrifices involved. Those who want to be truly Christ's must be ready at all times to be stripped of every worldly possession and comfort, should such a sacrifice be required. The second wanted a delay, only a slight delay and that for a very commendable object, but. in His case, even that could not be allowed. He was lacking in that proper affection for Christ which puts every other affection aside for Him. The last cut himself off from everything because his sacrifice was not complete. He divided his affections. It became a case of a house divided against itself. His discipleship could not stand. All three instances illustrate the absolute necessity of letting everything, even our dearest objects of affection, go for Christ's sake.

News of the Week.

MORGAN'S POWER IN WALL STREET

Charts Exhibited Before House Money Trust Committee Tell the Story.

Washington, Dec. 18. — J. Pierpont Morgan appeared before the house money trust investigating committee this afternoon.

Domination of $25,325,000,000 of the nation's wealth by eighteen leading financial firms was the stupendous evidence purporting to show the real existence of a money trust presented to the Pujo investigating committee of the house today. Five firms, the Morgan Company, Guaranty and Bankers' Trust companies, the First National and the National City Bank were show to have 231 directors in 112 corporations, with aggregate resources of $22,245,000,000.

The firm of J. P. Morgan & Co., was held up as the "heart" of the combination.

How these eighteen concerns have 180 members, who hold 746 directorships in 134 of the wealthiest corporations of the nation, controlling total resources or capitalization of $25,325,000,000, was the evidence offered.

The statistics showed that these 180 men have 385 directorships in thirty-one great banks and trust companies, with aggregate resources of $3,832,000,000; fifty directorships in eleven giant insurance companies, with assets of $2,646,000,000; 155 directorships in thirty-one greatr ailroad systems, capitalized at $12,193,000,000; six directorships in two express companies and four directorships in one steamship company, with a combined capital of $245,000,000 and a gross income of $97,000,000; ninety-eight directorships in twenty-eight industrial corporations capitalized at $3,583,000,000, and earning more than $1,145,000,000 annually, and forty-eight directorships in nineteen public utility corporations, capitalized at $2,826,000,000, and earning more than $428,000,000 annually.

SUPREME COURT "DISSOLVES" COAL TRUST

Washington, Dec. 16. — The supreme court of the United States today canceled as violative of the Sherman anti-trust law the contracts by which railroad-owned coal companies in the Pennsylvania authracite fields had purchased the output for all time of "independent" mines.

Attorney-General Wickersham in a statement tonight expressed the belief that the decision "will so completely destroy the combination which now controls the price of anthracite that it must result in a distinct measure of relief to the public."

The court also ordered the dissolution of railorad control of the Temple Iron company, by which the principal railroads and other coal companies were found to have strangled a project to build a competing road into the monopolizing schemes could be put anthracite fields in 1898 and by which into execution handily in the future.

The government failed, the court held, to show a 'general combination" to apportion the amount of coal to be various roads. The government's other put upon the market annually by the charges as to a combination were characterized as "indefinite."

ALLIES TO DEMAND

Surrender of Scutari, Adrianople and Janina and Evacuation of Eastern Europe by Turks.

London, Dec. 14. — On the eve of the peace conference, the Associated Press has gathered from the representatives of the Balkan kingdoms and the foremost Turkish delegate an authoritative declaration of the terms which the victorious kingdoms propose to enforce and the Ottoman views thereon.

Like experienced diplomatists all the Balkan delegates, in speaking officially, adhere to the watchword adopted in the first, and probably the last, plenary meeting before entering the conference, that they are "in complete accord and have established a perfectly united program to follow."

The determination of the Balkan states not to allow an Ottoman policy of procrastination is significant on account of the form which it has manifested. "The Turks are much mistaken," said one of the chief delegates, "if they entertain such an idea. Peace will practically be concluded between Christmas and New Year's around the diplomatic table in St. James' palace, or we will impose it in Constantinople at Easter under the range of our cannon and at the point of our bayonets. But then conditions will be very different. Now we are satisfied with the minimum demands; then we will exact the maximum."

The main conditions of the allies include the immediate surrender of Scutari, Adrianople and Janina, the garrisons of which will be granted full military honors; the evacuation of eastern Europe by Turkey as far as East Tchatalja to a line which experts appointed by the contracting parties will delimit on the spot; the cession to Greece of all the Aegean islands, including Rhodes and eleven others which Italy is keeping as a pledge for Turkish fulfillment of the treaty of Lausanne; the annexation of Crete to Greece and the payment of a war indemnity and the expenses sustained.

PHILADELPHIA WOMEN SELL FOUR MILLION EGGS

Philadelphia, Dec. 13. — Seventeen additional stations for the sale of eggs at 24 cents a dozen were put on operation today by members of the Housekeepers' League. A total of fifty-nine stations are now engaged in supplying the demand for lower prized eggs in the campaign opened by the public-spirited women on Wednesday. More than four million eggs have been sold to thrifty housekeepers and retail dealers by the score are offering the managers of the crusade assistance in disposing of the eggs.

Director of Public Safety Porter's offer of a stand on the city hall plaza was taken advantage of for the first time today, and crate after crate of eggs was disposed of there by the three women in charge.

AMBASSADOR REID DEAD.

London, Dec. 15. — Whitelaw Reid, the American ambassador to Great Britain since 1905, died at his London residence, Dorchester house, shortly after noon today from pulmonary oedema. The end was quite peaceful.

Whitelaw Reid was in his 76th year, having been born October 27, 1837, in Xenia, Ohio. He became a newspaper writer as a young man and never broke off his connection with the public press. He was editor-in-chief of the New York Tribune for many years and afterward became proprietor of that journal.

Later in life he went into the diplomatic service and was sent to France as United States minister in 1889, remaining until 1892.

In 1902 he was appointed special ambassador to Great Britain for the coronation of King Edward VII., with whom he was always on the most friendly terms.

He was chosen in March, 1905, United States ambassador to Great Bri ain in succcssion to Joseph Choate.

SUES TO DISSOLVE BIG BUTTER TRUST

Chicago, Dec. 14. — The Elgin Board of Trade, popularly known as the butter trust, and the American Association of creamery butter manufacturers were atttacked by the federal government in a civil anti-trust suit filed here today for the dissolution of both concerns.

Conspiracy Is Charged.

Sweeping charges of a conspiracy to fix arbitrarily the price of butter in the interest of big manufacturers and cold storage concerns and to the detriment of the farmer, other small produces and the consuming public are made by Attorney-General Wickersham against the socalled trust, which he would destroy as a violation of the Sherman law.

Butter making has drifted to the large manufacturers, the natural increase in volume of business has been curtailed and prices to the people of the country have been enhanced, especially during the winter season, by the operations of the "conspirators" according to the government's petition in equity.

U. S. SPENDS MILLION A DAY JUST FOR LUXURIES

Washington, Dec. 13. — Imports of luxuries into the United States in October were probably the highest on record. The bureau of foreign and domestic commerce of the department of commerce and labor estimates that luxuries are coming into this country at the rate of $1,000,000 a day, and if that rate holds good, it is estimated that imports of luxuries will aggregate $250,000,000 for the calendar year 1912.

Art works amounted to approximately $14,000,000 for the month, as compared with $4,500,000 in October of last year. Tobacco, cigars, diamonds and other precious stones, laces and embroideries, feathers, natural and artificial, decorated china, toys, champagne, cordials and other articles of that class all were shipped into this country in large quantities in October.

NEW ALPINE RAILWAY OPENED.

Muerren, Switzerland, Dec. 12. — Many prominent Americans were seen today among the jolly crowd that witnessed the opening of the new cable railway between Muerren and the Allmendhubel. Muerren, the highest winter station in the Bernese Oberland, is one of the most beautiful spots in Switzerland. It was opened as a winter resort in 1910 and was immediately patronized by the most aristocratic visitors who journey to Switzerland yearly for the season of white. But it lacked a good bobsleigh run and this deficiency has now been remedied. The new funicular carries the bobsleighers right to the start of the fine run which has been constructed for them and which has a length of nearly two miles with a gradient of 8 per cent. It begins at the summit of the Allmendhubel—a superb point of view—and in many interesting curves it winds its way along the slopes of the Blumental down to the village of Muerren.

BUT THREE OF SUFFRAGETTE ARMY LEFT.

Peekskill, N. Y., Dec. 18. — Pilgrims three; that was all that was left tonight of the suffragette army of thirty-four that started on Monday from New York to carry a message to Albany to give Governor Sulzer on his inauguration day. The trio trooped into this city shortly before 3 o'clock this afternoon. Three of the six marchers who reached Ossinning last night deserted this morning, but protested the drizzling rain which soaked the dust of the Albany post road into soft, rich mud had nothing to do with their decision to abandon the march.

Telegrams and letters promising reinforcements from New York tomorrow brought courage to the hearts of the remaining trio, when hungry, wet, mud-bespattered and footsore, they reached headquarters here after trudging twelve miles in four hours.

THREE KILLED WHEN TRAIN HITS AN AUTO

Perth Amboy, N. J. — Dec. 14. — Three persons were kileld and eight injured, several probably mortally, when an express train known as the Atlantic City "flyer" on the New Jersey Central railroad ran into an automobile stage at a grade crossing between Roosevelt and this city today.

The automobile, a closed machine, resembling a trolley car, contained thirteen persons. There is no gate at the crossing. The train running at an estimated speed of sixty miles an hour, hurled the stage and its occupants a distance of sixty feet.

FOUR PEOPLE DEVOURED BY FAMISHED WOLVES

Lisbon, Portugal, Dec. 14. — Famished wolves yesterday devoured four persons in the neighborhood of a village in the province of Beira.

Large packs of the starving beasts have come down from the gorges of the Serra da Estrella, whence they have been driven by the deep snows, and they are terrorizing the low country. They attack farmers at night and persons traveling along the roads are in constant danger.

A hunt was organized yesterday by the country inhabitants in the province of Beira. More than two hundred men participated, and they succeeded in rounding up and killing more than one hundred wolves. Eight of the hunters were badly bitten.

40,159 WORKING ON CANAL.

Colon, Dec. 13. — The largest force that has ever been employed at one time on the construction of the Panama canal was working at the end of November when 40,159 men, of whom 5,816 were American citizens, were employed. Four thousand men were working on the lock gates.

CONTINUED ON NEXT REEL

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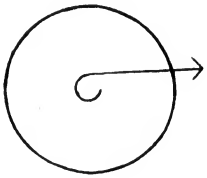
PLEASE REWIND